



DELEGATES AT THE MISSIONARY CONFERENCE ON WORK AMONG MOSLEMS, LUCKNOW, INDIA, JANUARY 23-28, 1911

The Missionary Review of the World

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SIGNS OF THE TIMES

THE NEW NATIONAL ANTI-OPIUM MOVEMENT IN CHINA

A new awakening seems to be spreading over China in regard to the opium evil, and a National Anti-opium Society has been formed, with headquarters at Peking. This society plans to cooperate with the Government in the efforts to stop the growth, importation and use of opium.

In view of the near approach of the next conference at the Hague, efforts are being made to have international regulation of the traffic. Opium should be used for medical purposes only, and every nation should prohibit its importation and sale.

The Chinese Government is evidently in earnest about this reform, and among the people themselves there is a growing sentiment against the evil. Decided progress has been made in carrying out the imperial edict of 1906. China now seeks British consent to shorten the period when opium may be imported from India. China's national assembly is much interested in this movement, and one of the leaders of the Anti-opium Society is a prominent member of the Assembly. Is 1911 too soon to save China from the grip of opium?

FAMINE AND PLAGUE IN CHINA

The Chinese are learning some hard lessons in the necessity for irrigation and sanitation. The famine is already

claiming thousands of victims a day because of the floods that have destroyed the crops. The cause of famine is thus very different from the cause in India, where it is due to lack of rain. Some engineering must be done in China, building dikes and controlling the watercourses, if famines from this cause are to be prevented.

Now horror is added to horror by the devastations of bubonic plague, especially in Manchuria. Dead strew the road sides, and there is danger that the plague may spread westward through Siberia into Europe.

Missionaries are rendering untiring and self-sacrificing aid, risking their lives to care for the sufferers from both famine and plague. Thousands of dollars have already been sent from American Christians to help carry on the work of relief, but thousands more are needed if a fraction of the millions in danger are to be saved. One dollar will keep a man alive for a month, and three dollars will save a life until early harvests enable the people to save themselves.

Dr. Samuel Cochran, a missionary physician from Hwai Yuen, writes that three million people are in danger of starving before the June harvests come to their relief. Disease is adding to the horrors of famine; the streets are full of starving, naked

people, many of whom starve to death during the freezing nights. "Crowds follow me from church, even when I assure them that I have no more money or tickets for relief." The people are desperate, and are constantly selling their children. When parents can not sell them, they leave the children to care for themselves, or to perish from cold or hunger.

What the end will be we can not tell, but, as in other times of famine and pestilence, the sympathy and help of Christian people and the self-denying labors of the missionaries bring multitudes to understand more of the love of Christ, and leads them to hear and believe the Gospel that brings salvation to the plague-stricken and strength to famishing souls.

The viceroy of Manchuria estimates that the fatalities in Manchuria from the bubonic plague already have reached 65,000, while the foreign office believes that inside the great wall there have been 1,000 more deaths. According to the general belief, however, the number of fatalities will be nearer double those of the official estimates. The relief committee at Shanghai believes that the minimum number of deaths from famine is 10,000. Many of the people in the famine stricken district of Anhui are employed in building levees. The financial drain on the Government is severe, and it is expected that it will be forced to negotiate more extensive loans than had been contemplated. That none of the plague-stricken people of China recover, the lungs being infected, followed by death in a few hours, was reported to the American National Red Cross Society in a telegram received from American Consul-general Wilder, at Shanghai.

Rev. E. C. Lobenstine, of Hwai

Yuen, China, writes of the famine prevailing in the northern part of Anhui province: A million people are in dire need of help. The Chinese Government is not likely to administer adequate relief in view of existing conditions of her finances.

CHINA'S EVANGELISTIC WORK

What is said to be "the greatest gathering of native leaders of the Chinese Church ever held" met in Hankow, December 7th-12th, last year. It was the first triennial meeting of the Evangelistic Association of China. This is the outgrowth of the Shanghai Conference of 1907, and corresponds to the Educational Association for China, which also meets triennially.

The meeting at Hankow was largely composed of Chinese delegates—77 missionaries and 158 Chinese. The president was Rev. Cheng Ching Yi, of Peking, who was the Chinese delegate to Edinburgh, and is on the Continuation Committee. Cheng Ching Yi receives a salary of only \$19 a month, but could at any time quadruple it by accepting a place in government service.

This conference accomplished much for Christian unity in China, and for aggressive evangelism. The attendance at the evangelistic meetings each night was estimated at 10,000, of whom 2,000 were students. Some chapels with a seating capacity of 400, were crowded with 700 listeners, and there were hundreds of inquirers enrolled. It is a great example for other Christian conventions, to confer about Christian work during the day, and to engage in it at night for the salvation of men. The Chinese Christians may yet make many other contributions of great value to the Christian Church

in the interpretation and exemplification of the Gospel.

THE PROGRESS IN KOREA

In September last a large gathering of Japanese and Korean Sunday-school scholars was held in the garden at the rear of the palace at Seoul, and was attended by two hundred Japanese and five Korean teachers and students from the only girls' school established for Koreans by Japanese in Korea. Since the annexation of Korea all public meetings are forbidden, but the superintendent-general of police freely permitted this meeting. A second meeting was held later in the day, at which a Korean Sunday-school teacher gave an address, and at the close all joined in the Lord's Prayer.

The Chung Ju field of the Presbyterian Church embraces some 300,000 people. The station was opened two years ago, but already there are 65 churches and places of meeting, with 272 full members and 265 catechumens, nine day-schools with 162 boys and 29 girls attending. There are 22 classes in the city Sunday-school, the whole Church attending. The men meet first, then go home and take care of the house while the women come. The youngest pupil is four, the oldest seventy; she learned to read in the last few years.

A REVIVAL AT PENG YANG, KOREA

During the closing months of last year a great revival is reported to have swept over Peng Yang in North Korea. Daily Bible classes prepared the way. Large posters were put up in prominent places, and contained Scripture verses printed in colors. Tracts for every day were distributed from house to house. The college and academy were closed in order that native teachers and students might de-

vote themselves to the work. Even the primary children went out after the morning school session, and brought in their heathen friends to the children's meeting at four o'clock. At night boys with lanterns went through the streets attracting crowds by singing hymns. The Methodist Church was decorated, and the streets leading up to it were well lighted.

All the work was systematically planned, with workers in charge of each district. A prayer service was held at 8:30 A.M., and another at 2 P.M., before the visitors started out. The evening services were in this way filled with inquirers, and during one week 904 people expressed a desire to believe in Jesus Christ. The question is, What is to be done to train these inquirers? Will the Church at home support the aggressive work the missionaries are doing?

RELIGIOUS LIBERTY IN KOREA

Governor-General Viscount Terauchi has proclaimed that in Korea "all religions shall be treated equally, and due protection shall be accorded to their legitimate propagation"; he has retained Judge Watanabe, a Christian, at the head of the Judicial Department, and has appointed another Christian, Mr. Ariyoshi, to an important place in the Government. Another Japanese statesman, Count Okuma, interviewed by a representative of the *Fukuni Shimpō* as to the work of Christian missions in Korea, said: "We regard the work of the missionaries as a great work, and thank them for doing it." He, too, expressed a hope that Japanese Christians would carry on the work of Korea's evangelization in the future, tho he admitted that an obstacle to this was the fact that the Japanese have not made a

good impression, many of them having acted oppressively and harshly. "We must," he said, "truly regard the Koreans as our brothers, show them sympathy and kindness, and so make them a truly virtuous people."

CHANGES IN THE KONGO STATE

A better day is dawning for the oppressed natives of the Kongo. Since the death of King Leopold there have been movements in the direction of progress in two respects especially. Commerce is developing along better lines, so that the natives are treated more justly. Slavery appears to be dead, and labor is not surrounded with the cruelty and tyranny that formerly prevailed. Sanitary science has improved the conditions of living in some districts, so that the death-rate has decreased 50 per cent. It is hoped that the missionary work may also be prospered and be relieved of the obstacles put in its way by the Belgian authorities.

A GOOD SIGN IN WEST AFRICA

Togoland is a German colony in West Africa, situated between the Gold Coast and Dahomey. Of its million inhabitants about 980,000 are fetish worshipers, and only about 5,000 are Protestants, the latter the fruit of the efforts of the Wesleyan Methodist and the North German Missionary Societies. From the kingdom of Ho in Togoland comes the news that a native Christian has been elected its king, after the death of King Hosu, who was a bitter enemy of Christianity until his death. True, the newly elected king was forced to submit to the heathen ceremonies connected with his enthronement, and he will have to perform many heathen rites in connection with his office, but

the fact that a Christian was elected is in itself a sign of progress. A few years ago none but strict heathen would have been considered.

The new king continues to attend the services held by the missionaries, who expect that he will exert a good influence, even if he is a weak believer only.

THE OUTLOOK IN TURKEY

The signs of unrest are still very evident in Turkey. Albania is exceedingly restive under the attempts to displace the Albanian language with Turkish, and in the Asiatic provinces discontent and ill feeling make some observers fear an open conflict with the new Government. Many are emigrating to America. The poverty of the country, the compulsory military service, oppression, and the inefficiency of local officials is driving out some of the best young men from Turkey and Syria.

The new Government has not yet "made good," tho it has made good progress in many directions. New roads are being laid out in some districts, suitable to automobiles, and new schools are being built, but the spirit of tolerance and righteousness does not yet possess the rulers or the people. When all the new projects for railroads are carried out, the transportation problem in Turkey will be transformed, and material prosperity will greatly increase. Progress in railroad building must be slow, on account of the poverty of the country and international jealousies. Four lines are about to be constructed—one from Kumanovo, on the Nisch-Salonica line, to Kustendil in southwest Bulgaria; another is to connect Samsun and Sivas, passing through Kavza, Amasia and Tokat; another runs

between Sanaa, in Yemen, southwest Arabia and Hodeida, its port; and a fourth line is under way, prolonging the Bagdad Railway from Ergeli, through the Taurus Mountains, via Adana and Osmanlieh, to Helif. Several other lines have been decided on—one from Bandurma, on the Sea of Marmora, to Balukesir and Soma; another is to run north from Baba Eski to Kurk Kilise, and another is to continue the Eski Shehir to Angora line as far as Sivas. The Chester-Colt syndicate proposes to run a line eastward from Sivas through Harput, Moush and Bitlis, to Van, and another section southwest to the Gulf of Alexandretta. The continuation of the Bagdad line to the Persian gulf is practically assured, and the British wish to have it carried to Koweit, as well as to Busrah.

These railroads will all have an immense influence on the development of the natural resources of Turkey, on the promotion of commerce, on the preserving of order, and the development of national defense, and on the progress of the Gospel, by furnishing transportation for missionaries, students, and Bibles.

GOOD NEWS FROM MACEDONIA

Last November a conference of evangelical churches of European Turkey was held in Monospitovo village, in connection with a week of prayer. Great interest was awakened, writes Rev. Edward B. Haskell, in the *Orient*, and the meetings were prolonged for four weeks. Many came to Christ, and the spirit of unity among Christians was strengthened. In other villages special meetings were held, and the halls were packed to the doors. The long years of spiritual drought, during revolutionary activ-

ity, are being followed by real showers of blessing and promises of a rich harvest.

THE WOMEN'S MISSIONARY JUBILEE

The climax of over thirty series of missionary meetings in as many centers all over the United States, was held in New York City, March 27th to 30th, to celebrate the fiftieth anniversary of the beginning of woman's organized work for Foreign Missions. The series of meetings began last October, and have been growing in interest and power. There has been an effort to raise a million-dollar fund for missions among the women, and already over \$300,000 has been received in thank offerings. All the evangelical Christian churches are represented in the movement, and large committees of influential women have undertaken to arrange for the meetings in New York. Six large luncheons for 6,000 women were arranged for in Hotel Astor and elsewhere (no one room being large enough to hold all who wished to come).

The program included also a "Pageant of Missions" in the Metropolitan Opera House, an "Authors' Evening" in the Fifth Avenue Presbyterian Church, and a mass-meeting in Carnegie Hall. Tickets at 50 cents to \$2.00 a seat were soon taken, and many were disappointed in being unable to secure seats at any price. The Christian women can not be surpassed in their enthusiastic support of the work of Christ.

SAILED VOLUNTEERS FOR 1910

The Student Volunteer Movement is a powerful agency to enlist men and women in Foreign Mission work. Volunteers who reached the mission fields during the year 1910 went out

into all the world, and are connected with 53 missionary agencies. By countries, they are distributed as follows: In Africa, 31; China, 128; India and Burma, 69; Japan, 21; Korea, 18; South America, 19; Turkey, 15; Alaska, 3; Philippine and West Indies, 21; Mexico, 10; other countries, 33; making the number for the year 368. The total number of sailed volunteers is now 4,784.

ISLAM IN ENGLAND—A CORRECTION

There are signs and signs. A statement was made in the "Signs of the Times" of the MISSIONARY REVIEW for October, 1910, concerning "Islam in Europe," which statement we find to be chiefly a sign of human liability to error. The statement was taken from a source that the editors had every reason to believe accurate, and was accepted without independent investigation. We now learn, however, that the statement as to the strength of Islam in Liverpool is inaccurate and misleading. The facts appear to be these: Some eighteen or twenty years ago Mr. Abdullah Quilliam started a Moslem sect in Liverpool, and opened a reading-room and a prayer-room, called a "mosque." Statements gained currency that Islam was making great strides among Englishmen, but Mr. Upson, a representative of the Indian press, went to Liverpool and investigated the subject. He found that the "mosque" was a hired room; the reading-room and prayer services were visited by few and very unimportant individuals. The men and women attended together, and the latter were unveiled. The prayers and hymns

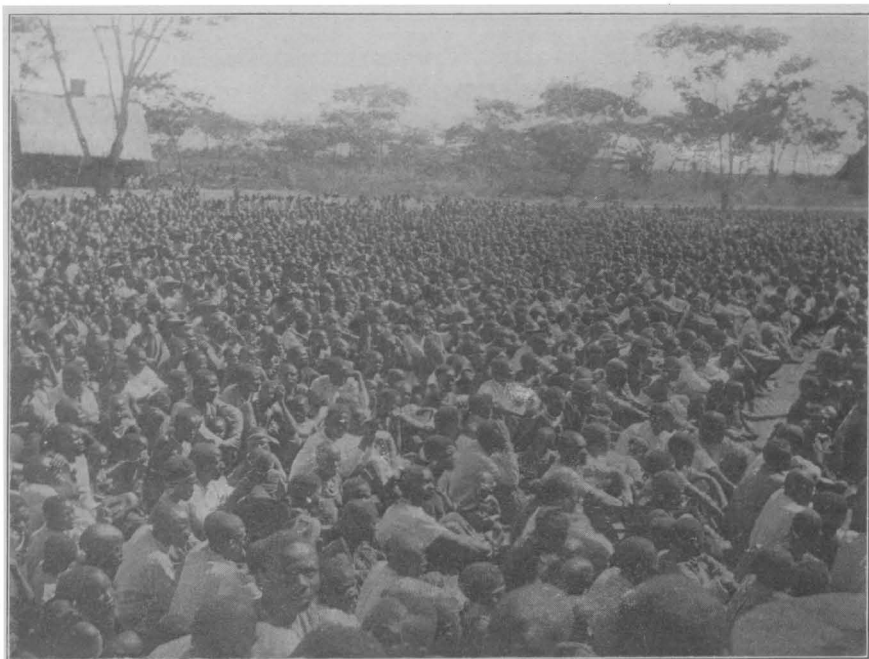
were not moslem, but were largely borrowed from Christian sources.

This was not Mohammedanism, but Quilliamism. Since that time this sect has gradually declined, until it is said to be almost extinct. A few Syrians and Persians at first attended the services, but even these have dropped away. Their "mosque" was a dingy "back-parlor in a gloomy-looking private house." It is doubtful if any appreciable number of Englishmen or Americans have become Moslems, tho a few have become Babists or Bahaiists. Islam is not a noticeable factor in either English or American life, and Quilliamism is dead in Liverpool.

J. F. Hewitt, formerly of Bengal, India, later of Liverpool, found on investigation last November that Quilliam ran away a few years ago, after an exposure of his disgraceful conduct in a divorce case; the house used for the meetings (at 8 Brougham Terrace), has been closed, and there was nothing but an old, dilapidated sign to show that such a Moslem sect ever existed in Liverpool.

The appearance of the paragraph in the REVIEW is, perhaps, a sign that followers of Mohammed and Quilliam are making an active propaganda through the press, and are attempting to create the belief that Islam is capturing England and America. Such, however, is far from the case. We regret the publicity given to the error, but we rejoice in the fact that it was an error, and not the truth.*

* For further information apply to Rev. J. F. Hewitt, New Chapel, Stoke-on-Trent; Dr. Henry Martyn Clark, 5 Comely Park, Edinburgh, and James Monro, Esq., 17 Rubislaw Terrace, Aberdeen, Scotland.



AN OPEN-AIR EVANGELISTIC MEETING AT LOUDON, NYASALAND

SIGNS OF THE DAWN IN NYASALAND

BY DONALD FRASER, LOUDON, LIVINGSTONIA

In these days of world-wide communications and settled government, we find it hard to appreciate the heroism and genius required to establish pioneer missions in some of the isolated portions of the untamed world. Especially is this so when we try to estimate the progress which has been made in Central Africa. We must try to think ourselves back to the state of affairs thirty-five years ago, when the first party of missionaries boldly passed beyond the coast line of Africa and penetrated into the wild and isolated interior. What Livingstone had revealed of the social unrest, and of the unrestrained and bloody cruelty of the slave-traffic in these regions, was not calculated to embolden timorous souls. To the few watchers at home it seemed as if the first party

of missionaries had plunged into a dark and impenetrable thicket, which closed behind them, shutting off all sound and sign of their struggle and certain death.

From the written record of their first brave days we can see them pushing their way up the wide, shallow waters of the Zambesi and the Shire in the little steamer *Itala*, which they had bolted together at the coast, and which had again been taken apart and rebuilt at the cataracts. We can see them passing over the still waters of the Upper Shire, which Livingstone had seen blocked with the corpses of murdered natives, past the slaving-markets of the Arabs, until they sailed on the waters of the lake, and chose a site for their first mission station at Cape Maclear. Those who will may

read of the long, unlighted days of service among the peoples of the Lake, when "blood boils" again and again by the sight and story of slaving atrocities, and the little band lived on among a people whose language was unknown, cut off for almost a year from all the news of the civilized world which they had left behind them. Around them were harried people whom they dared not protect from the Arab slavers, or the marauding bands of plundering, murdering Angoni. The only forces they could use were not those that "boiling blood" demands, but the slow yet certain powers of civilizing arts and the gentle gospel of peace.

The Early Days

If we would understand how great a progress has been made since then, we must remember the isolation of the missionaries, when supplies could only be obtained by long and hazardous canoe journeys, for which some member of the party must be detailed off. We must think of the comparative ignorance of even the medical members of the party as to what precautions must be taken to avoid the deadly malaria with which the land seemed to be full, when all the romance of waving palm-trees and shining lake were lost in the recurring and disabling and death-dealing attacks of this restless fiend. We must remember the wild, unsettled condition of the tribes whom no one governed. The Arabs pulled on their bloody juggernaut of the slave-trade, until the land stunk with the stench of their victims. The Yao and Angoni maintained the power of the spear by perpetual raids on their weak and disorganized neighbors. And each tribe,

raiders and raided alike, lived under the terror of its own loathsome and deadly superstitions.

To one who lives in more settled days, no language seems vivid enough to describe the land as it was then. But happily the pioneers themselves scarcely knew how dreadful was their environment, or how heroic the task they were attempting. Their faces were not to the darkened west, but toward the dawn in the east.

The Forces at Work

I shall not attempt to trace the progress of all the new forces which are making this land a new land. A missionary very soon realizes how manifold and complex are the agents which God employs for the establishing of the Kingdom of Christ. Many who little suspect it are His unconscious servants of evangelization. First, one must mention the establishment of commerce and lines of communication. Livingstone always saw that this would be the greatest enemy of the slave traffic, and with the second party that sailed for Lake Nyasa there was at least one man who went out ostensibly to develop this agency. As necessities became more pressing, a trading arm of the Livingstonia Mission was formed, which afterward developed into the African Lakes Corporation. Numerous other trading concerns followed, until now Nyasaland is interpenetrated by commercial companies with scores of steamers which maintain communication along the lake shore and the rivers, with a railway, with coffee, cotton, rubber and other plantations, which combined to export goods produced in the Protectorate to the value of £140,000 (\$700,000) last year. What this en-

terprise has done to make practical the preaching of industry and a self-respecting civilization it is impossible to estimate. And how shall we count up the changes it has made in the possibilities of education, in the adjustments of missionary work, and in the life and influence of each missionary?

Then one must mention the blessing that has come by the establishment of a settled government. Many

We no longer live in days of continual war alarms, nor see the crowded slave dhow in the lake, nor find the hideous stockaded or hidden villages in which the weaker tribes dragged out their terrified existence. We live in recognized security, more unshaken, perhaps, than that of many a dweller in civilized lands.

But if one were to seek out and enumerate all the agents whom God



SCHOOLHOUSE AND DAY-SCHOOL PUPILS AT AN OUT-STATION IN NYASALAND

a hard word has been written about the greedy scramble of European Powers for Africa. And base enough motives may have prompted more than one partition. Yet the fact remains that those open sores of inter-tribal warfare, and of the slave-traffic, could not remain festering in the face of the world. Some to whom God had given the power to govern must step in and heal them. And now we who live in Nyasaland and the regions round about must bless the day when Germany and Britain proclaimed a paternal protectorate of these torn lands.

has called out to serve Him in Africa, the list would be very long. There is the discovery of the cause of malaria, as great a handmaiden to evangelization as the steamboat or the telegraph. It has enormously prolonged the life and increased the powers and efficiency of missionaries. One can no longer say, as Drummond did when he passed out of Central Africa, "I have been in the land of the dead." It is now no uncommon thing for a man to pass year after year without a single attack of fever. This has meant that the staffs of missionaries are not sub-



THE BLANTYRE CHURCH—BUILT BY NATIVE LABOR IN NYASALAND

ject to so many disorganizing changes, that they are able to carry on their work with more continuity, and with more buoyancy of temperament, and that all over this once savage land are little European homes, where ladies sweeten and refine the influences of the station, and little children with rosy cheeks give an atmosphere of home and human joy.

Success in the Blantyre Mission

I shall not attempt to give a balanced account of all the success which the various missions have achieved in Nyasaland, but shall speak in more detail of the work of the Livingstonia Mission, which works in the lands lying to the west of Lake Nyasa. Before doing so, let me notice slightly one or two of the other great missions of the colony.

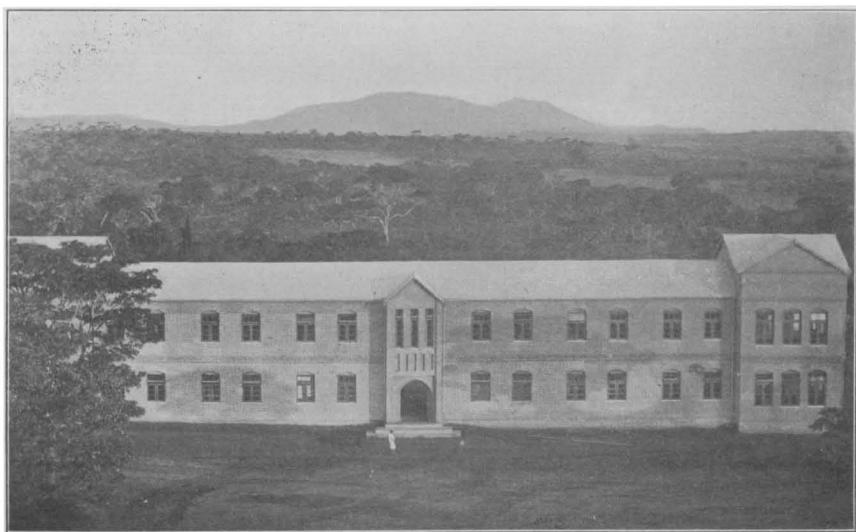
First must come the Blantyre Mission of the Church of Scotland. It followed soon after the Livingstonia Mission, and has realized more fully the original ambition of David Livingstone when calling for occupation

of these lands, and of Dr. Stewart, when suggesting the formation of the Livingstonia Mission. Livingstone believed that in this region Englishmen might enjoy good health, and also be of signal benefit in leading the multitude of industrious inhabitants to cultivate cotton, maize, sugar and other valuable produce, to exchange for goods of European manufacture, at the same time teaching them by precept and example the great truths of our holy religion. And Dr. Stewart saw an institution like that at Lovedale, where in time a town might grow and become a center of Christian civilization and commerce. Now, I do not think it is the function of a Christian mission to build up a city or develop a great commercial enterprise. One of the temptations which always appeals to the missionary is to turn aside his energies into lines which will provide industry for a people who are sorely in need of this world's goods. He recognizes how their poverty handicaps his work at every turn, and prevents the growth of that comfortable

civilization which should mark the progress of the Gospel. Yet I believe that almost every mission which has attempted to develop a commercially successful industry laments to-day either the confining circumstances which must be respected if industry is to be commercially successful, or the limitations which their business necessarily puts on their spiritual service. For example, they must pay more attention to their proximity to a market than to the claimant needs of unevangelized tribes, or the previous occupation of a district by some other mission. And when they have established a commercially successful mission, they are face to face with grave questions, such as the dependence of their converts on material things which come upon the mission, and the absorbing pressure of the business demands of the mission, which will not allow the necessary thought or the time to be given to the first things for which a mission stands.

The Blantyre Mission has success-

fully passed these temptations. For while a city is growing around them, and a labor-producing industry is covering the Highlands which they serve, these are not departments of the mission's work. With great wisdom, their pioneer missionaries chose a beautiful situation, which eventually offered prizes of success to commercial enterprise. They led the way, and made it possible for traders to come to this land, and showed in what ways trade might grow. In their little garden the first coffee-trees were grown, and in 1901 over 16,900 acres were under coffee, tho now this industry has fallen off, and given place to cotton and tobacco. They opened the first little store, started the first carpenter shop, ran the first printing-press, and to-day there are many contractors' yards where native carpenters and builders are busily engaged, printing-presses producing newspapers and books, stores with turn-overs of tens of thousands of pounds. And the presence of these, tho they may not all make for



From a Photograph by a Native.

THE HENRY HENDERSON INSTITUTE AT BLANTYRE, NYASALAND

righteousness, yet, in the main, produce conditions which allow a prosperous and educative mission to grow in power and grace.

The little station at Blantyre, always noted for its captivating beauty, has grown now to a great and impressive group of buildings. There you will see the majestic church, world-renowned, which stands a daily witness to the glory of the service of God, a great hospital, an educational institute turning out its scores of lads and girls who are soon scattered over all the land from the Kongo Free State to South Africa, occupying lucrative and responsible positions. And Blantyre has now many offshoots, Zomba, Domasi, Mlanse, at each of which the same thorough work and productive results will be found. Their schools number 104, with 4,300 scholars, and these are not the scholars of statistics, but of real fact, for each pupil in attendance has to pay a substantial fee. The church-membership grows with a steadiness and solidity full of promise of the future. There are now 2,541 in full church-membership, and a theological course is in progress for the training of promising lads who have already given proof of their spiritual power and genius for leadership.

The Dutch Reformed Mission and Others

Another mission which should be noted is the mission of the Dutch Reformed Church of South Africa. It should be better known than it is were it for nothing else than to demonstrate with a great emphasis how deep is the missionary feeling of the South African Dutch Christians.

The mission was started a little over twenty years ago by a band of Dutch Reformed Church ministers

in South Africa, led by Dr. Andrew Murray. At first the mission was associated with the Livingstonia Mission, but as it grew into strong and conscious life, it developed along its own lines in a sphere called Central and Southern Angoniland. Year by year it has steadily increased in staff and in the area covered by its numerous stations, until it is now the largest mission in Nyasaland. Recently a great forward movement has been made. The Church in the Orange Free State, and the Transvaal have joined hands with the Cape Colony. New stations have been opened to the west and south, and a vast ramification of schools has been developed. I have not the statistics of the mission here, but I believe that their scholars now number over 40,000.

The type of their work is very much like that for which the French missions have earned an enviable reputation. It is characterized by a simple and devout piety, which greatly emphasizes the spiritual side of their work. In addition, at almost all of their stations they have developed agricultural work to a large extent. Their gardens and orchards are the delight of all visitors. At the present moment their work at some of the stations has become seriously disorganized by the unexpected discovery that sleeping-sickness has broken out within the areas which they work.

In addition to these missions there are the Zambesi Industrial Mission with its chief plantation and other industrial centers near Blantyre, but with other very successful ramifications in Southern Angoniland. To-day there are 30 Europeans on its staff. It has 46 schools, 4,200 scholars,

and a considerable church-membership. There are also a number of other missions mostly congregated around the *Blantyre Mission* such as the *Nyasa Industrial Mission*, the *Baptist Industrial*, the *Seventh Day Adventist* (American) and the *Marist Brothers* (Roman Catholic).

The Livingstonia Mission

Of the work and success of the Livingstonia Mission I write with the love and enthusiasm to be expected of a member of its staff. The sphere which the Livingstonia Mission cultivates may be roughly described as bounded on the east by the lake, on the south by the Bua River, on the north by German East Africa, and on the west by the Mchinga Mountains, with an additional sphere around the land consecrated forever as the death place of David Livingstone. Within this sphere there are no other missions and that is a fact for which we must ever be thankful, as it has saved the Church from the lamentable waste of overlapping from the discreditable heartburnings of denominational jealousy, and has given the mission a rare opportunity of working out without hindrance a unity of policy, untrammelled by unworthy motives. Would that the same could be said of all the spheres of mission work in unevangelized lands. The spheres for which we are responsible are now completely covered by a great network of agencies, which may be concretely summed up as 661 schools. But to superintend these there are only eight European stations, tho it is our ambition to add two in the near future. For these stations there are 26 Europeans who superintend the work of 1,259 native teachers and

preachers. Now I would stop a moment here to protest against any attempt to measure the adequacy of the forces for evangelization by an arithmetical numeration of the European missionaries. I can not help thinking that such a line of statesmanship ignores the great essential features of missionary work. Some of them may be summed up under these heads: The varying opportunity of using native agents, and their varied powers. The scattered or concentrated condition of the native population. The need for an efficient staff for adequately training your agents. The variety of service which the missionary may require to give. For example, he may be a teacher, confining his work to a score of pupils, an evangelist himself doing the preaching of the gospel, a superintendent, organizing and directing the work of hundreds of agents through whom he would multiply himself again and again. . . . And, after all, is not the lesson of your supreme American evangelist's life, the unmeasured possibilities that are in *one* man wholly yielded to God?

The first twenty years of the Livingstonia Mission were years of pioneer work, when foundations were being solidly laid, but little of the superstructure had begun to appear. During these years six or seven stations were established with a staff of 21 Europeans. But at the end of that period there were only 178 native converts, and some 51 schools with 4,500 pupils. To-day there are nine stations manned by 26 Europeans, but the native church has grown to 6,200 members, and there are over 661 schools staffed by about 1,259 teachers and with 58,000 pupils on the roll.



A CLASS OF BOARDING-SCHOOL GIRLS AT LOUDON, NYASALAND

Now by what arithmetical rule shall we measure the possible progress of the Kingdom of God in the light of this fact? Twenty years had only produced 178 Christians, and the last fifteen have produced over 6,000. Last year alone more than 1,700 were baptized, and 7,500 were in the catechumenate. We stop short in all our calculations to recognize that there are forces hidden in God's Kingdom which we can not estimate, and of the day and the hour when the Kingdom shall be fulfilled no man knoweth.

The basic work of the Livingstonia Mission has been educational. From the schools, and what they produce the great part of the progress has been made. This is the necessary and healthy policy in such a land as Central Africa. For here is a people who were entirely illiterate, whose intelligences required to be developed that they might understand the message

of the evangelist and for whom a literature had to be created that they might feed their souls.

The schools in the beginning were very simple affairs. In many cases they were not even housed in the most primitive building, and consisted of a group of children meeting at the kraal gate, who listlessly attempted to master the alphabet and primer. But as the value of education became more apparent the schools became more ambitious, seductive bribes to make children attend ceased, and new demands on self-help were imposed. Now no school is continued unless the villagers build a neat schoolhouse, pay school fees, and buy their books. The standard of the teachers has greatly risen, and there is a growing number of highly trained normal teachers connected with every station.

This advance was made possible by the starting of a Central Institution by Dr. Laws. Here teachers and evan-

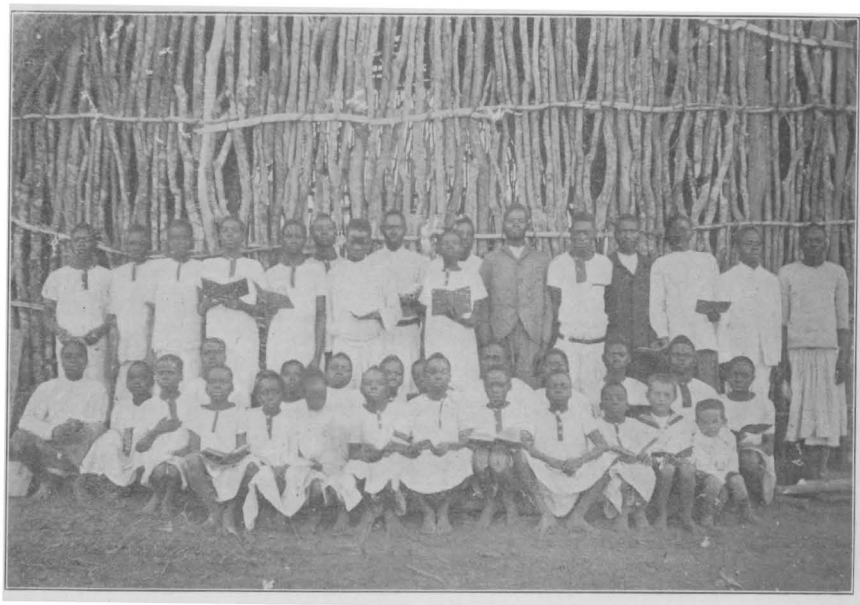
gelists are scientifically trained, and large numbers of apprentices go through a four and five years' course in carpentry, engineering, building, tailoring, etc. The Institution would take an article all to itself to adequately describe, suffice it to say that it has been planned and developed on the most generous scale. Liberal donors have lavished handsome gifts on its equipment, and already, altho its plans are still far from complete, more than £30,000 have been spent on its equipment. That this has been well spent, we, at the out-stations can tell, and any one reading the statistics of the mission will see how centralizing special training has reduced the necessary European staffing at out-stations, and has produced a large number of highly efficient native helpers, and has made possible huge advances in the primary work of evangelization.

But to return to the schools. The

value of these little agencies has been that they have always been more evangelical than educational aims. In them the Gospel is daily taught, intelligence is created which strikes an effective blow at dark superstitions, and prepares a people to understand and receive Christian truth. The teachers and monitors all make profession of Christianity, and understand that their primary work is to prepare a way for the Gospel, and to proclaim it. The result is that a new school is never open many months before there grows about it a group of inquirers who afterward become catechumens, and other church members.

Requirements for Church Membership

Yet the process is not sudden and uncontrolled. The church membership is carefully guarded, as indeed it requires to be in these days of mass movement toward Christianity. We



TEACHERS AND BOARDING PUPILS AT CHETAMBA MISSION STATION, NYASALAND

are sober Scotchmen, and have learned the lesson of a century of missions, and respect the necessities of missionary discipline. Hence it is agreed by all the missions in Nyasaland that none are baptized until they have been about three years under special instruction, and their manner of life has been thoroughly tested. When we admit to church membership the history of each one publicly received is at least somewhat as follows: Three years ago he joined the inquirer's class and attended its weekly meetings. Then he came to the European for examination after being judged fit by the native elder. Then he was publicly received as a catechumen, went through another eighteen months' instruction in the catechumenate, was then examined by a native elder, and afterward by the European missionary. If his answers gave evidence of a new life and of sufficient intelligence his name was then sent down to the local church members, who pronounced on his manner of life, whether it gave evidence of his loyalty to Christ, then it was submitted to the session of native elders, and if they approved, he was publicly baptized. If there are any Roman Catholic readers of this paper I hope they will take note of this caution, for some of them have charged us in print with a lack of caution, and with overmuch haste. But I expect that there are also zealous and hasty souls, who read this paper, and who are lifting up their hands in dismay at the sore restraints we seem to put on souls ready to confess Christ. But it is one thing to confess Christ and another to enter the church. And the message which without limit or qualification is

preached is, "Behold an open door which no man can shut." In spite of all caution the numbers who seek the privilege of church membership are very great. My own station at Loudon is now but eight years old, yet I have nearly 2,000 in full church membership, 3,000 in the catechumenate, and nearly 4,000 in the inquirer's classes. These are not figures which show wisdom or power in man, but the Almightiness of the Lord the Spirit.

The Growth of Schools

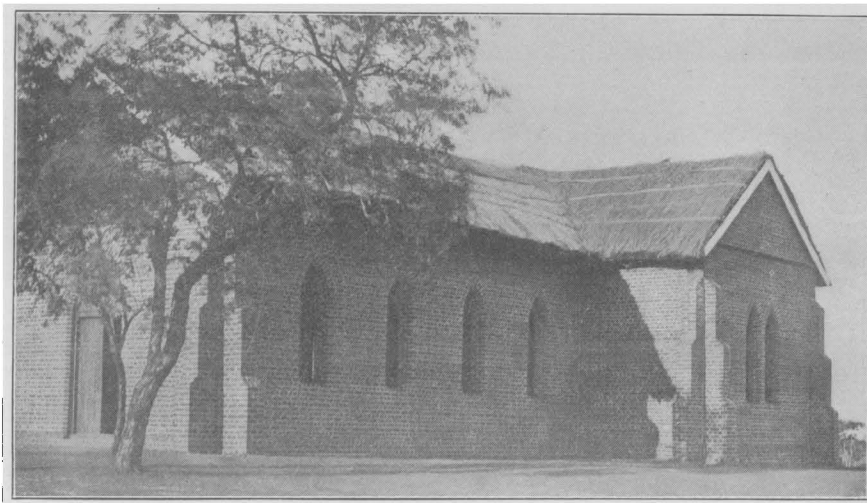
A government official who had been considering the rapid growth of our schools recently said to me, "But where is this to stop? The demands on the home liberality must increase at a huge rate." Well, one would naturally fear so, and I think our committee at home rejoices with a good deal of trembling when we send them our annual reports. But, after all, the increase on the demands of home liberality, have not at all been proportionate to the increase of work out here. In 1903 there were only 374 schools. To-day there are 661 schools. In 1903 the educational grant from home amounted to £1,487, while the grant for this last year was £2,097. That is to say, that while the schools increased from 371 to 661 and the scholars from 19,000 to 58,000 there was only an increase of £610 on the grant sent by the home church. Here surely is a case where God's returns are not to be measured by His people's givings.

But how is it that there has been so little increase necessary from the home church? Well, there are various reasons, and one is that God has a treasury here also.

First of all, Government has recently

answered the repeated claims of the missionary societies, and has begun to make a grant toward education. It is still a very small sum. The proportion that comes to the Livingstonia Mission for its 58,000 pupils is £275 a year. But, best of all, the people are beginning to give a little for their own support, and last year they gave nearly £900. Here is a veritable gold mine which we are beginning to open up, and the more genuinely

thousands of people. The addresses were, of course, given by interpretation; but in spite of the great difficulties presented by such a method of teaching, wonderful and never-to-be-forgotten results followed. The great audiences were entirely broken down. Weeping and confessing dedication to God were the signs of the presence of the Spirit in the hearts of the congregations, and tho the African is perhaps a very emotional



ST. ANDREW'S CHURCH, MSONDOLE, DOMASI, NYASALAND. BUILT BY THE NATIVE CONGREGATION

spiritual our progress is, the richer will this vein prove to be. When one remembers that only a small percentage of the people get wages for a few months in the year, and that the average pay of the working man is 1½d (3 cents) a day, the sum of £900 represents a fair liberality.

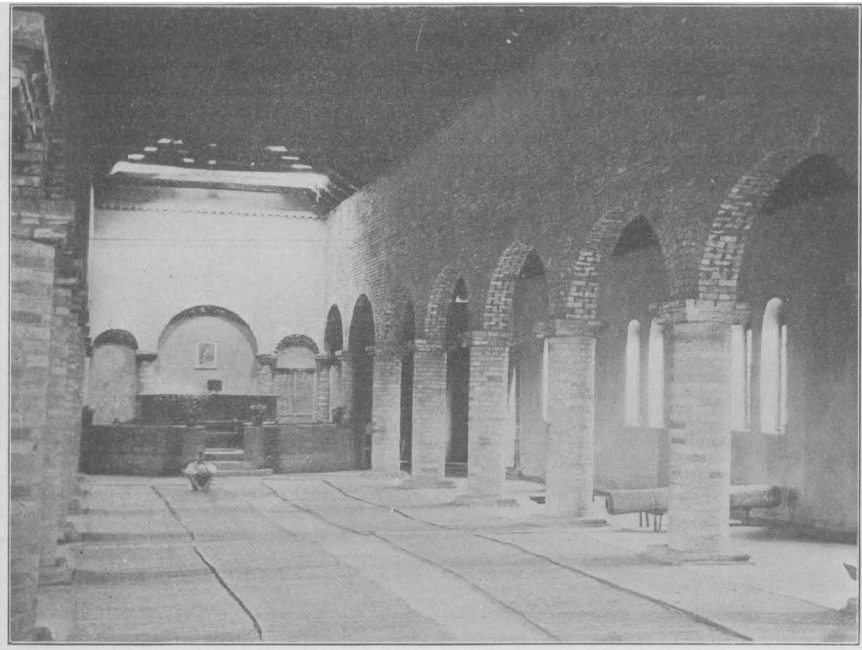
During these past months an awakening of a very spiritual and fruitful character has come to the church. The Rev. Charles Inwood, a deputy from Keswich Convention, held a series of four large conventions which were attended by many

man, the effects have not been temporary or disastrous. One has seen throughout the land a quickened church greatly rejoicing in the fellowship of the Spirit, an intense spirit of service, a great ingathering of the heathen, and many another evidence that God alone has done what we saw during those convention days.

One would not represent the true feeling of the mission staff in these days of progress were one to close this article with a mere recounting of the good things we see. There are weaknesses in the Church, and perils

ahead of us, to which we are very much alive. We are far from satisfied with the spirit of liberality. There are very many in the Church who seem to know little of the living fellowship of God. A greater love of the Bible

some districts by an irruption of what is called Ethiopianism, but what is really an immoral reaction against church discipline led by a strange American sect which sends natives of no good character to preach a strange



THE INTERIOR OF THE LOUDON CHURCH, NYASALAND

as the true word of God, a greater Christlikeness in conduct, a more vital faith in prayer, a more intelligent grasp of divine truth, these are things we lack.

We have had sore times, too, in

complication of doctrines, the only point of which they seem to have grasped is that there is no hell-fire. But this has scarcely touched the Church, beyond awakening it to greater activity.

MONEY GIFTS AND THEIR VALUE

1. *Tim.*—A small gift from a full purse with no earnest thoughts or prayer.
2. *Brass.*—A gift for praise of men—without love and without sacrifice.
3. *Iron.*—The gift of necessity, due to the importunity of an appeal or a promise; without free-will or heartiness.
4. *Silver.*—The gift of pity for the needy; at some cost to the giver and with a desire for the betterment of mankind.
5. *Gold.*—The gift of love to Christ and love for those who know not His salvation. The gift or real sacrifice cheerfully given.
What kind of a gift is yours?

INDIA'S NATIONALISM AND MISSIONS

BY REV. HENRY MANSELL, D.D.

Missionary of the Methodist Episcopal Church, 1866.

"India never had any nationality," said Sir George Clarke, Governor of Bombay, when addressing a wealthy and educated audience in Bombay a short time ago. Like the educated Bengalis, these people are eager to assume national honor and responsibility, and Sir George assured them that the surest and quickest way to attain their ends was to ally themselves with the nation now in authority in India. They must study the principles of the British Government and compare it with all the other governments of the world; they must learn loyally to obey that power under which they live, and must fraternize with other nations and tribes and religions.

This is a problem hard to solve. Hindus and Mohammedans are so often in conflict, especially when the Moharram and Ram Lilla coincide in date; indeed, Shias and Sunnis are nearly always in conflict when Tazias are carried to burial. An effort looking toward union was made when the Indian National Congress was inaugurated, but soon the Mohammedans broke off and began the Indian Loyal Association, so that the congress was divided. One faction determined to criticize the Government adversely, and the other to express loyal sentiments.

The late Babu Ram Mohan Roy, a learned and eloquent man, formed the reform sect, called the Brahma Samaj, but when he gave in marriage his daughter, who was under the age which he himself had proposed as proper for girls to be married, several Brahmans, with several others, left

and formed the Adhi Samaj, and these two factions are not yet united.

Recently there has been an association formed in Serampore to advocate the remarriage of child widows, but when arrangements were made for one such marriage, the Brahmans in Calcutta raised objections and prevented it.

The educated and wealthy Indian citizens of Cawnpore who formed a reading club, and took a number of daily and weekly newspapers, periodicals and books, met in harmony for a time, but when the first tribal war broke out and British troops were hurried to the frontier, and news came daily of battles with varied fortunes, the club met early to read the latest news, then Nawab Ali Khan said to the Hindu Rajah:

"Rajah Sahib, I notice that when there is a victory by the British forces you always look pleased, but when the Mohammedans are victorious, you are sad. Why is it? We are all fellow countrymen, but the British are foreigners. Why should we not be brethren?"

The Rajah said: "Nawab Sahib, we can trust the word of the British, but not that of the Mohammedans. You remember that in the last war between Hindus and Mohammedans the general promised the Hindus pardon if they would surrender. They did, and he had them all destroyed."

In Southern India there was a very low-caste tribe who were not allowed to wear clothes, except the little belt around their waists. When many of them became Christians they and their missionaries insisted on their wearing

chadars (waists). Then suddenly there was an uprising in their caste to put down this pride and make them still go naked as usual, and the Government came in and sustained the Christians and thus made peace.

Last year there was an uprising of Chilsa mountainous tribe against their head men who oppress them, and the missionaries were chosen to arbitrate, so that the dispute was settled and the British troops, which were ready, were not required.

The Arya Samaj affirms that it is not disloyal to government, but it constantly opposes Christianity. So the history of India is the history of tribe at war with tribe, and caste with caste.

The ancient history of India is the same. The Brahmans, or Sons of the Sun, were constantly at war with the Chpatris, the Sons of the Moon. The sacrifice of the horse by one of these castes was a challenge to the other castes to make war.

It is not the form of government that will nationalize India. The brilliant editor of the *Modern Review*, and Dr. Burenderkar, writing in the *Times* of India, have said: "The Indian Aryans, like their European brethren, had the rudiments of free political institutions." When Teshalea tribes settled in any province, the name of the tribe in any province became the name of the province, and these collectively became identified with the countries in which they lived, and actually the existence of aristocratic republics is alluded to in Buddhistic Pali books. But the rudiments of free political institutions did not grow in India, and no passion for national unity was strong enough to trample under foot the germs of caste.

Why did the instinct for political

freedom and a passion for national unity not grow in India, as it did among the Aryan tribes of Europe? Probably the cause is to be sought in the rigidly despotic and tyrannical manner in which the conquering Aryans treated the subject races. A section of a community, especially if it be small one, can not continue to enjoy freedom if it rigidly denies it to the other and larger sections, and can not have a desire to be united with it by the national tie if it invariably despises the other as an inferior race and denies it the "ordinary rights of man." But perhaps the most striking of all is the quotation from Mr. Rhys Davids in *Buddhistic India*, where, we are told, that when Buddhism arose there was no paramount sovereign in India. The kingly power was not, of course, unknown, for there had been kings in the valley of the Ganges for centuries long before Buddhism, and the time was fast approaching when the whole of India would be under the sway of monarchical governments. In those years we find a still surviving number of small aristocratic republics, and four kingdoms of considerable extent and power. The tendency toward the gradual absorption of these domains, and also of the republics into the neighboring kingdoms, was also in full force.

These quotations sustain the statement of the Governor of Bombay, that India never had any nationality, and go far to prove the statement that the evil system of caste is the cause of it, by giving to the few the power to trample the manhood out of the many millions. Moreover, I echo the sentiment of the same governor, that one way to improve is to loyally obey the best government India has ever had,

and to learn the principles of government by studying all governments, whether Christian or non-Christian. Only Christianity can cure the cruel system of caste and lift India to manhood and make her a nation among nations, whether it be a limited monarchy or a republic.

We have spoken of various reforms in India which at first gave great promise, but as Dr. Robinson, editor of *The Kaukab-a-Hind*, wisely says, "Reforms in India do not always move as rapidly as at first they gave promise. This is because so many influential men are quite willing to advocate these reforms, for the country at large, but fail to break with tradition when they touch their own personal lives." This strikes the keynote of my affirmation that Christianity only can sweep away caste, the maximum of "Man's inhumanity to man," and make a man new and unselfish, so that he will advocate reforms in the country even when they touch his personal life, and go against his own interests, for the good of the nation. I believe in the "adequacy of Christianity" for the salvation of India in the near future.

1. The Bishop of Madras is attempting the work of uplifting and saving the lower castes, and is successful, as are all the missionaries.

2. The English Church missionaries are using the grants made by the Centenary committee very judiciously for evangelistic work, for building up men, and for mission schools that will also be evangelistic.

3. The American Baptists in Southern India are unusually successful in all their work. Their Christian school-work, inaugurated by the late Dr. Clough, is giving many young

Christians education to work for the salvation of their countrymen.

4. The American Board missions, and those of the Reformed (Dutch) Church, received a powerful stimulus by the Edinburgh Conference, and are having new success, according to their new faith.

5. The English Baptists also are awake and successful.

6. The Presbyterians of two nations and three denominations having united, are a mighty force in North and Northwest India. The last convention at Sialkot was a season of great revival.

7. The last Dassehra camp-meeting of the Methodist Episcopal Church at Lucknow, was not so well attended as usual, but it was a season of rich revival influence, and many Indians consecrated themselves to the work of saving others. Rev. Stanley Jones, of Lucknow, writes: "The other day I preached on Acts 1:8 before a body of seventy-five or eighty Hindustani preachers; the power of God fell on us, and many were overcome as they crowded to the altar pleading for the baptism of the Holy Spirit. It would have done one good to see the Indian preachers studying the translation of Dr. Keen's pentecostal papers on that subject as a text-book, and asking questions and showing a keen interest in the teaching concerning the Holy Ghost. This is bound to bear much fruit."

All these unions of missions and revivals are harbingers of the coming revival which is to sweep India into a blaze of revival, followed by no declension till India is saved. My confidence is based not only on what has already begun, but on the work and the prayers of the Edinburgh Con-

ference. The fact that all Protestant denominations of the world were able to put aside their differences and to unite to consider the needs of the non-Christian nations, and to work and pray for their speedy conversion is a mighty basis for faith. Having this spiritual union, organic union is not essential. If Church of England men were in organic union with Methodists, or Presbyterians, or Baptists, each would feel in duty bound to cor-

rect the errors of the other's creeds or rituals, and when arguments are offered, division must occur. But when the union is that of the Spirit in the bond of love, each can in love tolerate the supposed errors of the others, and all may unite in work and prayer for the non-Christian world with an irresistible force which will go far to answer the united prayer for the salvation of the world. Union with Christ demands union with each other.

WOMAN AND THE REGENERATION OF INDIA

BY E. M. WHERRY, LUDHIANA, PUNJAB, INDIA

The population of India is reckoned to be about three hundred millions, of which nearly one-half belong to womankind. These belong to all the races and religions of the empire. Nothing occurs in the empire in which woman has not her part to do or to suffer. The work of the Church, in its endeavor to evangelize India, has to do with the women quite as much as with the men. It may be questioned whether this fact has generally been realized. True it is that women have been sent abroad as missionaries to work in *zanānas* and girls' schools and hospitals, and a great work is being done by them for women in almost every sphere of missionary endeavor. The more one learns in regard to Indian womanhood the more clearly it is perceived that woman's work for woman in India is necessary not only to reach her in the seclusion of the *zanāna*, but absolutely necessary to the evangelization of the men as well. It is to emphasize this fact that I have undertaken to write this article.

Woman's Place in India

In order to rightly understand the importance of Indian womanhood, we

must make what may seem to some a few commonplace statements concerning the woman's present place in India's social life.

(1) *She is the Mother of the Indians.* Do we fully appreciate the influence of our own mothers in our own national life? What has mother done for you and for me—in the formation of our habits, our thoughts, our character? What has her influence counted for in our intellectual, moral and religious life? Let us remember that mothers in India exercise a similar and in some respects a more powerful influence over their offspring. Nothing is more notable in India than the influence of the mother in the average household upon the sons. She is the one above all others who has loved them. In sickness she has nursed them. In sorrow she has comforted them. In times of need she has helped them as she could. She has watched over them with jealous care day in and day out. She has rejoiced in their advancement and planned for their future. All the power of mother-love contributes to make her supreme in the affections of her sons. Unlettered

as she is, for her custom is law and hereditary superstition is her religion. From this it follows that the mother stands for extreme conservatism. Every new thought is viewed with suspicion and everything antagonizing social custom or religious observance is sure to find in her a zealous opponent. No one knows this better than the *zanána* missionaries.

(2) *But this woman is also a wife as well as a mother.* If she be a Hindu, she has among her gods first of all her husband. Him she reverences and him she serves as a slave. Her life is bound up in his. Not long since such a wife looked forward to the privilege of dying with her husband on his funeral pile. One might suppose that such a wife would have little or no influence upon her husband. Sometimes this is so, but when sons are born, her influence begins to grow and her motherhood carries with it increasing power over her husband. She becomes the conservator of social customs and caste restriction. Is her husband disposed to fall in with some of the new-fangled notions, born of the schools? Would he indulge in forbidden food or drink? Let him beware! The consent must be obtained from the mother of his children. If she give it, all is well so far as his home is concerned; but if she refuse, he must refrain upon the penalty of being an outcast. His wife can by a word array against him the powers of the Brotherhood. Her relatives and his, with the Brahman priest, will at once arise and set themselves to reform the troublesome member. Many an inquirer, whose mind has been filled with the holy teachings of Jesus and whose heart has been drawn toward his Savior, has been confronted

by a wife whose influence has eventually succeeded in compromising his faith and finally diverting him from his purpose to be a Christian. Many such cases might be adduced. I shall mention but one. H— S— was the only son of a widow, who lived in a Punjab village. He was a bright young man, studying in a mission high-school. His great ambition was to secure service on the railway or in a telegraph office on a salary of two or three hundred rupees. He was the best student in his class and deeply interested in the Bible. Day after day he came to learn about Jesus. He expected to be a Christian some time. He won a scholarship in college and continued his studies there. On graduating he was chosen for a high office under the Government which obliged his going to Calcutta. He called upon me to express his thanks to me for all I had done for him. We kneeled together and prayed that he might now be able to take his stand for Christ. He carried letters of introduction to Christian friends in Calcutta. Time went on, but no progress toward Christ was manifest. Finally a lady explained that the wife was a bigoted Hindu. Here was the force that held him back. H— S— died a nominal Hindu.

If the wife be a Moslem, her influence is still very great. Here, again, she stands for Moslem custom and wields power through her relatives and the priests. The patriarchal system, whereby all the members of a household have their estates in common under the headship of the father—or, if he be dead, of the mother, binds the whole together in a way that distinctly limits the liberty of the individual. M— M— Khan is a mem-

ber of such a household. He has a brother who lives with the widowed mother and manages the landed property. M— M— Khan is an officer in the police service and usually away from home. He shares equally with the brother in the estate so long as the mother lives. They have thousands of dollars in the bank and vested in securities, but all in common. The mother holds the key but can get nothing without the two sons, excepting a monthly allowance. They can get nothing without her. M— M— Khan has become a Christian. The mother and brother, with the Brotherhood, including his wife's relatives, have arrayed themselves against him, taken his wife and children away, seized his movable property and threaten him with financial ruin. A word from his mother would change the situation. But as yet that word has not been given and probably never will be given except at the price of his apostasy.

These instances illustrate how that India's womanhood often stands in the way of the conversion of the men. On the other hand, when a wife or mother stands by the son or husband and is willing to share the persecution of the clan or caste, the way to open confession of Christ is made easy. Thanks be to God there are many instances illustrating the devotion of women who have suffered with their husbands for the sake of Christ. There are others, not a few, who have left all for the love of the Christ, who had said, "Follow me."

(3) This leads me to notice another characteristic of India's womanhood: the heroic.

History testifies to the courage and devotion of Indian women, under cir-

cumstances the most trying. The early invasion of India by Moslem armies brought together the Hindu armies to defend the city and fort of Daibul, the precursor of the present city of Karachi. After a fierce struggle the Moslems were victorious and the city lay at their feet. The Hindu women refused to surrender to the conquerors, but shutting themselves in the palace they set fire to it and were burned to death rather than survive to meet dishonor at the hands of their enemies.

Many similar stories might be related, showing the sturdy character of Hindu women. But we do not need to search the annals of war to find the courageous endurance possible to the Indian woman. Visit the sacred shrines and you there will find those who have braved the hardships and dangers of a long journey with their husbands, bearing the heat and cold and fatigue with wonderful fortitude, often sacrificing their lives for the sake of their religion. Many too, who, like Chandra Lela, having lost their husbands by the way, have completed the journey alone, assuming the responsibility of caring for their households. Such women are patriots to their country and are ready to sacrifice comfort and life itself for their country and their religion. As a Hindu, her social customs, her caste and her religion are inseparably bound together, and therefore any attack made upon Hinduism is an attack upon her.

It is well known there in the present state of unrest, some of the most active seditionists are women, who with facile pens have vented their fierce contempt upon the cowardly young men who are afraid to fight and to die for liberty. Without doubt

some of those young men, who have suffered a traitor's death, or who now languish in prison, were instigated to the deeds they committed by Indian women. It is not, therefore, difficult to see how great woman's influence is in India, when leveled against the gospel. Her love, her cunning, her deception, her uncompromising spirit, her deadly hatred, her readiness to counsel extreme measures, are all capable of being used to overthrow what she conceives to be the enemies of her race and her religion.

An Indian pastor told me the following story. Many years ago when he was a boy, one of the female members of the family fell under suspicion of conduct that would disgrace the family. The mother-in-law took the matter into her own hands. Poison was mixt with the food that girl ate. She fell ill and died in agony during the night. Her body was cast into a well and in the morning she was dragged out as a suicide. The funeral pyre in the early hours of the morning wiped out all traces of the crime.

A few months since a young woman was admitted to our hospital. She was so ill that little hope could be given that she would recover. However, by constant watching and careful treatment she slowly recovered. The day before she was to be discharged the mother-in-law came to the hospital bringing a cup of milk and asked permission to give it. Without suspicion her request was granted. The milk was given and the mother-in-law departed. Ten minutes later the patient was dead! What the motive was no one certainly knows. It was thought that she was dissatisfied with her home. It is now clear that she had been drugged be-

fore she was sent to the hospital, where she was expected to die.

These instances illustrate the desperate extremes to which the apparently mild Hindu woman will go in order to accomplish her purpose. Persons suspected of being secret believers, and those, too, who have been baptized, have often been put away by means of poison. What wonder that women who have accepted the Christian faith are afraid to remain at home, and in consequence flee for protection to the missionary teacher? Courage is not a quality belonging solely to the enemies of the gospel in an Indian household.

The heroism of some women who have braved all to confess Christ in India compares well with that of the heroines of the early Church, and here is the hope that lies in the character of Indian women under the power of the gospel. Wedded as they may be to Hindu or Moslem superstition, they are not impervious to Christian teaching. If they can not read books they can read character. They can understand the gospel in the Christian's life. Loyalty to the marriage vows often lead Indian women to follow their husbands into the Christian fold. A Hindu lady, once a bigoted Hindu, is now a pastor's wife. Her husband was constrained to leave all to follow Christ, but for some time she refused to leave her people. The husband went to a distant city and while there he fell seriously ill. He wrote his wife, telling her of his illness. She determined to care for him, altho she had no intention of becoming a Christian or of breaking her caste by living with him. She went to see him and for a whole month she cooked his food as a faithful wife, tho living quite apart from him. Seeing the change

which had been wrought in her husband by the gospel and learning more of the truth from a missionary lady, she was led to Christ, and from that day became a most devoted Christian worker.

We have only to look in upon any one of the average congregations to see noble Christian women, possessors of the courage and devotion already described, who are now engaged in the Master's service and exerting a powerful influence in the home, the Sunday-school and the Church. Through these she reaches out upon the wider circle of India's womanhood in the schools and *zanānas*.

The Hindu Woman's Ability

As wives and mothers, the Christian women of India are devoted to their children, and as far as they can they help them to secure that education and training which will make them useful members of society and of the Church. Here is a mother whom I saw standing side by side with her husband and their three children, two boys and a girl. This was forty years ago. The father soon died. The widow became a servant and was for a while in my family. Her children were taught in the mission school and orphanage for girls. The eldest son is now an evangelist, the daughters married and became *zanāna* teachers, while the youngest son is a mechanic, supporting a numerous family. The sons and daughters of Christian women, of whom the above example is one of the humblest, are now the Christian teachers in our schools or the pastors and evangelists in our churches and village centers. They are the strength of the Sunday-schools, the Christian Endeavor So-

cieties, the mothers' meetings and the missionary societies in the Indian churches.

Many of those women more advanced in learning are inspectresses of Government schools. Here is one who has had more than thirty girls' schools under her care for nearly forty years. Here is a younger lady who is inspectress of all the Government schools in a large city. Still another, a college graduate, is inspectress of all the girls' schools in a large native state. Others are principals of schools, professors in colleges for women, secretaries of Young Women's Christian Association and Endeavor Societies. Still others have studied medicine and are doctors in hospitals, nurses and compounders. A few are professors in medical institutions.

The problem of evangelizing Hindu, Moslem and low-caste women and children is very great. If it had to be solved by foreign lady missionary labor its solution would be difficult indeed. But with an ever-growing Christian community bringing into the Church young women consecrated to the Master's service, there is a sure prospect of a rapid evangelization of India's womanhood largely by native agency.

Moslem Women

Some years since there was held in Medina (Arabia) a conference of progressive Moslems, at which the question was discussed as to why Moslem nations were losing ground, while others were continually advancing. This conference was held in secret. Even the minutes or report was not published for some time after the conference had adjourned. When it was published it first saw light in Port

Saïd under the protection of a Christian flag. Over one hundred and forty reasons were given for the non-progressive condition of Islam. Many and quite revolutionary reforms were suggested, some of which are now being carried out in Turkey and Persia. Among these suggested reforms were the abolition of the harem system, whereby women are secluded from the

absence of Hindu and Moslem women capable of being made teachers. In their need they turn to the Christians. Thus a grand opportunity is opened up to Christian women and a sphere of influence almost boundless.

Education of Boys

Again, the rapid advance made in the education of boys has developed a



ONE WAY IN WHICH LADY MISSIONARIES TRAVEL IN INDIA

naturally enlightening influences of human society, and the absolute necessity of educating the women as well as the men. These views are being ventilated by Moslem leaders in India, and many Moslems are promoting the establishment of schools and colleges for Moslem women. Some have begun to send their daughters to Christian institutions. Everywhere among the Hindus female education is being promoted and schools are being established. The practical difficulty is the

great need—the need of lady teachers in the lower grades of all boys' schools. This need is being felt especially in schools for Christian boys. Young men who have entered the educational department as teachers are not only wanting in the patience and sympathy necessary for the best work in infant and primary classes, but usually feel it to be beneath their dignity to teach the lower classes. Moreover, the number of Christian teachers is so small that of necessity

non-Christians have to be employed and these for the lower classes. The solution of this problem lies in the employment of Indian lady teachers. This will open up another great sphere of influence for India's womanhood.

The women and children who have been taught to read have need of a special literature. Who so capable to produce it as the educated woman? A beginning has already been made and Christian ladies, like the late lamented Lilavati Singh, are now editing periodicals specially published for women. The vista here is so wide as to open to view another almost boundless sphere for woman's influence upon all classes of society.

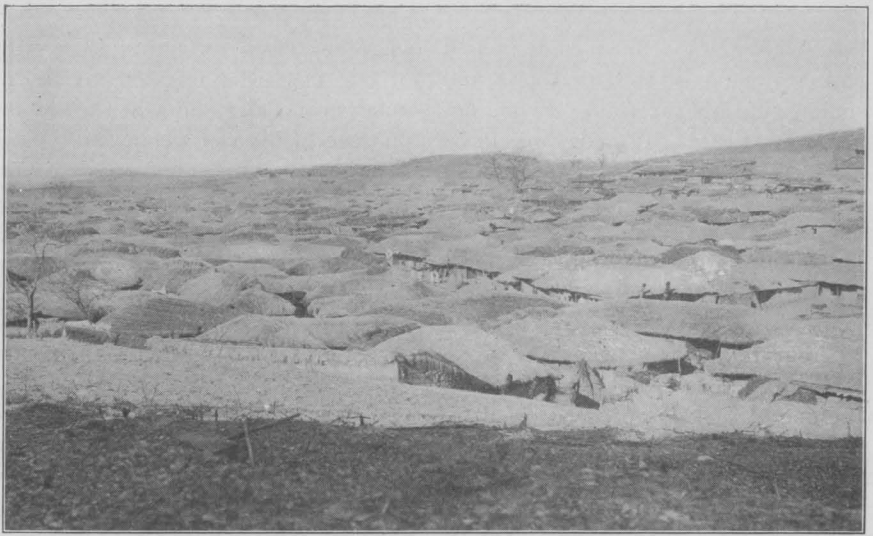
Much more might be written along this line, but enough has been written to prepare the way for the words with which I would conclude this article.

Woman's Work in India

What is the special sphere in which the lady missionary will work in the future for the regeneration of India? In the light of what we have said, is it not clear that she must first of all assume the place of a leader? By her culture, her Christian experience, her special training and by her devotion to the Master's service, as well as by her official relation to the home societies, the lady missionary becomes a leader in the mission field. She is a foreigner; and being such, she rarely secures that intimate knowledge of the language and acquaintance with the people necessary to close personal work among the people. If she ever acquire this knowledge, it must be after years of residence and patient study. However, with a competent staff of Indian workers, she can, by directing their efforts, accomplish

a great deal. In India she may be able to do much through the medium of her own language, especially in educational work. She is wanted to take charge of or to teach in the boarding and day schools, to superintend orphanages and asylums, to direct the work of schools for girls and women in the *zanāna*, to take charge of hospitals and dispensaries, to train Christian women, to assist in conventions and summer schools, to undertake extensive tours among the villages, etc.

It goes without saying that for such service India calls upon Christian lands for their choicest young women. Education can not be too high, while Christian experience and Bible knowledge should be of a very high order. Let it not be supposed that any material which can not be used in the home field will do for the foreign field. Send us the best. With such an army of Christian workers, leading the increasingly large bands of Indian Christian women in the great work of evangelizing their non-Christian sisters, the conquest of India's womanhood for Christ is only a question of time. Many are enlightened and are now holding out their hands for the bread and water of life. Many are perishing for want of knowledge. Fifty millions of low-caste Hindus and Moslems are turning to us for a fuller knowledge of Jesus Christ. Thousands are being added to the churches annually. The supreme need of this class is training in Bible knowledge and Christian life. For these teachers must be trained. United effort on the part of lady teachers, European and Indian, can solve this problem. Who will volunteer for this service?



CHAI RYUNG—A TYPICAL KOREAN VILLAGE

KOREA—THE LAND OF OPPORTUNITY *

INVEST NOW. BIG RETURNS!

BY MISS ANNA W. PIERSON

"Chosen," as the Japanese call it, or the "Land of the Morning Calm," as its name means, "The Palestine of the Far East," as we love to think of it, is a fascinating country to visit. Even in the winter months the sunshine is glorious, and the air is crisp and invigorating. The faces of the mountains change their aspect every hour of the day. They are most beautiful when first touched into a rosy hue by the rising sun.

There is a marked contrast between Japan, with its ever green semitropical appearance, its wooded hills and terraced hillsides and Korea with its bare brown fields and snow covered hills in the winter months. The Korean houses are made of dried clay, with thatched roofs so that a village resembles a forest of mushrooms. The beautiful clear blue sky and the bright colored dresses of the people take

away any monotony from the scene, for both boys and girls wear clothes of the brightest hues—pink, red, green, purple and yellow. A group of children at play looks like an animated flower-bed. A foreigner can at first scarcely distinguish a boy from a girl, as both wear their hair in a plait down their backs, and the long bright colored coats reach below the knee.

The simple, childlike cordiality of the Korean is also in contrast to the formal elaborate politeness of the Japanese. On our first Sunday in Seoul I attended one of the native churches with a lady missionary. We sat on the women's side of the church which was divided from the men's by a white curtain. Several of the Korean women, as they passed the bench on which we sat, smiled and patted my arm or knee as they squatted on the floor. At the close of

* A letter from Korea, after six weeks in Seoul, Peng Yang and Sen Chun.

the service many of them came up and took my hand in both of theirs and smiling into my face said, "Pyung-an-hassio." (Peace). It made one's heart glow and I felt that I was among sisters. No one can visit Korea and look sympathetically into the work without being greatly impressed with the crying needs that mark the present hour.

From the beginning of the great revival in Korea, the Bible has been the one great Book of the Christians. The secret of the strength of the Korean Church lies in the fact that the Bible is their *daily food*. The Christians read it day and night and are among the greatest Bible lovers in the world. They take it with them wherever they go, women and children carrying theirs in a cloth tied about the waist. Large portions of the Bible are committed to memory by old and young; Children often memorize several thousand verses in a year, and are not satisfied until they can repeat the whole of the New Testament. The people also put into practise

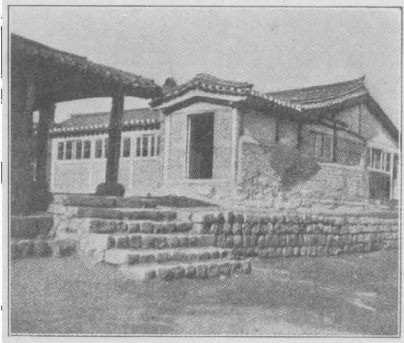
what they learn. Dr. James S. Gale tells of one man who traveled a hundred miles to see him and when asked the purpose of his visit replied: "I have been memorizing some verses of the Bible and I came to recite them to you!" The man recited without an error the entire "Sermon on the Mount." Dr. Gale told him that if he simply memorized it, it would do him no good, he must practise its teachings. His face lighted up with a smile as he replied, "That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit upon this plan. I would memorize a verse, and then find a heathen neighbor and practise the verse on him. Then I found it would stick."

The Koreans are preeminently a literary people. Their native script or *Un-Mun*, is the simplest in the world. It was invented in the fifteenth century, but was little used and was looked upon with contempt because so easy that "even a woman could learn it in a month." But after four hundred years this despised script became



THE YOUNG MEN'S CHRISTIAN ASSOCIATION AT SEOUL, KOREA

the instrument prepared by God for reaching these people through His word and Christian literature. In China and India the vast majority of the people can not read, but in Korea reading is almost universal. Even



THE CENTRAL PRESBYTERIAN CHURCH, SEOUL
From this several other churches have sprung.

those who have had no education and have passed middle age, when they become Christians, can learn to read their Bibles in a few weeks.

The customs and stories of the Bible appeal to the Korean as to the people of almost no other country outside of Palestine. Many of their habits and customs, beliefs concerning demons and the sacrifice for sin, are similar to those of the Bible. Thus the Bible is a *living*, up-to-date book with them and speaks to them concerning temptations and problems of the daily life. They believe it without a question.

Dr. Gale believes that Koreans make fervent, whole-hearted Christians because the testing quantity has entered so deeply into the work. As a rule, those who come into the Church without passing through trial are of no use and are often a hindrance rather than a help.

In "Korea in Transition," Dr. Gale

tells a wonderful story of six Korean leaders whom the old Emperor had locked in his criminal prison because he feared they wanted to introduce reform along western lines. They were put in without trial, made to work hard, suffered from cold, ill treatment, vermin and filth, and were in constant fear of execution. They had proud blood in their veins and a deadly desire for vengeance in their hearts. "They hoped for escape, for the opportune moment, the keen knife and the squaring of accounts, when all unexpectedly there came into their midst the New Testament, Bunyan's "Pilgrim's Progress" and some of D. L. Moody's tracts in Chinese. Their prison was visited regularly by Dr. and Mrs. A. D. Bunker and became first an inquiry room, then a house of prayer, then a chapel for religious exercises, then a theological hall, and when the course was completed, God



A PUNG YANG WOMAN'S HAT

let them all out of prison and set them to work. With their high social standing and superior training they became the first Christian leaders of

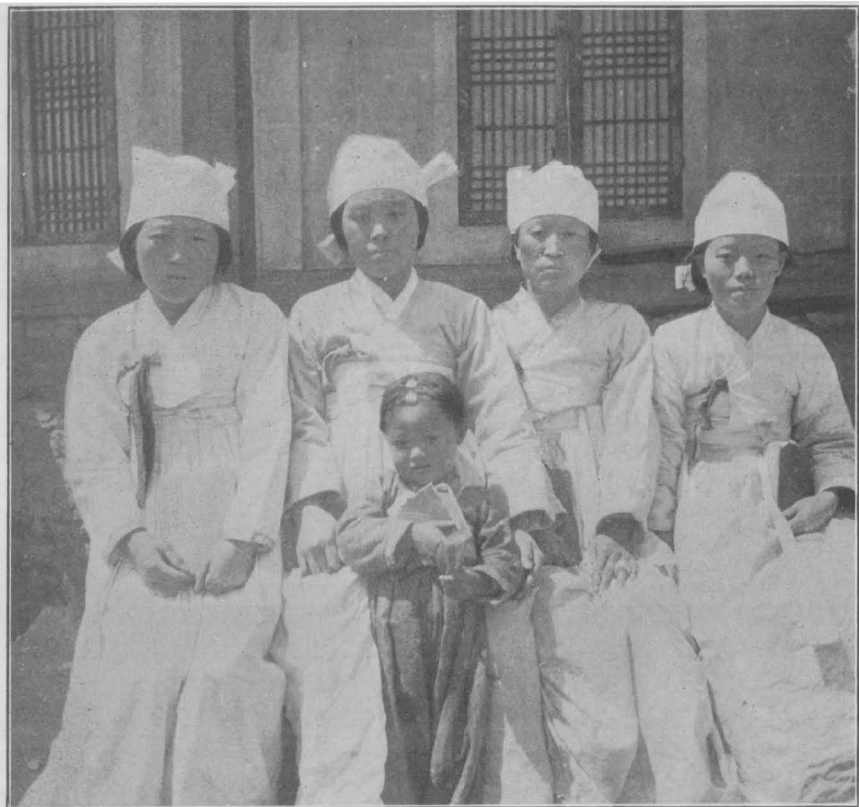
the Capitol, one went to America and took a post-graduate course at Harvard, one is a consistent Christian in government service, one is director of religious work in Seoul Y. M. C. A., one is general secretary of a native branch of the Y. M. C. A., one is an elder in a Presbyterian Church in Seoul, and one has charge of the religious work among the Korean students in Tokyo."

Believers are not admitted into full fellowship until they have been tested and taught and their lives watched for a year after they have confessed Christ. Then, if they are living consistent lives, attending the regular church and Bible school services, and are seeking to win others to Christ, at the end of the year they are baptized and admitted into the church. No wonder the Church grows, when every convert becomes a soul-winner, often making it his chief business. From lip to lip and heart to heart goes the message, so that when a missionary goes to a village for the first time, he often finds there a group of Christians who have been led to Christ through the efforts of some converted brother. From the first the converts have been made to feel that the spread of the Gospel depends upon them rather than upon the missionary. They have a high conception of the duties and responsibilities of church-membership, and they realize that such a membership is a benefit to themselves and not a favor to the missionary.

The Korean Churches are almost entirely self-supporting, and the evangelistic work is carried on by the Koreans themselves, but there is an insatiable desire for Bible study. All the missionaries unite in saying that the corner-stone of the work lies in

the Bible study classes which are held each year at different centers all over Korea. These are similar to the North field and Keswick conferences only that the whole of the two weeks or month is devoted exclusively to the close study of the Bible. Three sessions are held each day and often over one thousand are in attendance. Many have walked one hundred miles or more, carrying their supply of rice on their backs, and paying all their own expenses, in addition a small sum for the expenses of the conference. At the large centers these classes are taught by the missionaries and competent Korean pastors. Then the students from this conference go to hold similar classes in the smaller towns. It is in these classes that Christians are trained and developed to become evangelists, colporteurs and Bible women. Here, too, was started the purely original Korean movement for the subscription of days of preaching when they volunteered to go from house to house in the surrounding villages and proclaim the Gospel. Last year over 100,000 Koreans met in these classes to spend from two weeks to a month to Bible study. At one such meeting in Peng Yang a total of *sixty years* of evangelistic work was pledged in days and weeks by those present!

What Dr. Samuel Moffett and the other missionaries feel to be the greatest need of *now* is money to build Bible training schools, which can be open all the year for students who wish to train as evangelists, teachers and Bible women. Dr. Moffett the pioneer missionary in Peng Yang said: "We need \$20,000 now for this great work." Think of what six or eight such Bible schools would mean



KOREAN WOMEN WHO WALKED OVER ONE HUNDRED MILES TO ATTEND A WEEK OF BIBLE STUDY

to the future of Korea. It is a golden opportunity for investment; shall we let it pass? The present condition will not be permanent. As Dr. Gale says, "Men and money are needed now."

Two years ago there were over 2,500 men and over 2,400 women enrolled in the Bible training classes in Syen Chun alone. Young women trained as Bible teachers are greatly needed in all parts of Korea to conduct Bible study classes and to do evangelistic work in the villages. The people are hungry for the Gospel and the missionary is a welcome messenger.

As we were leaving Korea, Mrs.

Moffett wrote: "Our program for women's classes in Peng Yang runs from February 10th to June 15th. It will be a busy time and a very happy one, for there is great joy in teaching people who are *hungry* to know the Word of God. Do tell some earnest young women in America what a wide field is open for Bible work among the women of Korea. We need *eight* such workers in the stations here." To remain in Korea and to help in this work would be the greatest joy and privilege of my life.

Mrs. Miller, the superintendent of the Girls' Academy in Seoul, also wrote: "The Men's study classes begin next week (February 1st), and

are to be followed by the big class of women and that is to be followed by a special workers' class to train some picked women in a certain course of study. These women will go immediately into the country churches to give these lessons to the women there. The ladies in Peng Yang want me to come there to help in their classes for a little while, and the Chai Ryung missionaries want me to help there in March. If only I could be in three places at once!"

"We are prest on every side by young men and women who want us to teach them about Christ," writes E. M. Cable, another missionary. "We

have a hundred more invitations than we can accept. I could keep six missionaries busy all the time in this district and then have work for more. Korea *can* be won for Christ in this generation. If the church will give what we need and will strongly reinforce the work in the next ten years, this old heathen nation will line up with the other Christian nations of the world. It must be done quickly. Our opportunity is rapidly passing away."

Now is the time to invest money and life in Korea so as to receive one hundredfold return. Lay up treasure in Heaven. "Do it now."



A MARKET DAY IN PENG YANG

A TRAVELER'S SUNDAY AT PENG YANG, KOREA *

BY E. G. KEMP

Sunday is a busy day for missionary workers at Peng Yang, as the rapid growth of the work and the need for consolidation by constant instruction, taxes the resources even of the large staff of foreign and native helpers. In many cases, even before the building of a church is completed, the congregation has outgrown it, and from one church alone (the central one at Peng Yang) no less than thirty-nine others have "swarmed" merely for lack of space—not from any discord. Thirty-five of these churches are in the district around the town, four others are in the town itself; the youngest of them already has a membership of 561. This is the result of sixteen years of work, for the missionaries settled there in 1894, and the first convert was baptized that year.

We started out about ten o'clock to make a round of some of the places of worship. The first visited was a women's institute, where we found a large upper room filled with about 500 women and nearly as many babies and little children. At the door of the Korean churches and schools the first thing noticed is the shoe-stand, where each comer deposits shoes before entering. The floors are covered with matting, and every one sits cross-legged: the babies are noisy, but their crying is not nearly so sharp as that of Europeans, tho sufficiently disturbing to any ordinary speaker. At the harmonium a sweet-faced Korean girl sat, whose playing was very superior to the singing. What it lacked in harmony, however, was atoned for by its earnestness, and in all the services the reverent attention of the whole audience was most impressive; even

the little children covered their eyes with their hands during prayer. From below stairs came the lusty tones of children singing "Hold the Fort," there we found a Sunday-school in progress, the classes sitting in circles on the floor, each with a girl teacher in the center. The children have been *less cared for than the adults hitherto*, but they look most attractive and winning, and greater efforts are now being made to provide for their instruction.

We next visited the Central Church, where the men had just finished their morning session of Bible instruction (9-10:30), and the women were rapidly gathering. Nowhere could there be found a more attractive sight than the hundreds of white clad women, carrying their books wrapt in a cloth tied round their waists in front, or their children tied on behind, the little ones drest in every color of the rainbow. The service is much like Sunday-school at home. After the opening hymn and prayers, the women are divided into classes, and the older children, like a gay group of butterflies, are gathered at the back of the church to be taught separately. Some of the girls had hats which take up space, as they are much larger than umbrellas, and are carried by both hands, *extending over the head* in front and to the knees behind. These are peculiar to this district and are used not so much for protection from the sun or rain as from the vulgar gaze of man. These hats have to be left outside the church with the shoes. Some of the young women of the wealthier classes look quite charming in their nun-like coifs, and drest from

* Condensed from a chapter in "The Face of Manchuria, Korea and Russian Turkestan," Duffield & Company, New York.

head to foot in dazzling white silk, with smart little sleeveless coats lined with white fur; the fur also forms a border all round the coat and outlines the armholes.

Womankind in Korea suffers from a strange lack—the absence of names. A woman *may* possess a pet name, otherwise she has none; frequently she does not even know her husband's name. If she becomes a Christian and receives baptism she acquires a name, and this must give her quite a new sense of dignity. The Korean woman has not been considered of much value in the past, but she is awakening (under Christian influences) to a sense of responsibility, and she takes her share in the work of evangelization among her people. There had been a fortnight's Bible study for women just before our arrival at Peng Yang, attended by over 500, many of whom had come long distances on foot. Some had traveled no less than seventy miles on foot, carrying their supply of food with them. They were lodged by the Christians in the city without charge, and after earnest study they set out on their long homeward journey. There is also a special Bible school for a fortnight for those women who wish to become teachers or Bible women, many of whom are supported by the native church. The Women's Missionary Society of the Central Church has supported two missionaries for some years.

The morning school in the central church numbered five or six hundred, so that when both men and women come in the afternoon to a united service of worship the church is full to overflowing: it holds 1,500 to 1,700.

The venerable pastor, Kil Moksa, is a Korean of solid character, who has done much to lessen the evils incident to the coming of the Japanese. Seeing the utter hopelessness of resistance, he persuaded the people neither to flee nor to resist, so that the bloodshed which took place in the south of the country was avoided in the north. His influence is not only powerful but wide-spread, and it is sad to see the curtailing of his work owing to increasing blindness. He was originally an ardent Confucian, and not content with a passive faith he practised rigorous austerities in order to obtain peace of mind. In describing this time, Kil Moksa said:

"I was trying to put away every thought of worldly advancement and every filthy or unclean impulse, for I knew right and wrong then just as well as I do now. I endeavored to keep my mind pure by concentrating upon the idea of a full moon in my stomach. Thus I endeavored to shut out the world and secure a view of spiritual truth. I wanted a vision of some spiritual being, but all the time, in spite of my efforts, my mind was filled with thoughts I would fain have dismissed I could not get the victory. At the end of my stay on the mountain side, when I went to the homes of my friends, I was filled with disgust because their conversations was all about worldly advancement or interspersed with filthy stories."

When Kil Moksa became a Christian he was equally filled with this passionate desire for righteousness, not for himself only, but for his people. When his people seemed to be growing careless, he started a daily prayer-meeting at four o'clock in the morning, and this was soon attended by

six or seven hundred people, with the result that a great revival took place, and his people promised to spend over 3,000 days in trying to win others to a knowledge of Christ.

We next visited the Union Theological Seminary, vacated by the students on Sunday and used as a church. Here we found numbers of men all seated on the floor with the teacher in the center. The bulk of the teaching and preaching in Korea is done by natives, and every church has a native pastor. The foreign missionary acts as superintendent of groups of churches (sometimes as many as fifty or sixty) extending over a large area of the province. The college students were all busy on Sunday either preaching or itinerating in town and country, and in order to facilitate this arrangement they have no classes on Saturday afternoon or Monday morning. They remain at college only three months in the year, and spend the remaining nine in practical work. Their course extends over five years, and by this arrangement the four missions which it represents are able to supply the requisite number of teachers from their ordinary staff of workers; these teachers can be spared from their work for three months in the year, tho it is only in cases of special qualification that the same man is sent three years in succession. The head of the college is, of course, a permanent official, and lives at Peng Yang. This is Dr. Moffett, who was stoned out of Peng Yang when he first came; he frequently used to hear the remark as he passed along the streets on those early days, "Look at this black rascal! Why did he come here? Let us kill him." Nowhere was the opposition to Christianity fiercer than at Peng

Yang; it was a notoriously bad city. The students at present number 126, and the missions represented are the American Presbyterian (North and South), the Australian Presbyterian, and the Canadian Presbyterian. The college is a modest and unpretentious building in native style, and it is proposed to build dormitories round the compound as soon as the ground has been leveled.

The Presbyterian missions have adopted a policy to encourage the Koreans to rely upon their own efforts for support, to build their own churches in native style, and to undertake the work of evangelization at their own expense. The offerings of the Korean Church (that is, of *all* the missions) is said to be already £25,000 (\$125,000) per annum, and the number of converts is over 200,000; not a bad result to show for only twenty-five years of missionary work.

The American Methodist Episcopal Mission does not expect as much from the native church as do the Presbyterians, and they keep the pastorate and general control to a greater extent in their own hands. They have larger funds at their disposal, and do not require the village communities to build their own churches, whereas the Presbyterians only help them with a loan, which is repaid in two years. Even the primary schools are entirely supported by the Koreans. The Methodist Episcopal Mission has initiated work among the blind, and it has a promising school of blind girls, who are already preparing text-books in Braille with a view to the opening of other schools for the blind. The Presbyterians have also started a class for blind boys, but it is more difficult to know what to teach them as a

means of livelihood than it is in the case of girls. They have begun to prepare a New Testament in Braille type, but it will require a great deal of revision; the British and Foreign Bible Society has promised to print it as soon as it is ready, at cost price. The lot of the blind in Korea is a sad one; their sole means of earning a living is by practising sorcery.

In conclusion, I must add a word as to the character of the native Christians in Peng Yang, and equally applicable to all of the Korean Church. It is not only remarkable to see the *number* of Christians, but still more so to see their *character*. One of the ablest speakers at the Edinburgh Conference was the Hon. T. H. Yun, of Songdo, formerly Minister of Education, and leader of the native Church; a man of culture and refinement, of whom any country might well be proud. He spoke of the danger due to the extraordinarily rapid growth of the Church, yet nevertheless urged the desirability of trusting it with enlarged responsibilities. As far as my experience goes this has been done in Korea to a greater extent than anywhere else in the many mission fields that I have visited. The Christians have shown such a keen desire for instruction, together with such an aptitude for learning, that they are much more capable of self-government, and of forming a national church, than would be conceived possible by those who have not seen this wonderful people. They have devoted themselves with extraordinary ardor to the study of the Bible. The membership of a great Bible class at Syen Chun is over thirteen hundred, and the Bible is the most read book in Korea to-day. The people memorize it apparently as well as do the Chinese;

two schoolgirls may be mentioned as having learned by heart the whole of the New Testament, with the exception of St. Matthew's Gospel, in the course of a year. Yet less than thirty years ago it was prohibited to sell the Bible in the "Hermit Kingdom," as Korea has justly been called, and it was only possible to do so by having the Gospels done up in bundles, unbound, and distributed through the country by the natives. To them is mainly due the introduction of Christianity into Korea.

Another striking feature of the Korean church is the importance they attach to *prayer*, and their implicit belief in its efficacy. Where else in the world is to be found a weekly prayer-meeting which habitually numbers thirteen or fourteen hundred? Yet such is the case at the Central Church at Peng Yang. The early morning prayer-meeting can not find a parallel, I think, in any of our home churches.

No less important is the characteristic of *generosity* both in the matter of money and labor. In some churches they are hardly willing to admit any one as a member who has not already won at least one convert to Christianity. A form of contribution was started by which people promise to give a day's work during a certain specified time. Last year there were over 67,000 days (or about 200 years) promised throughout the country. It is hardly necessary to give further details as to the generosity of the Koreans with regard to money but I must point out that the majority of the Korean Christians are extremely poor, and great self-sacrifice is involved in the amount of work which they support, as well as by what they do personally.

THE LUCKNOW CONFERENCE ON MISSIONS TO MOSLEMS

BY REV. STEPHEN VAN RENSSELAER TROWBRIDGE
Missionary of the American Board at Aintab, Turkey.

Lucknow, the place of meeting for the second general conference on the evangelization of the Mohammedan world, is so centrally located that missions in all parts of the Indian Empire were well represented and other delegates from China, Persia, Arabia, the Sudan, Egypt and Turkey traveled thither by caravan, wagon, train and steamship. Dr. Cornelius Patton had come from Boston by way of Turkey, and Chancellor MacCracken journeyed from New York by way of the Philippines. It was regretted that no delegates were able to come from Java, Sumatra, Russia or Central Africa.

The presence of Archdeacon Ihsan Ullah, Canon Ali Bakhsh, Rev. Ahmed Shah and several other distinguished converts from Islam was an inspiration, and their share in the discussions of the conference threw light on many difficult questions. These men united in urging the missionaries to rely upon methods of kindness and good-will in seeking to win Moslems rather than to depend upon learning and controversy. Two of these converts supported the position from their own experiences.

One valuable part of the conference was an exhibit of books, leaflets, newspapers, photographs and Mohammedan emblems gathered from all over Asia, Africa and the East Indies by Rev. William Goldsack. The publications included many books in Urdu from the Punjab which are used in the propagation of Islam. Another manuscript shown was in Arabic, and is circulated in China. One definite result of the conference will thus be an increase of intelligence among the

missionaries themselves for a large number of books on the Koran and Islam were ordered from the Christian Literature Society of Madras.

The program was strong and comprehensive and Dr. S. M. Zwemer, the chairman, carried it through in a tactful and masterly way. At the close of almost every address he gave time for prayer, thanksgiving, intercession, confession, and the silent prayer which carried up to the throne of God the deepest impulses and the most intense petitions. The conference was thus profoundly marked by the spirit of prayer.

The main divisions of the program were Pan-Islam, Political Changes in the Moslem World, Government Attitudes toward Missions, Islam among Pagan Races, the Training of Missionaries, Literature for Workers and Moslem Readers, Doctrinal and Social Reforms, Reform Movements among Moslem Women, Mission work among the Women, and Practical Conclusions. A full report is to be issued in two volumes.

Dr. Zwemer's opening address, "A Survey of the Moslem World," was remarkable for its force and for its wide vision. This address closed with an appeal to God to accomplish the task which "with all there is of encouragement to our faith, remains, big and baffling."

The extent and vitality of the Pan-Islamic movement were emphasized by papers representing Turkey, Africa and Malaysia. Professor Crawford's graphic account of the recent political changes in the Ottoman Empire was of special interest because it brought to view the underlying causes leading

to the revolution of 1908, and because it appealed for a sympathetic approach on the part of all Christian workers.

Rev. James Adrian, of the Celebes, gave a detailed account of how Moslems secure a foothold and gain prestige among pagan races.

The two reports from China modified the estimate made at the Cairo Conference regarding the extent of Islam in China, and portrayed the neglected condition and the spiritual destitution of the ten million Moslems in that empire.

Miss Jennie von Mayer's account of the activities of the Orthodox Greek Church Missions throughout the Volga districts, Central Asia and Siberia was of the highest value because written out of personal experience and covering a vast Moslem area scarcely touched upon at the Cairo Conference.

Rev. C. G. Mylrea closed an able paper upon the missionaries' course of study upon the field by advocating a training school for teaching the Arabic languages and Koranic subjects, to be established at Cairo. This plan was later incorporated in the final resolutions of the conference.

The papers on literature will be valuable for future reference. It was difficult to grasp their full significance from hearing them rapidly read. Much has been published in Urdu and there is a growing literature in Arabic; but many books are too sharply controversial. There are very few publications in Turkish, Javanese, Russian and Chinese.

The subject of reform movements should have occupied a whole day and should have taken up the various countries one by one. Governments are more or less imposed upon the

people and are often controlled from a great distance, but religious reform movements spring from the hearts and minds of the people, and represent much more truly that with which the missionaries have to deal. The two papers, written by Canon Weitbrecht and Dr. John Giffen, were of the highest value. The discussions turned chiefly upon reform movements in India, and the question as to whether Islam is losing its hold upon the students who profess that faith. Dr. Wherry, who at many points throughout the conference gave the delegates the benefit of his sound judgment, expressed his conviction that missionaries should feel no anxiety about Mohammedan reforms because such movements are in reality away from Islam.

Work among Moslem women was discussed by Miss de Selincourt who laid stress upon what she so aptly termed "the ministry of friendship." Miss Holliday described the share which Persian women have taken in the rapid changes of the past three years, and she narrated many instances of gospel work in Tabriz. Dr. Patrick's paper described with a fine sense of Turkish history the legal status of the Moslem woman, and gathered up the noteworthy achievements of Turkish women in arts and letters. To many of the delegates the most stirring paper of the Conference was Miss Lillian Tratter's appeal for the production of attractive literature for Mohammedan children. Written in Algiers on the last evening of Ramadan, the whole paper breathed out the deepest emotion and sympathy. A hush fell upon the conference room as all hearts were touched by the writer's exquisite style and still more by her depth of feeling.

The same day the Rt. Rev. Bishop Lefroy, of Lahore, brought before the conference a series of resolutions prepared with the utmost care and after much prayer by a special Reference Committee. Every one was passed unanimously. This is the more remarkable when one realizes that throughout the conference widely differing convictions had been expressed upon many vital issues. The need which was emphasized above all others was the speedy advance of Christianity throughout the Sudan and Central Africa, making a cordon of stations from Uganda to Nigeria in order to stem the advancing tide of Islam among the pagan tribes. It was declared to be the firm conviction of the conference that the acceptance of Islam by the animistic tribes is not an aid to their ultimate acceptance of Christianity, but exactly the reverse. The resolutions advocated a close relationship with the Continuation Committee of the Edinburgh Conference, especially in the matter of influencing governments to guarantee religious liberty and to maintain a true neutrality. A proposal was also made

that a commission of two missionaries be sent across Africa to secure before the next conference the fullest information regarding the activities and extent of Islam in that continent. Cairo, with London as alternative, was chosen as the place of meeting in 1916.

Bishop Lefroy's address on Saturday afternoon, following a paper prepared by Dr. Robert E. Speer, took into consideration both sides of several essential questions, and constituted a strong plea for appreciation of upright government officials, for fair judgment in forming opinions of Mohammed and his prophetship, for the sympathetic "ministry of friendship" in dealing with Moslems, for the possibilities of service for those missionaries of no specialized preparation as well as for those of high training and linguistic ability. He urged direct evangelistic work in such places as the Indian markets, and he invited all to unite in prevailing prayer that the work done may be of God and to the glory of His Son, our Savior, Jesus Christ. Encouragement and inspiration has come to all workers for Moslems.

PRESENT ASPECTS OF THE MOHAMMEDAN PROBLEM *

BY REV. CHARLES R. WATSON

Consider first the movements of Islam itself, and then look at the developments in the Christian missionary world which bear a direct relation to Islam.

Events in the Moslem World

Events at Islam's political center, on the Bosphorus, claim first consideration. The new *régime* is ever the object of the most careful study and new verdicts are constantly being

given as to the significance of the Revolution of 1908. There are those who believe that a great *débâcle* is inevitable, and that Turkey is a doomed empire. Others are bold to believe that an empire that did not disintegrate under an inefficient and tyrannical and despotic *régime*, may well hope to hold together under a more liberal, humane and enlightened *régime*. It is of the utmost interest

* From a report of the committee at the Foreign Missions Conference of North America.

from a religious point of view that the Sheik-ul-Islam has issued to the Moslems of Turkey, a statement endeavoring to prove to them from the writings of Mohammed and others, that constitutional government is not contrary to the teachings of the Koran and that the equality of Moslems, Jews, and Christians, before the law, is good Mohammedanism. It is said that the French Government has regarded this utterance as so significant that it has ordered it translated into all languages of the Moslem territories, subject to France, and purposes to give it wide distribution.

Among the marked and continued results of the new *régime* in Turkey are, on the one hand, allowance of greater freedom of speech and action to missionaries and to Turkish subjects, and, on the other, the effort to rehabilitate Islam. The Mohammedans of Turkey are not only rousing themselves to the importance of modern education, but to the fact that education is not simply to train the mind, but has for its object the development of character. In the prospectus of a Mohammedan college contemplated in Constantinople, the statement is repeatedly made that the purpose of the college is to develop and train character as well as to give an education. There is also a general sense of the necessity of resisting in some concerted way the Christian influences that are pouring into the empire. There is an alarm at the influence of Christian educational institutions upon Mohammedan youth. In the Moslem papers in Turkey, there appear frequent articles by leading Mohammedans protesting against sending their children to Christian schools or the sending of their young

men to Europe for study in non-Moslem schools, because of the way in which these schools loosen the hold of the Mohammedan religion upon the lives of these students.

Looking northward to Russia, Islam is either developing at an alarming rate or else its actual power is becoming more manifest. A most able article by Mrs. Sophy Bobrovnikoff in *The Moslem World* shows that there are from 17,000,000 to 20,000,000 Moslems in Russia, and that this body of Moslems possesses a unity and a political influence and a missionary zeal which are almost entirely unchecked by any Christian missionary effort, and are rather advanced by certain governmental policies. Recently the Emir of Bokhara visited St. Petersburg. The reception accorded him is reported to have been that due to a royal personage rather than that due to a vassal. During the Emir's visit the corner-stone of the first mosque in St. Petersburg was laid in the presence of the highest Russian dignitaries. The Emir occupied the place of honor and the highest Mohammedan priest of St. Petersburg, the aged Achun Bajasitow, made the chief address, referring to the Czar as the protector of the followers of Mohammed.

In Persia, conditions have remained much the same during the past year so far as Islamic tendencies are concerned, while political unrest and insecurity of government have gone from bad to worse, all but inviting British and Russian intervention, possibly even the partition of Persia!

In Arabia, the religious center of Islam, there have been reactionary tendencies and anti-Turkish movements. These, however, are rather

limited to the Meccan sphere of influence. Along the coast, especially along the Persian Gulf, the influence of the new *régime* at Constantinople is felt.

In Egypt, the educational center of Islam, the Nationalist party has continued to fulminate against the British occupation, and raises the cry "Egypt for the Egyptians." The assassination of the Prime Minister, Butros Pasha, an Egyptian but a Christian (Copt), and the subsequent endorsement of this dastardly deed by the Moslem press shows that the real meaning of this rallying cry is "Egypt for the Moslems."

It was a strange commentary upon the true genius of Islam that the Mufti, the highest authority on Moslem law in Egypt, refused to concur in the execution of the assassin, *first*, because the murder was committed with a pistol and the Koran provides no penalty for the improper use of such a weapon; *secondly*, because the party murdered was a Christian and therefore no crime was committed worthy of death; and, *thirdly*, because the Government and not the relatives of the murdered man brought the charge, and therefore there had been no real complaint(!) Considerable political excitement has prevailed in Egypt during the past year. The wholesome rebuke administered by Mr. Roosevelt to a spirit of nationalism which would approve of murder was not relished by the Nationalists. During the summer, Moslem fanaticism made a rather bold criticism of Islam and the Prophet which appeared in a missionary paper, the occasion for demanding the suppression of the publication. To allay public excitement the missionaries

voluntarily withdrew the publication for a while. It is too early to report upon the Pan-Moslem Congress advertised to meet in Cairo, in February of this year. It is in charge of a committee under the presidency of the chancellor of the Azhar University.

In Abyssinia, where a nominal Christianity, characterized by desperate ignorance and formality, possesses little resisting power, Islam is reported as advancing with great rapidity. Only one-third of the Maensa tribe and half of the Bogos people are said to still adhere to the ancient national faith.

In northern equatorial Africa, the steady opening up of the country by trade is robbing pagan tribes of the security of their isolation and bringing them under the captivating influences of Islam. So serious is this advance of Islam, not merely from a religious point of view but from a political point of view, that at the National Colonial Conference, held at Berlin, October 6th to 8th, 1910, representatives of the Government joined with missionaries in pointing out the danger, and emphasizing the necessity for checking this tide of Islamic influence.

In China, Moslems seem to have abandoned any aggressive propaganda of their faith and seem quiescent, but there are evidences of efforts being put forth from without, to press upon the Far East the claims of Islam. Nine provinces of China report recent visits of Moslem foreigners, speaking Arabic or Turkish, whose aims are evidently missionary, and some Chinese students in Tokio have edited a Chinese Moslem quarterly entitled, *Moslems, Awake!*

This hurried survey of Moslem events would be inexcusably incom-

plete if it did not refer to the great stretches of Moslem territory which have no means of voicing their needs and of recording their events. These are fields unoccupied by any missions, unvisited by Western travelers, shut up to silence and despair. Such are Afghanistan, the heart of Arabia, and great stretches of Africa. The World Missionary Conference at Edinburgh called attention to these territories, and if we allow the events of other sections of the Moslem world to voice their appeal to the Christian Church, it behooves us to permit the silences of these unknown lands to make an even more pathetic appeal to our hearts.

Missionary Events Among Moslems

The most important event of the past year in its bearing upon missions to Moslems, as indeed in its bearing upon all missions, is the World Missionary Conference of Edinburgh. The reports of three Commissions bore especially upon the Moslem problem.

Commission I, on "Carrying the Gospel to all the non-Christian World," portrayed with great clearness the opportunities, the needs and the perils of the Moslem situation. After having surveyed the entire world, this Commission undertook to point out the moves which might prove most strategic for the realization of the ideal of world evangelization, and recommended that, *second* and *fourth* in order of importance and urgency, among the "fields on which the Church as a whole should concentrate attention and effort," were the sections of Africa threatened by Islam, and the Moslem world in which such remarkable changes have been taking place.

It is a most pathetic fact that the

crisis of opportunity and peril which exists in Equatorial Africa, and which Commission I regarded as of such paramount importance, and which must be met within the next decade if it is to be met at all, apparently is not engaging the serious and adequate attention of the missionary agencies of Christendom, partly because these agencies feel burdened with other responsibilities, and partly because they have, for the most part, no work in the territories in which this critical situation exists. A remarkable journey accomplished by Dr. Karl Kumm from Nigeria to the White Nile, along the border lines of Moslem Africa and Pagan Africa brings fresh testimony as to the urgency for action.

The Report of Commission IV, on "The Missionary Message," dealt in a most sympathetic and discriminating way with the problem of Islam. Its weakness and limitations were pointed out without compromise. Then the Report set forth in a very masterly way the character of the impact which Christianity makes upon the Moslem. This was done on the basis of a great mass of testimony from both converts and missionaries, so that everywhere the treatment possesses the note of reality, and will be an invaluable guide to Christian workers for the presentation of the Christian message to Moslems.

Commission V dealt with the "Preparation of the Missionary." Here a strong emphasis was laid upon the necessity for a thorough study of the non-Christian religion with which the missionary must deal and for adequate provision being made, at all costs, to enable the missionary to master the language of his mission field. None more than those who deal with mis-

sions to Moslems will appreciate the importance of these two findings. It is worth noting that there are two centers from which agitation is now going forth for the practical realization of these ideals for the training of missionaries to Moslems. The one is from Potsdam, Germany, where two Turco-Bulgarian sheiks, recently converted to Christianity, form the nucleus of a training school for missionaries to Moslems. The other center is Cairo, Egypt, where it has been proposed that a training school for missionaries be established.

Leaving the Edinburgh Conference, the year 1910 may, in general, be characterized as a year of unusual success in missionary work among Moslems. "We have never," writes the secretary of one of the Boards conducting large operations in Moslem territory, "had so many Mohammedans in our schools as at the present time and the tendency is to increase. There has never been a time when Mohammedans have been so accessible, were so ready to talk about religious matters, or seemed so willing to talk in a reasonable way as at the present time."

On April 1, 1910, the Methodist

Episcopal Board formally opened a mission at Algiers with a superintendent and a force of eighteen workers, speaking seven languages. This is the first attempt which this Church has ever made to work among exclusively Mohammedan populations.

Reports from missions along the Persian Gulf are full of encouragement. The new *régime* at Constantinople has reacted in allowing unusual freedom to missions even in this distant section of the Turkish Empire. A more favorable attitude toward Christianity is observable among Moslems of this region.

In Egypt, there was held, this past summer, the Second Conference of Converts from Islam. For three days and four nights some fifty converts from Islam met for prayer, conference and fellowship. An account of this conference by one who was present and which is full of interest is given in the January number of *The Moslem World*, the new publication which promises to serve as a much-needed and most effective agency for binding together in sympathy, thought and service those who have the Moslem problem at heart.

THE ASSIUT TRAINING COLLEGE

A STRATEGIC POINT IN THE CHRISTIAN CONQUEST OF NORTH AFRICA

BY REV. SAMUEL M. ZWEMER, D.D., EDITOR OF "THE MOSLEM WORLD"

A letter from a friend recently expressed surprise that there was so much to be seen in Egypt in addition to the ancient monuments. On a trip to Cairo and up the Nile this traveler had learned a great deal about the ancient civilization, Mohammedan architecture, and the every-day life of the people, but was surprised to learn

that there were great institutions for the education and uplift of the people carried on by the American missionaries! Those who desire to know something of the real present-day Egypt and of the Egypt-that-is-to-be must leave the regular routes of sight-seeing tourists and visit some of the modern monuments which are in the

process of building; monuments of training, education and Christian character more durable than the pyramids because they are being built for eternity.

On my way to Arabia it was my privilege to catch a glimpse of Assiut Training College, which was characterized by John R. Mott in his book "Strategic Points in World Conquest" as one of the most strategic, most efficient and most fruitful institutions in the world. I can corroborate his characterization. Whether one considers the location of this splendid college, its equipment and curriculum, the character of the work done, or the ever-widening circle of its graduates, the impression remains that here is a piece of missionary work of permanent power and value. The present number of students is six hundred and twenty; the staff of teachers numbers twenty-seven, and out of two hundred and forty-five graduates from the collegiate department, over a hundred have entered the Christian ministry. The splendid buildings are the result of long patience in waiting, earnest prayer, and tactful persistence in securing the needed funds. They were finished in 1909 at a loss of over \$100,000.

It was an inspiration to stand in the commodious chapel on Sunday morning, October 2d, and speak to the future leaders of Egypt on the "Cost of Spiritual Leadership," and the possibility of leading Egypt away from the past into a future of righteousness and liberty through Jesus Christ. I have never address an audience of college men representing more of self-denial and perseverance, and when I spoke to the volunteers, fifty-one of whom were present after the morning

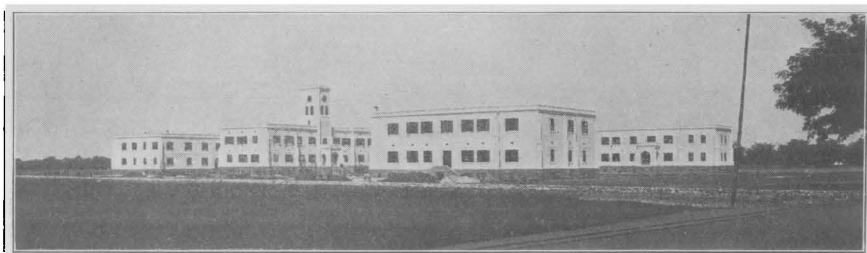
chapel, all of them desirous to become preachers in Egypt and the Sudan, I felt that they were a chosen band indeed and would make good. Many of the students are very poor and are denying themselves greatly in order to obtain an education. The college receives no student unless he pays in cash or in food \$16 per year. This means a great deal in a land like Egypt.

In the last annual report of the American Mission we are told: "The full fees amount, at the lowest table, to \$40 per year; the balance the student must work out for himself through the college bureau of self-help. At the beginning of this session a boy about sixteen years old, who had reached the third year preparatory, a good student, and a pleasant, promising boy, found himself unable to pay the \$16 per year. On investigation it appeared that the boy is an orphan. His parents had left him four acres of land—their entire estate. On his entering college, three years ago, he had sold his four acres, and with the proceeds he had been clothing himself, providing his books, paying the college minimum, and working in the dining-room so as to provide the balance. But his small fortune had become exhausted, and he had nothing with which to pay the \$16. A friend, a neighbor, was willing to provide his books and clothing. He came asking, 'What shall I do? Give me more work. I will do anything to earn my school expenses, and in summer work for my clothes and books. If you can not do anything for me I must go back to the fields as a day laborer, and forever give up the hope of further education.' The college could not provide him more work, for

the applicants for help were far beyond the needs of the college for student employment. But we could not send him away—we gathered the minimum by private arrangement.”

Men with such spirit equipped with a modern Christian education will become the real leaders of the new Egypt, and it is because of the superior moral and religious training which Assiut College affords that the better-class Copts, and even Moslems, all the way from Alexandria to Khartum, are sending their sons thither. During one year (1908-09) eighty students were led to Jesus Christ and

ment standards. The great prosperity of Egypt in recent years, agriculturally and financially, has given a new impetus to education, and the standard of requirement for government positions has been raised, yet the curriculum in all the government schools is narrow and one-sided, producing men who are fit only for clerkship and government employment, without higher ambitions for real spiritual or intellectual leadership. It is this great need which is supplied by Assiut Training College. The Arabic courses given are thorough, and include both the so-called



THE NEW BUILDINGS OF THE ASSIUT TRAINING COLLEGE

enrolled as church-members; the roll of the college church now contains 330 names, and the Young Men's Christian Association 124 members—a striking contrast to the comparative figures in some American colleges where the Church takes second place to the Christian Association. In the Sabbath-school of the college, consisting of the students and the women and girls from Presly Institute, a sister institution, there is an average attendance of over 700 and the contributions of the college church and Sabbath-school in one year amounted to over \$900 which was devoted to work in Egypt and the Sudan.

The curriculum of the college measures up to the highest govern-

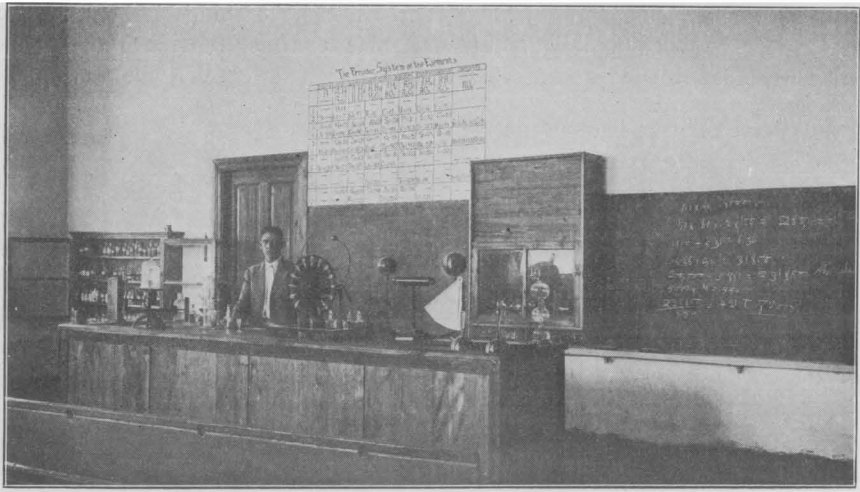
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rival parties of progress and stagnation is going on in Cairo whenever it is proposed to change the course of study in the Moslem university, the American college is forging ahead on modern lines and winning its way in the hearts of the people.

The college is only at the beginning of its influence, because education in Egypt is still in its infancy. Only about twelve or fifteen per cent. of the population can read or write. Re-

to the Christianization of National Life" at the Edinburgh Conference:

"There are in Egypt two systems of education apart from the schools maintained by Christian missionary bodies. The one is the professional Islamic system, culminating in the college of El Azhar in Cairo. There are a number of elementary schools scattered over the country in which children are taught the Koran and elementary reading. The Government has recently begun to improve these



THE LECTURE-ROOM IN THE SCIENTIFIC DEPARTMENT, ASSIUT COLLEGE

ligious education is the great need of Egypt as of every other Moslem land in close contact with Western civilization. The old faith is being undermined and is disintegrating by the impact of modern thought, and too often modern infidelity. Lord Cromer was right when he said that "reformed Islam is Islam no longer." The house is empty, swept and garnished, but has no habitant. An education without religion will prove a peril and not a blessing to Egypt. In this connection we quote from the report of the Commission on "Education in relation

schools. The other system is that under the control of the Government, and is relatively neutral in religion, altho the Koran is taught in government primary schools, and until recently Christian scholars had to attend this religious instruction. The system of grants-in-aid has been introduced, and government assistance is given to a large number of schools under private management. There are in the country six secondary schools, four of which are under the Egyptian Government, while the other two are private schools, one being the Coptic school in Cairo, and the other the American Presbyterian College at Assiut. There are five colleges for

professional training in law, medicine, engineering, agriculture, and teaching. These are all government institutions, and are situated in Cairo. *Christian instruction is given only in the Coptic school in Cairo and the American College at Assiut among the institutions of higher learning, and in the primary schools, amounting to about 200, connected with the various missions at work in the country.*

According to this report, the Amer-

a mosque for prayer. Midway between these two centers of intellectual culture—the one for the old and the other for the new Islam—stands Assiut Training College, built upon the foundation of the Apostles and the Prophets, with Jesus Christ as the chief corner-stone; His character and life the ideal of education and His Gospel the living message on the lips of hundreds of its graduates. All



A GROUP OF PROFESSORS AND TEACHERS AT THE ASSIUT TRAINING COLLEGE

ican College at Assiut is the only Protestant institution of higher learning in the whole Nile Valley where Christian instruction is given. Cairo, the intellectual capital of the Moslem world, still awaits the establishment of a Christian university, and can only boast its El Azhar. Khartum has its Gordon Memorial College, which ought to be a living testimony to the life of Gordon, who was above all else a Christian man, but is alas! Moham-medan throughout, giving a four years' course in the Koran and having

who enter it—Protestants, Copts, Greek Orthodox, Moslems, and Jews—come under the spell of Him who taught as never man taught.

Like other growing institutions this college greatly needs many things: new dormitories, better dining-rooms, residences for the permanent missionary professors, endowment and an increase of the staff of teachers. None of the travelers in Egypt should neglect the opportunity to see these greatest modern monuments on the Nile.

THE PEST OF SECTARIANISM *

BY J. R. ALEXANDER, D.D.

Egypt has always been noted for its religions and its sects. In ancient times the country was greatly convulsed by the heretic King Amenhotep IV, about 1500 B.C., who rejected the cult and gods of his fathers and became a follower of the sun-god. The King and his government and the heads of his new religion left Thebes (modern Luxor) and founded a new capital at Tell El-Amarna, in Middle Egypt. It was in the ruins of this city that the famous tablets, written in the Babylonian language, several centuries before Moses' day, were found a few years ago—the tablets which gave certain critics of the Bible some bad half-hours, since they proved that a high degree of civilization and learning existed in Mesopotamia, Syria, Palestine and Egypt in the age before that of Moses, and that, therefore, he or another of his time, so far as general knowledge and literary attainments are concerned, could easily have written the Pentateuch.

The Persian kings, in their campaigns in Egypt, interfered with the Egyptian gods and their religion, notably Cambyses. Then came the Greeks, and they, too, brought new gods and new beliefs.

In the Christian era another new religion entered the land, claiming the adhesion of all the people, and before the seventh century A.D. Egypt was all Christian. In the fourth century, however, arose Melitius, bishop of Assiut, and a little later Arius, of Alexandria, who founded sects which greatly troubled the peace and prosperity of the Church in Egypt, and have greatly troubled the theological world ever since. And then came the great philosophical-theological controversy as to the nature of Christ, whether he had one nature and one will or two natures and two wills, the result of which was that the Christians of Egypt nearly all separated from the rest of the Christian world, and according to the language of those times, they have continued "heretics"

to this day; but in their own estimation they are the one only Apostolic Orthodox Church in the world—the others are all "heretics."

Then came the hosts and generals of the Khalifs, and Islam became the prevailing religion.

During the passing centuries the Roman Catholics of Europe, of France, Austria and Italy sent priests and bishops to try to guide the "heretic" Egyptians, both Copts and Moslems, back to their former beliefs, and a certain number became Roman Catholics.

The Protestants, in some five or six denominations, have also entered the country, and lately by their schools and preaching, and wide distributions of the Scriptures, are profoundly moving both the Monophysite Copt and the Monotheistic but Christless Moslem.

Good men at the present day lament the existence of these many divisions among Christians and especially among evangelical Christians. But, unfortunately, altho a number of the larger and older denominations in different parts of the world are uniting and healing the ancient schisms, there are, from time to time, new schisms being formed and men of every denomination identify themselves with them. For instance, in America, from among our own people, men trained in our own Church and our own colleges, have become adherents of the Plymouthites, the Zionists or Millennial Dawn people, the Peniel Band, the Pentecostal people, the Holiness movement, the Christian Scientists, the Dowie movement, the Adventists, etc. So, in Egypt, to our great grief, some of our young Protestants, the sons and teachers of the college among them, differing with one another, perhaps, on certain phrases of doctrine, or for other reasons, in imitation of their ancestors, and like men in other lands, have divided and divided again, in their religious affiliations.

The Plymouth Brethren in Egypt,

* Condensed from *The United Presbyterian*.

whose peculiar beliefs were first brought to Egypt by one of our own missionaries in the late '60's, have divided into two sects. The head of the larger body is one of our college graduates, a man of a good deal of force, intellectual and spiritual, a former pastor of one of our churches, and a man of whom we had hoped much. The Plymouth Brethren in Egypt, large and small, number perhaps four or five thousand, nearly all in upper Egypt.

When the Holiness movement missionaries (Canadians) came to Egypt, several of our college men, with others, associated themselves with them, and one who for years was the trusted head of one of our largest schools has become the chief assistant of the movement. These people, instead of going into places in which our mission or our Protestant synod has no work, or into the Christless Sudan, invariably enter the towns and villages where our people or the Plymouthites are established, and try to pervert them. They number several hundred.

The Seventh-day Adventists, on their arrival in Egypt, found one of our former students, a pastor under suspension by his presbytery. He at once embraced, at least ostensibly, their beliefs and became their chief helper, the Egyptian head of their movement. The Plymouthites, the Holiness people and the Adventists always seek for persons under discipline in our mission churches, whom they make the nuclei for their work! The Adventists have a very insignificant following.

Another of our students, a graduate and one of our ablest pastors, intellectually, attempted to form a sect of his own—of the Independent or Congregational sort. He loved the world and the things of the world, and was fast becoming a land-owner and rich. He ruled his congregation with a rod of iron, but finally, through certain indiscretions in conduct and certain instances of unusual tyranny, he was reported to his presbytery and suspended. Refusing to submit, he was de-

posed from the ministry and from membership in the Protestant Church. A certain part of his pastorate sympathizing with him, he attempted to form them into a separate congregation and at once endeavored, by letter and by personal visits, to induce people under discipline in other congregations, or those disaffected for any reason, to gather adherents and organize independent congregations. But his intolerant character being well known, his efforts failed. He remains almost alone, but still the head of his movement!

We lament these defections and these divisions, but doubtless, while human nature remains what it is, men will get the big head, or the contracted conscience, or an excessive afflatus of spiritual ambition, and will separate from their brethren.

The college gave these men intellectual and spiritual training, but it couldn't regenerate them nor sanctify them. And they are, after all, very few of our entire people; and were all the disciples of the greatest Teacher earth ever saw faithful to their Teacher and His teachings?

But, while these may seem instances of normal ecclesiastical perversity, the college has somewhat indirectly been connected with the formation of a heathen religion. In the year 1871-73 it had on its staff a Syrian teacher, a Christian and a graduate of Beirut College, a certain Abdallah Ibrahim (or Ibrahim Girgis). His conduct and success as teacher not being very satisfactory, he was dismissed. He returned to Syria and is now the American head of the curious Oriental heathen sect called the Behaieen, with headquarters in Chicago. This sect had its rise in Persia. It spread to Syria and became somewhat numerous in certain localities. Some of its members came to America, among them Abdallah Ibrahim. He soon became influential among them and was made their chief, with a great, high-sounding title. He claims a following of millions and assumes great state and ceremony in his official functions.

Neither Beirut nor Assiut taught him the doctrines of Beha!

Another of our students has become, in a sense, the head of a denomination, but he bears quite a different style. In the beginning days of Assiut he was one of its students. When he became prepared he went to Beirut College and graduated there in 1874. For two years after graduating he taught in Assiut College. He afterward studied law, and has become a very prominent lawyer, well known throughout the country for his eloquence and success as a pleader before all the native courts of Egypt. He is also a very popular public speaker and lecturer. He is a thorough Protestant and a leader in the political movements in Egypt; indeed, he is the founder and head of one of the political parties, the "sanest" of them all.

Islam being the State religion in Egypt, the native Christian denominations existed for a number of years on sufferance. But in 1855 a decree was issued by the Sultan of Turkey, a province of which Egypt is, granting to each Christian denomination the right to make its own laws for marriage, divorce, inheritance, etc. These laws are officially recognized and, if necessary, enforced by the State. The Protestant denominations in Egypt

claimed and secured these rights. It therefore became necessary that each Christian religious denomination should have an official representative or agent to act on its behalf with the Government in all civil matters and affairs pertaining to its interests and to the interests of its members, in accordance with these laws. The Copts, Catholics and other Episcopalian sects designated their patriarchs or bishops as their agents. But the Protestant denominations (except the Anglican), not having an individual as a spiritual head who could also act as its civil head, chose, in 1900, this former student and teacher of the college as their civil head and legal agent. On State occasions and at State functions he appears with the haughty patriarchs and prelates. They are dressed in their official pontifical robes, resplendent with orders and gold lace, but he is clothed in the ordinary Oriental gentleman's dress suit. He serves without salary. Last February the Synod of the Nile had its photograph taken with its civil agent seated between the moderator and the clerk. An enlarged copy of this photograph was suitably framed and presented to the agent as a mark of the synod's respect and gratitude for many services rendered to it and its members.

MISSIONARY WORK IN LOGGING-CAMPS *

BY REV. FRANK E. HIGGINS

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Fifteen years ago, while I was pastor at Barnum, Minn., some friends invited me one day to go with them to see the "drive," or men floating the logs down the river. After a long, hard day's journey, we came to a point on Kettle River where a large flat-boat, called the *Wanagan*, was fastened to the shore, and upon which several men were busy preparing the evening meal. In a short time the horn blew and the men came from various parts of the river, and as they seated themselves around a large fire,

tin cups and plates and iron knives and forks were given to them, and their food was brought in large baskets and pails. They soon showed appetites seldom found elsewhere than on the "drive."

After the meal, very much to my surprise, several of those men asked me to preach to them. I said, "Why, men, I didn't come out here to preach; I came to see the 'drive.'" "That may be," they said, "but we want you to preach now that you are with us." As I looked at them, I would have

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said, "That's the last crew of men that would ever ask a preacher to hold a religious service." They did not ask for a lecture or talk, they said, "Preach," indicating by the term that they wanted to hear something of the story of Jesus Christ.

I took a large log for my platform. The men gathered near, some on the grass, others on logs and stumps. We sang songs, such as "Nearer, my God, to Thee," "At the Cross," and "Jesus, Lover of my Soul." Then I repeated some Scripture, offered prayer and gave them a short gospel talk. I will never forget that beautiful spring evening on the bank of the Kettle River. It seemed as tho all nature joined with us in that meeting. There was not a sound to break the stillness of the night air, except my voice and the water as it rippled on by us. When the meeting was over, many of the men took me by the hand and told me how they had enjoyed it. They explained to me how they had been up in the woods all winter long, many of them year after year; how some of them had even remained there from the time the winter camps broke till the "drive" commenced, as they had no better place to go. And they said, "If some one like you would come out and visit us, we would appreciate it, and we feel sure it would do good." The next morning before I left I saw men wade across the river to their armpits, and one man even swim, that they might take me by the hand and make me promise to come again, which I did. So at different times that spring I put a pack on my back and went over the trail to where the crew were working, for each week they were drifting farther down the Kettle, toward the great Father of Waters.

I have always felt that if a missionary is going to do the most effective work, he must be, as much as possible, one of his people. So I did not go on the river in the garb of a preacher, but with my corked shoes, woolen shirt and slouch hat. No one would have taken me for a preacher as I tramped over the trail. I was no sooner in

camp than the men dared me to ride a log. I knew I could not do this, but it would never do not to take a dare like that. I knew, too, I could swim, and therefore had no occasion to be afraid of the water. I tried the log, but it turned, and so did the preacher. The men said that I closed the hole behind me several times that day, and when night overtook us I had occasion to stand around the fire and dry myself with the rest. The men are in the river nearly all day, keeping the logs in the moving water. I have seen them in the early spring when they had to keep pushing to one side the huge cakes of ice as they came floating down from the north, and yet it is healthier for the men than later, when the weather is warmer. Every evening as we sat around our fire, we sang songs and held a gospel meeting. Each meeting was more interesting than the one before. The last time I was with them that spring, I made them promise to come and see me when they came to town and invited them to come to church. They promised, but I must say I was doubtful, for I did not think those men would go to church. But one Sunday in July, just as I was about to commence my morning service, there stood three of those men at the door. There they were just as they had come off the "drive" the day before, with their big corked shoes, overalls staged off just below the knees, woolen shirt open at the breast, and slouch hat carelessly thrown on the back of the head. I at once went and took them by the hand, and told them how glad I was to see them. The result was they came again and brought others, and those who had families let the children come to the Sabbath-school, proving to me that it paid many times over to visit that army of men in the forest, who, people said, could not be reached with the gospel.

The summer passed, and during the fall the men commenced going to their winter camps. Many of them made me promise to visit them again. I deemed it a great privilege to visit the

logging-camps. For a while I had been raised in the woods, and had seen considerable logging, but never on the large scale it is done in the West. It was interesting to see those long log buildings where the men sleep, a door at each end, a large stove in the middle, in which several large cord-wood sticks can be put at once; on both sides, the long tier of rude bunks, two or three high, with a little hay and blankets. In another long log building, with board tables covered with oil-cloth, running the full length of the building, and in the corner two large ranges, the cook and his helpers prepare the food. The big barns where the horses are kept, the blacksmith shop, the filer's shop, give it the appearance of a rude village, right in the heart of the forest. The splendid ice roads leading to the landing, the wonderful way in which the men conjured the forest, were all most interesting. As soon as I came into one of these camps, the men would ask me to preach for them.

Shortly after this, I was warned by some of the brethren of the Duluth Presbytery (of which I was a member, and under which I was studying for ordination) that unless I paid less attention to lumberjacks and more to my missionary field, my ordination might be many years off. But already such impressions were made on my life that this was not going to affect my plans. One day that spring a team came to my door with some of the men, saying they wanted me to go with them to a homesteader's shack, that one of their number was sick and they had brought him in from camp, and that he was asking for me. We went to his home. There I found his wife and children in much need of sympathy and help. The doctor told us he must be taken to a hospital for an operation. We placed him in a sleigh, took him to the station, put him on a cot and I accompanied him to the hospital in Duluth. After a hurried examination the doctor told me there was no hope for him. I broke the news to him, and after telling me

what he wanted me to tell his family, he said, "Thank God, Mr. Higgins, you came to camp." I asked him what he meant. He said, "After hearing you preach that night when I crawled into my bunk, I pretended I was fixing the blankets, but for the first time in twenty years, I was on my knees asking God to make a better man of me." He continued: "I am not afraid to die, but I want before I go to turn your attention to those poor fellows in the camps. Go back to them, preach to them as you did that night, tell them of Jesus Christ and His love. You think perhaps that they are hard to reach, but they have great hearts, and as soon as they learn to know you, they will trust you." As he talked I could see him grow weaker, and soon I drew the sheet over his face, for he was gone. I stepped out to the corridor to call his brother over the 'phone. While waiting for him to come, if ever it was made plain to a person what his life's work should be, it was made plain to me that night. I never had any doubt concerning my call to the ministry, and as clear as that call was, while yet a mere boy, it was no more clear than the call that day to go back to the forest. Up to that time, like many other young men, I had been building my air castles. Some day I was going to be a pastor of a fine church and enjoy all the luxuries that I dreamed went with big churches. But that day all those air castles vanished and I could not help thinking of those last words: "Go back to the camp." Then I thought of my life, how, as a boy, I had been raised in the forest. After all, had not God in His marvelous way fitted me for just this field?

Let us look at this field in Minnesota. We can start at Duluth and go west over two hundred miles, till we strike prairie land. Then we can start at Brainard and go over two hundred miles north through the great timber-belt, till we strike the Rainy River or Canadian boundary. Here in the northeastern part of our great State, it is estimated that there are more

than 20,000 men toiling in the forests. Then over in northern Wisconsin and northern Michigan, where they tell us the timber is all cut, there were last winter at least 20,000 more. Then we can go west to western Montana, Idaho, Washington, Oregon and California, and we find anywhere from 20,000 to 50,000 in each of these States. I have traveled over a large part of this field, and, as far as I can learn, the Church has entirely overlooked it, and the sad part is that conditions are growing worse for these poor men.

Twenty years ago the men logged by river; that is, they went up the river far away from civilization, but they were far away also from the temptations of civilization. They were in the woods all winter, and many of them remained to come down on the "drive" in the spring. They were down but a short time when they again returned to their home in the forest. They were then spoken of as the hardy, brave, good-hearted men of the forest. But of late years they log more by rail. When a certain tract of timber is to be cut, a railroad is run through the forest, long before even the road is finished. Small towns, consisting of log buildings and tar-papered shacks, spring up, the majority of which are saloons, gambling-hells, and other places of sin. I knew one town in the northern part of Minnesota in which, before there were 2,000 people, there were forty-six saloons, twenty gambling-places and five large brothels. Twelve miles north was another small town where the stumps yet stood in the streets, no church, no schoolhouse, but several saloons. A mile and a half further another town with six saloons; five miles further another town with fifteen saloons; and eight miles further still twenty-five more saloons. These towns were all on the wide-open policy. Sunday was often their biggest day. Many times when one of these saloons was opened, the mayor, councilmen and county attorney were invited to make speeches; in fact, the opening of a saloon in the

community was looked upon as a great event. Upon one occasion when one of the largest saloons and gambling-halls in northern Minnesota was opened, beautiful printed invitations were sent to many ladies of the town to attend in the afternoon, my wife among them. I mention this to show the condition of public sentiment that would allow such things to take place, and when a few of us dared to declare war on this wide-open policy, a cry went up that we could ruin the town; that it was supported by lumberjacks, and if they could not have gambling and drinking, that they would go to other towns. I then went to many of the camps with a petition for the men to sign, asking the authorities to enforce the law. Over ninety per cent of all I was able to reach gladly signed the petition. Many of the townspeople said it was not the preacher's place to be stirring up such a fuss, and some even refused to any longer support the church. I then said I would resign my position as pastor and become the pastor of the men in the woods; my church would be the logging camps. How some of the people laughed! They said I would be lost, I would no longer be heard of, I would be harder to find than a needle in a haystack. But I went to a different camp every day. Night after night for months I raised my voice against this wide-open policy. Gradually we saw public opinion turning in our favor. The gambling-halls were closed, the brothels driven out and, thank God, the Government of the United States of late has stepped in and closed all the saloons in many towns. And best of all, public opinion is now aroused. Better government is demanded by the people, and last winter as I traveled from camp to camp I met thousands of woodmen and all I spoke to rejoiced that the change has taken place.

Many people want to know how the work is carried on. We divide the camp region into different circuits over which we place a missionary. The circuit has twelve, fifteen, per-

haps twenty camps, and each camp may have from sixty to one hundred and twenty men. The missionary holds meetings almost every night. During the day, with a pack on his back, he travels to another camp, always sure there are a number of the boys glad to see him and do what they can to make him feel at home. In the evening when supper is over and the horses are taken care of, the meeting begins in the long, low building where the men sleep, known as the Bunk Shanty. After some singing, the Scripture is read and prayer offered, then a gospel talk. Some ask, "Is there ever any disturbance in the meeting?" Very seldom, and if there is, it is by some one that does not understand our purpose. In the early days when I first commenced going to the camps, there were those who misunderstood me, some thought I was trying to proselytize, others that I was after their money. The only conception many of the men had of a preacher was that he was after money, and when I learned how they had been treated I was not surprized. But when I held meetings and did not take up any collection, many of the men would ask what it meant, and when I explained to them that I had given up my church to be their pastor, they could not understand it. In the spring, twenty of those camps gave me \$513 and said: "Come again. We are willing to do our little, when a man shows he is on the square." So only once a year do we ask the men to give an offering for the work; then they can not feel we are after their money.

One night I was just commencing my meeting when two Frenchmen began to grind their axes. The grinding stone is generally kept in one end of the sleeping shanty. I told them I was about to begin my meeting and wished them to enjoy it with the rest of us. I knew by their answer they were bent on having trouble. After singing a couple of hymns, I asked them not to grind during prayer, but they kept on. Before commencing to

preach I went down to speak to them and laid my hand on the shoulder of the man who was turning the stone. At once we were in each other's grip. I grabbed for the under hold and soon had my man up against the door. I heard a rush and then a voice behind, calling out: "Stand back! They must fight it out. I will brain the first man that dares to interfere with this peavey-handle." By the door stood a full barrel of water from which the men took water to wash. My man jerked sideways and head first he went into the barrel. I sprang back, saying, "Oh, I hope I have not hurt him," when the man with the peavey-handle said: "Hurt a Frenchman with water? Well, I guess not. Just go ahead, Pilot, with your meeting; we'll attend to him." They rolled him on the floor, threw him up in a blanket, and made the greatest fun of the whole affair. When I expressed sorrow for him, they laughed, saying, "He would not be sorry for you." After the meeting they wanted to talk about it, but I told them I was ashamed of the whole proceeding. I realized I had made a mistake. I had crossed the French trail and some time I might be going through the forest all alone with no man with a peavey-handle to show fair play, and that night in my dreams the trees of the forest seemed to be filled with Frenchmen. The next morning I was aroused from my slumber by a hand on my shoulder. I looked up and there was my Frenchman. I thought at once there was more trouble for me, but to my surprise he said he was sorry for what happened the night before. We took each other by the hand and for several winters, as long as we met, we were warm friends.

But I was not surprized when later I was told that a certain Frenchman said he would "thrash that Pilot" the first time he put in an appearance at the camp where he was, and when I heard who it was I knew by reputation he could do it. Some months later I came to the camp where this man was. The proprietor had always

encouraged my work, but on account of this man who seemed bound to have trouble, he told me I had better not try to hold meetings in his camp. At first I thought of moving on to avoid trouble, but on second thought, I said: "This is the first camp on this line and word has gone all along what is going to happen. If I pass by, the men will say I am a coward, and if there is one thing more than another that a lumber-jack despises, it is a coward." So, explaining this to the proprietor, I said I would go and hold a meeting; it would be better to take a thrashing than to be called a coward. I went to the bunk-house to announce my presence and ask the men what time we would commence our meeting. Some called out at eight o'clock. At that hour I took my hymn-books and Bible and started for the camp. I had never seen my man, but I knew him as I was giving out the hymn-books. No sooner had I given out the first hymn than he came up to the old board table and flung the hymn-book down before me. I paid no attention to this. Then he picked it up and threw it down again. He stood on the opposite side of the table. We stared at each other. You could have heard a pin drop, as all the men felt sure a row would start. I called out, "Men, let us sing 'At the Cross,' and let us sing it as we have never done before." He turned and kicked over a bench; then went to the water barrel, took a cup of water, drank part of it and flung the cup and the rest of the water across the camp. Then he climbed into his top bunk and tried to talk to his bunk partner, the partner doing his best to keep him quiet. After we got through singing, I offered prayer, read the Scripture and gave a short gospel talk. Then I said: "I am feeling tired to-night, men. I have had a long tramp through the forest to-day. Some of you please gather up the books and bring them to the office." I knew better than to hang around after the meeting was over.

The next day I was on the works with the men. The Frenchman's lan-

guage was something terrible. Some of the men hung their heads with shame. Others said, "Don't pay any attention to that man, Pilot, he is just crazy." I answered, "Never mind, boys, he is simply giving the preacher a benefit." But when I left that camp, many of the men said, "That preacher is no coward." Wherever I heard the man spoken of, I said kind words about him, for I knew everything I said would be carried back to him. It is wonderful how God leads us. I was dreading going back to that camp on my next round. One Sunday evening, after holding three meetings during the day, I drove into Teastrike, a small town, and put my dog-team in the barn. Everything was wide open and many of the men in from the surrounding camps had been drinking and gambling all day. I thought I would look at my dogs before lying down for the night. On going to the barn I passed an ice-house. Several cakes of ice were out in front of it. It was between ten and eleven o'clock and about twenty below zero. Lying among the cakes of ice was the form of a man. Of course, I thought he was frozen to death. I rushed back to the saloon for help. The first man I met was the one I least expected, old Joe, the Frenchman. He had his lantern over his arm starting for camp, after a day of debauchery. I asked him to come with me, which he did; we pulled our man out of the ice pile and took him into the saloon. I laid him on my fur coat on the sawdust floor. He was still alive, and after some rubbing came to his senses. I told the saloon-keeper to take care of him, and not to hurry him out to the woods, he had had a close call and that I would stand all expenses. The saloon was filled with men; many of them were already laid out, some on the floor, others in the snake-room. In one corner of the room the roulette-wheel was being played, over further the poker table, and near by the faro table. The counter was lined with men; in fact, the place was a living hell. Old Joe had

seated himself on a corner of the bar. There he sat, looking at the old man while I was working over him, but not saying a word.

A few days later I was again in the camp where I dreaded to go. You can imagine my surprise to find old Joe one of my best listeners. What could it mean? As soon as the service was over he said: "Pilot, I want to see you. How is our man we pulled out of the ice pile?" "Oh," I said, "he has gone back to work." "Well, Pilot, you settled me that night." In my astonishment, I said, "Why, Joe, what do you mean?" He said, "I mean this: Last night coming home through the forest, I said to myself, 'If that is what missionaries are doing, pulling old drunken lumberjacks out of ice piles, paying their bills and saving their lives, it is time that the lumberjacks were helping the missionary, and I am going to help.'" And while we took each other by the hand, over a hundred men clapped their hands, for they knew we were friends. That night as I walked up to the old office, I looked up to the starry heavens and thanked God that He had shown me a new way of conquering men.

One day I was in another camp. The men said: "See yonder top bunk, with the gunny-sacks sewed together for curtains? The old man that occupies that bunk keeps himself from all the rest of us. Go and speak to him and try and get him to take part in the meeting." I went over, pulled the curtains apart and offered him a hymn-book and asked him to take part in the service. He let out a roar, and all the men had the laugh on me. I said, "Never mind, boys, we will go on with the meeting." Two weeks later I was back in that camp. Again the men wanted me to try the old man; I did and received the same reception. I noticed he had a little dog that slept with him, and the men told me it was all the companion he seemed to have. The next day as I was in the works visiting the men, I met the foreman, who is called "the push." I asked about the old man and he told

me he was working down on the logging road leading to the landing. It was very cold, over twenty below zero. When I came to where the old man was working, I said, "Good-morning." He just grunted. I then said, "It is pretty cold." "No colder than it ought to be." "You are working very hard." "No harder than I ought to work. If other people would work and quit bumming the country, it would be better for them." I was about to leave and count my efforts a failure, when his little dog came out of the brush. "Hello," I said, "you have a nice little dog." He looked up for the first time and said, "Yes, and that is my only friend." I knew I had at last struck a responsive chord—love for the animal. I at once called my two St. Bernards, my team that I so dearly loved, and said, "What do you think of these? How would you trade? How old is your dog? How long have you had him? What breed is he?"—anything to keep up a conversation. "I know how you love your dog. Why, money would hardly buy these of mine. We have traveled many a mile through these forests. Some days they have taken me forty miles at a stretch and when we have been overtaken by night we have lain down by the fire, company for each other, waiting for daylight. Yes, I know you love your little dog, but you surely did not mean it when you said he was your only friend. I have a wife and a little girl." I noticed tears in the old man's eyes. "What have I said?" I asked. "I did not mean to hurt your feelings." "It is all right, Mr. Higgins," he said. And as he turned his head away, he added, "Once I had a wife and children," and it seemed to me I had never heard such a sad story. That morning we became close friends and ever after he was one of the first to welcome me in the camp.

Another branch of this work is furnishing the men with reading matter. Some years we distribute over five tons of magazines and religious papers, and how the men appreciate

them! Those that can not read have others read to them; some look at the pictures. Several of the men have learned to read in camp. One young man said to me after a meeting in which I was telling of my experience as a boy in the forest, "If you could start so late in life, I can, too, and I am going to." I got him First Readers, and a young man in camp taught him to read. To-day, instead of squandering his money, he holds a good position and has money in the bank. Other young men who a few years ago were in the ditch, despised by all who knew them, are to-day my helpers, lifting men to a higher and nobler life.

The one great obstacle to be overcome in this work is the right kind of men to be used as missionaries. Even theological students and ordained ministers are not always the ones that can do this work. One day as I was seated in a camp, passing the time looking over an old paper, I came across an article telling about General Booth and his early days in the Army. On one occasion while addressing a large audience in London, telling of his plans for the future of the Army, how he hoped to have it in every country and city and town and village, one of his hearers called out, "But, General, where will you get your workers?" In an instant he answered, "From among those who are converted." I dropt the paper, and said: "It is an answer to my prayers. If God has raised up such wonderful men in the ranks of the Army He can raise up men from among the lumberjacks." And He has, for some of my best men to-day are men who have spent the greater part of their lives in the woods, and I have faith to believe God will continue to raise up men in the woods who will be a power for good.

Another branch of our work is caring for the sick. The Catholic Church has its splendid hospitals in many of the small towns, as well as in the cities. When I or any of my helpers are in the towns, we visit these hospitals, sometimes taking reading

matter or reading to them; at other times carrying fruit or writing letters, it may be the last letter to some loved one. One morning when I came home from the woods my wife told me there was an urgent call for me at the hospital. Upon going over, I found it was my dear friend Nill McDonald, a four-horse teamster. I tried at first to cheer him up, told him how thankful he should be for such good care as the Sisters were giving him and promised to do all I could for him. He thanked me, but said: "It is no use, Pilot. The jig is up. Tell me, do you think I can make the grade?" I well knew what grade he was speaking about. I had seen him in the forest drive the four horses and many times he had succeeded in landing his heavy load at the landing. At the foot of the grades an extra team of horses is put on ahead. This is called "the team of leaders." I told him he would need help outside of himself. He said, "You mean I will need another team of leaders?" "Yes," I said, "and, thank God, my boy, you have the greatest of all leaders—Jesus Christ." I read the story of the Prodigal Son and God's love for the lost world as we have it in the third chapter of John, and knelt down by his cot in prayer. When I arose from my knees there was not a dry eye in the ward. I told him I would come again, but later when I came back I saw a screen around the cot in the corner. I knew what it meant. I stepped around on tip-toes. There was the Sister with her beads and book standing by his side. I saw his lips move and bent over and took him by the hand. He spoke his last words: "Tell the boys I have made the grade." In a few moments he was gone. I drew the sheet over his face and said to the men as they lay on their various cots, "Boys, we will all have to make that grade some day."

We are touching only the border of this field. We need more funds and more men that the noble men of the forest who have been so long neglected may have the gospel.

GENERAL MISSIONARY INTELLIGENCE

INDIA

Failure of Hinduism

The Literary Digest published not long since the confession of eminent Hindus that their religion must be reformed to avoid destruction. They acknowledge that they have neglected the deprest classes, and that they lack sympathy for the distress and misery that so widely prevails in Hindu society. They admit that the last three censuses show steady declines in the Hindu population in the Madras presidency, while there has been a steady advance in the number of Christians. One writer says: "It has reawakened among us the spirit of sympathy for all distress and misery no matter where found or under what circumstances." Another says: "The work of foreign missions is waking up the educated classes of India. It has made them realize that they would be losing ground if they neglected to raise the deprest classes." Still another writes: "I am not sorry that Hindus are leaving their traditional faith in consequence of the endeavors of the missionaries to raise these deprest classes." Another Hindu authority says: "We count all sorts of beliefs as pertaining to Hinduism. Atheists and agnostics are Hindus."

How the Gospel Transforms

Sir Andrew Fraser, after thirty-seven years of public service in India, has recently written: "It is the fashion among some Anglo-Indians to depreciate the native Christians of India, and such critics point to the fact that there is no Indian bishop. Sir Andrew Fraser tells us that he has formed a high estimate of the character of many native Christians. 'We have no reason to be ashamed of our Indian brethren in Christ. For myself, I have Indian Christian friends for whom I have as high a regard as for my friends in the West, and whose characters I have recognized as becoming more and more Christlike as they submit themselves to His teaching and to the influence of His spirit. . . . To me the results of Christian missions are not small or dis-

couraging, they are important and of the highest promise. . . . No one who has taken any trouble to study the question, to see the work itself, to judge the character of those who have been really won to the Christian religion, can fail to recognize how wonderful the results have been, both in regard to the numbers of true converts, and also in regard to the elevation of their character.'"

Indian Missions to India

"If India is to be evangelized it must be by Indians," is now accepted as an axiom. In addition to the various Indian Christian Associations, and the Travancore and Cochin Native Church Missionary Society and the Zion Church (Madras) Missionary Association, which are all more or less "home missions," that is, aiming at evangelizing the people close at hand speaking the same vernacular, there are two indigenous Indian missionary societies. The Indian Missionary Society of Tinnevely, founded in 1903, commenced work among the Telugus in the Nizam's dominions in 1904 with a single missionary. Now there are 7 missionaries from Tinnevely, assisted by 17 Telugu agents, carrying on pastoral, educational and evangelistic work. There are Christians in 28 villages, containing over 900 catechumens and 242 baptized converts. The National Missionary Society of India, of which Rajah Sir Harnam Singh is president, was founded at Christmas, 1905. It has on its rolls 11 missionaries and 11 helpers, working in the United Provinces, the Panjab, Bombay (two districts) and Madras. The income is over 700 rupees a month.

Hinduism Loses to Christianity

Hon. Mr. T. V. Sheshagairi Aiyer says: "Comparing the figures of the last three censuses, for the Madras Presidency, I find that whereas in 1881 out of every 10,000 people there were 9,143 Hindus, 620 Mohammedans, and 228 Christians; in the year 1891, the census showed 8,983 Hindus, 630 Mohammedans, and 244 Christians for every 10,000; in 1901 the figures

were 8,916 Hindus, 642 Mohammedans, and 269 Christians. These figures speak for themselves. I feel no doubt that when the figures of the next census are announced, it will be found that the Christian and Mohammedan population will have considerably increased, while the Hindu population will have decreased proportionately."

The Growth of a Decade

The Rev. A. E. Cook writes: "The tenth session of the Raichur district conference has just closed. In August of 1900 the 1st quarterly conference of Raichur was held. From this small beginning, within 10 years, we see gathered in this same place this district conference of earnest Methodists, representing a Christian community of over 2,700 and reporting over 400 baptisms for the past year. Raised for self-support Rs. 631. You should hear these men and women sing and pray and give their testimony. No waiting for one another. The work of the conference was carried forward rapidly in a regular and business-like way. The papers read and discussions which followed were of high order and the prayer-meeting was full of life. Sunday was the "big day." Many Christians gathered in from villages ten and twenty miles away. Beginning at 7 A.M., the experience meeting rolled on for two hours, after which the district superintendent preached to a crowded house. The same place was again crowded twice over in the evening."

George Sherwood Eddy's New Work

Dr. John R. Mott has secured the cooperation of Mr. George Sherwood Eddy, of India, in the work of following up the Edinburgh Conference. Mr. Eddy, of India, is to be secretary for Asia, and will spend each year seven months abroad and five months in America, conducting evangelistic campaigns for young men, developing the student volunteer idea, directing conferences for the deepening of Christian life, securing men for the foreign field and participating in conventions and missionary assemblies.

With his wife, Mr. Eddy sailed from Colombo for Hongkong March 1 to conduct a three months' evangelistic campaign in China.

The Gospel Among the Korwas

The missionaries of the Gossner Missionary Society report that another heathen tribe of India has yielded the first fruits to the preaching of the Gospel. The tribe of the Korwas lives in the mountains and the thick forests of Northwest Jaspur, almost unapproachable, and untouched by civilization. In the midst of the jungle the Korwas subsist on herbs and roots and wild beasts, which they kill with bow and arrow. They are of a nomadic disposition, and, therefore, live in primitive huts of such lowness that they have to crawl into them, or in caves, or under protruding rocks. They are very shy and timid, so that it has been almost impossible to reach the tribe with the Gospel. One of the young men, however, wandered away from the tribe and became a servant of native Christians. He began to inquire into the truth and was converted. After due preparation, he has been baptized in his native village of Kinkel (Birni), the other members of his family and tribe showing little opposition to his step. Thus the first fruit from the Korwas has been gathered.

An Indian Mother

A splendid Indian Christian woman has passed to her rest by the death of Mrs. Jagannadham, widow of the late Rev. Pulipaka Jagannadham, an ordained missionary of the L.M.S. at Vizagapatam. Baptized in her fifth year, Mrs. Jagannadham received her early education under the London Mission. Her children, who are now an honor to the Indian Christian community, owe everything to the early home-training they had received from her. Mrs. Jagannadham took entire charge of the girls' day school at Vizagapatam, and continued to superintend it till 1896. Under her efficient teaching many an Indian Christian or Hindu lady received that training which has proved

useful to them as wives and mothers of some of the leading men of the town. During the thirty years that Mr. Jagannadham was pastor of the Telugu church in Vizagapatam, Mrs. Jagannadham also conducted weekly prayer-meetings for the women of the church, and Bible classes for the girls. Many of them through her teaching were led to give their hearts to Christ. By her death at the age of seventy-six the Telugu community has lost its oldest member and the London mission the last link with Vizagapatam.

CHINA

Chinese Mohammedans

Notwithstanding all that has been written about the magnitude of the Chinese nation, it is with a sense of genuine surprise that we read of a definite body within that empire—variously estimated as numbering between three and seventy millions—still “practically neglected” so far as direct evangelical effort among them is concerned. Even accepting the number as between five and ten millions, it must be recognized that the problem presented by the Mohammedans of China is an important one.

One of the most trustworthy members of a northern church was a Mohammedan, who came of his own accord, and has never proved false. Another church in the metropolitan province has a deacon and several members who were formerly Moslems. In the west, the first ordained Chinese clergyman in the China Inland mission came from a Mohammedan family—having been brought in as a lad through the school. A church in one of the coast provinces has eight or ten Islamic converts.—*London Christian*.

Some Interesting History

In 1807 Canton was the only place in China where foreigners could reside; now all the country is open to missionaries.

In 1807 Robert Morrison, the first Protestant missionary, reached Canton. Eleven years later he published the entire Bible in Chinese.

In 1834 medical work began its beneficent career, which has never

been discontinued. In 1904 there were 318 missionary hospitals or dispensaries in the empire.

In 1895 nine hundred cities in China were closed to missionaries, and five whole provinces were without a missionary. To-day all provinces have stations, and all cities are open to Christian teachers.

Queue-cutting in China

The party of new ideas in China is making remarkable progress, and it has been urging the docking of the queue as the visible sign of the spread of new ideas. The reformers say that patriotism demands that every Chinaman should rid himself of all the useless customs of the older time, and that there is no better evidence of emancipation from hurtful conservatism than the absence of the queue. The crusade was started not more than three years ago, but it spread so rapidly that the cutting of the hair was a short time ago advised from the throne itself and news dispatches from China affirm that the new senate, or national assembly, has passed a measure commanding the removal of all queues. A dispatch from Peking says that all the officers in the Imperial navy and in the army in the northern provinces have fallen in line with the reform, that the members of the Wai-wu-pu, or Board of Foreign Affairs, now appear queueless. A foreign paper published in Hongkong estimates that more than 40,000 Chinese in that city and its vicinity cut off their queues in the month of December alone.

What Do the Chinese Believe

China, within its enormous area, contains the largest amount of population and of wealth united under one government in the world. What do these four hundred and fifty millions of people believe? In a recent address in New York City, Wu Ting-fang, Chinese Minister Plenipotentiary, said that as in this country there was really but one faith, the religion of Christ, so in China there was in reality but one belief, that of Confucius. He made it clear that as

America is Christian, in the same sense China is Confucian. He admitted that three systems of religious belief, Confucianism, Taoism and Buddhism, were recognized by the Government of China in its constitution and laws, but stated that the first of these was the only one that held the esteem and affection of the people. Long ago the struggle for supremacy among the three was settled, and long ago the nation declared for Confucianism. He discriminated them by saying, that Confucianism appropriates to itself the realm of the living, while Taoism and Buddhism take possession of the realm of the dead.

A Pocket Testament League

During the autumn of 1909 a Pocket Testament League was formed in China with the object of encouraging Chinese Christians to read the gospels and epistles systematically. Each member of the league undertakes to carry a copy of the New Testament, and to read a portion of it every day. Vigorous efforts are now being made to organize the League in every Chinese Christian congregation. The movement has already become very popular, and we of the Bible Society, naturally, are doing our utmost to strengthen and extend it. Special pocket editions of the New Testament in Wēnli and in Mandarin have been prepared, and these are sold to members of the league, through missionaries and Chinese pastors, at nominal prices—1*d.* per copy in strong limp cloth binding, and 2*d.* per copy in cloth boards. We may mention that these 1*d.* Chinese Testaments cost the Bible Society over 3*d.* apiece to produce. In addition, postage and freight are paid on parcels of New Testaments to any and every part of China, so that the books may be brought within reach of the poorest Chinese Christian.—*Bible in the World.*

The Adventure of a Booklet

A German missionary in China writes from the province of Shansi, where ten years ago the Christians

were so cruelly persecuted: "A few months ago a man came to our station to buy a New Testament. As he lived a long way off, he had never before seen a foreigner or heard a preacher of the Gospel; but a copy of St. Matthew's Gospel, which some one had bought from a colporteur two years before, had fallen into his hands. He read this through several times, and wished he could understand its meaning better; so he came to us at a time when I happened to be away. He decided to wait for my return, and in the meantime he read the New Testament nearly three times right through. His heart and his lips overflowed with what he found in it. When I again reached home, I called him to me, and he spent a long time in our near neighborhood, that he might attend all our services. Before his departure he begged for baptism."—*Evangelisches Missions-Magazin.*

JAPAN AND KOREA

What Japanese Christians Can Be and Do

Every now and then reports come home which indicate that at various points Japanese converts to Christianity are not in all respects what they should be. Therefore the statement of facts which follows is peculiarly gratifying. At Kyoto, a new railroad town in Manchuria, Christian influences dominate the whole community to a remarkable extent. . . . The contractor having charge of track-laying is a Japanese noted not only for business efficiency, but also for uprightness. While the workmen were still living in sheds and tents he had them build a church, the first permanent structure in the town. The men employed a young Japanese minister as pastor, paying him wholly themselves. A temperance society has been organized, and newcomers if not ready to join the church are persuaded at least to join the society. Not long since, when Bishop Harris was passing through Kyoto, the railroad officials arranged to hold the train at the station while he visited the church and baptized a group of waiting candidates.

Superstition in Japan

Heathen superstition in Japan is not only found in out-of-the-way places, but even in the capital city, Tokyo. At a festival of the Tuitengu Shrine, held upon the fifth day of each month, charms made of paper are sold which are superstitiously believed to protect the possessor from all disaster by water. This festival day in November was what is known in Japan as dog's day of the dog's month of the dog's year, and as it only happens once in every sixty-one years, it was believed by the superstitious people that the paper purchased on that day would be of especially great effectiveness. Thousands thronged the streets around the shrine waiting for the opening of the gates at midnight, and the people were willing to pay extravagant sums for what is usually sold at a paltry price. So great was the throng that men and women were trampled under foot, and a number of people were seriously injured. A similar incident is reported to have occurred at a shrine in Yokohama, tho the results were not so serious.

Industrial Exhibition Utilized

The industrial exhibitions in Japanese provincial cities draw together tens of thousands of strangers, to whom the gospel is being preached as far as possible. In the Nagoya meetings, more than 3,000 persons handed in their names and addresses as desirous of further instruction. In Osaka, meetings held simultaneously in 42 chapels and churches were attended by 15,000 people, and 1,300 registered their names as inquirers. In Nagoya, Mr. Soper has been holding gospel temperance meetings in a violin factory where 10,000 violins are manufactured annually.

A Japanese Lawyer Converted

Kamada, the lawyer who was appointed by the Japanese Government to defend Anjukon, the Korean assassin of Prince Ito, was so much impressed with the behavior of the assassin and the evident sincerity of the man, that the lawyer was convinced of the existence of a superhuman being. An-

jukon was a Roman Catholic; his crime had nothing to do with his faith, but rather with his patriotism, and his deed was deplored by all Korean Christians.

While Lawyer Kamada was thinking on the evident faith of Anjukon, a Christian paper (*Fukuin Geppo*), edited by Rev. Hervey Brokaw of the Presbyterian Mission, came into his hands, and he was so impressed by the coincidence and by what he read on "The Cross of Christ," that he wrote Pastor Kakayama of Kure, asking for more books. These were sent, and as a result the lawyer was converted and was baptized last November.

ASIA—MOSLEM LANDS

Numerical Strength of Islam

The Turkish journals of Constantinople have been making up statistics as to the number of Mohammedans in the world and arrive at the following total:

The Ottoman Empire, 27,000,000; Bosnia and Herzegovina, 600,000; other Balkan States, 100,000; Russia, 24,000,000 out of a total population of 135,000,000; India, 60,000,000, of a total population of 250,000,000; China, 40,000,000; independent Asiatic States, 20,000,000; Java and neighboring islands, 25,000,000; Philippines, 500,000. They estimate that the strength of Islam in Africa is no less than 60,000,000 to 70,000,000. In conclusion the journals put the total number of Mohammedans in the world at 270,000,000, and affirm that this number is being rapidly augmented by conversions, as well as by the large birth-rate, which is a feature of Moslem life.—*The Christian*.

Are They Christian or Moslem?

There are about 50,000 people in the country around Ezeroum, Trapezund, Chaldea and NeoCæsaria (Asia Minor) who, tho outwardly conforming to Mohammedanism, have for generations remained secret Christians. They are called Stavriotes. They have gone to Mosques but used Christian prayers there, have had two names, one Christian and the other

Moslem, and have administered secret baptism and used Christian marriage ceremonies. Their whole story recalls the Jews of Spain in the sixteenth century who accepted Catholicism, became priests and even bishops while secretly continuing their mosaic worship. With the announcement of religious freedom these secret Christians are throwing off the mask and openly announcing themselves followers of Christ.

Earthquake in Monastir

There was a violent earthquake on February 20 at Monastir and elsewhere throughout the Vilayet of Monastir. Several mosques and houses were demolished, and the population was obliged to camp out in spite of intense cold. The authorities have appealed to the Government for 300 tents and relief funds.

Four American missionaries are stationed at Monastir, under the auspices of the American Board of Commissioners for Foreign Missions.

William P. Clark, the missionary in charge of the Monastir station, and Mrs. Clark, are on leave in the United States, while Charles P. Erickson and his wife are in temporary charge of the mission. Mr. and Mrs. Erickson are assisted by Miss Mary M. Haskell and Miss Mary L. Matthews.

Monastir is the capital of the Vilayet of Monastir, in Macedonia. It is an important military center and has a large trade in various commodities.

The population, which is estimated at 45,000, is a medley of all the nationalities to be found in Macedonia, the Christians numbering about half the total.

School for the Deaf in Turkey

The Martha A. King Memorial School for the Deaf has been started as a department of the American Woman's Board Work at Marsovan. The oral method is used, and it is the intention to teach each pupil the language of his own home. The present year the Greek department has been opened, an Armenian department will be opened in September, 1911, and one

in Turkish as soon as there is a demand for it.

Children (both boys and girls) will be received at from six to eight years of age. Older children may be accepted, but it is important for the attainment of the best results that pupils begin the work within the age limits named. Miss Philadelphes, the teacher, has spent two years at Clark School for the Deaf, Northampton, Massachusetts, in preparation for this work. Both the home and school life of the children are under the most careful supervision.

Christian Comity in the Orient

A missionary has recently written home: "On my last tour in one town I was invited to preach in a Gregorian church—the first Protestant minister, native or foreign, to do so. Only thirty years before the opposition to the evangelical movement was so bitter among the Armenians of that town that the first Protestant to die was denied burial. The body was exhumed several times and finally had to be carried six hours' distant for interment. Another Sunday I was invited to be one of the speakers in the cathedral of a neighboring town. I shall always feel a thrill as I think of those five hundred and more Armenian men seated on the floor in the center of that cold building, listening for about two hours to their bishop, to an Armenian policeman in uniform, and to an American missionary—a situation inconceivable under the old régime."

English Mohammedans in Mecca

The Egyptian Gazette, in Cairo, stated (December 15, 1910) that the event of this year's pilgrimage of Mohammedans to the tomb of the Prophet in Mecca has been the arrival of some English converts to Islam. Some of them came to Yeddah, the port of Mecca, by steamer from Liverpool and carried a letter of recommendation from the Sheik-ul-Islam in Liverpool. Two others came to Mecca overland by railroad. The heads of the Mohammedan clergy counseled with the sheriff of Mecca, what atti-

tude should be taken toward these unwonted guests. Since they acted in a most orthodox (Mohammedan) manner and fulfilled all rites and ceremonies, it was resolved that they should be admitted without difficulties. Thus, for the first time, Mohammedans of English birth joined the throng of the fanatical pilgrims around the tomb of the prophet. What a shame!

According to published reports 16,245 Mohammedan pilgrims had reached Mecca on December 15th, among them 300 women and children.

Islam Organizing Into Congregations

Islam has hitherto not known organized congregations in the full sense of the word. It is reported that the Sheik-ul-Islam intends to found Mohammedan congregations after the example of other religions. The congregations are to have the supervision over the public schools, the mosques, the hospitals, and other charitable institutions.

AFRICA

New Mission-boat for the Nile

In place of the *Ibis*, used by the American Mission for some forty years, one to be known as the *Allegheny* has been purchased for \$5,000. It is about 74 feet long, almost 12 feet wide, and draws about four feet of water. It is fitted with two compound condensing-engines of twelve horse-power each. It has a deck 60 feet long, suitable for meetings, has dining-room, kitchen and bath-room, and sleeping accommodations for six persons. The boat can easily be run in the canals even in summer and on the river during most of the year. It is proposed to secure a barge to tow with the boat to serve for the clinic and for the doctor's office. An important fact in connection with the work of the new boat is the wide distribution of Scripture which has been made in the Delta by the British and Foreign Bible Society. Last year alone 28,000 copies of the Bible or portions of the Bible were distributed. Wherever the Word has gone it will prepare

the way for the presentation of the Gospel by word of mouth.

Methodist North Africa Mission

Rev. E. F. Freese writes: On my last visit to Constantine a church was organized with over 20 members and probationers, French, Italian and Arab—three of the latter. They are an interesting and earnest company. One of the French members is already taking the prayer-meeting in his turn, and doing other work. Recently a hall was obtained at Kroubs, a railway town ten miles away, and the meetings there have been very encouraging. It is to be a center for Arab work as well. M. Compy, our French evangelist, is giving efficient service. It was my privilege to baptize Mostafa, who has been a "crier" in the mosque—our first Arab baptism. It was an impressive service, attended by all our members, and by the mother and brothers of Mostafa, who were intensely interested. The brothers are real Christian lads, the mother an earnest seeker. One Moslem acquaintance said to Mostafa: "Were it not for the French Government we would tie you to a stake, pile wood around you, saturate it with oil, and burn you."

WEST AFRICA

Methodist Liberian Mission

The West African Conference met in Freetown for its thirty-first annual session, January 8th. The roll showed 17 missionaries present, 13 pastors and ordained ministers, and 24 school-teachers and other workers. The very hopeful feature of our conference is the high character and intelligence of our African ministers. We always think of this as a missionary conference, which indeed it is. But so much is told in America of the heathen African with his pagan customs and his low degree of intelligence, that we are surprised to see the noble and intellectual band of men who are standing with the missionaries in their efforts to preach Christ, and who are not only following earnestly the lead of the missionaries, but are planning

and extending the work at three different places wholly by their own efforts. Self-support and evangelism were the two dominant notes of the conference. Addresses on these subjects were given by the African brethren that will also be a great stimulus to the Church in America to pray for us and give us all the help possible.—*Advocate*.

The Gifts of the Negro

The new church of the Basle Society at Kwanyako (Gold Coast) is a striking proof of the fitness of the negro for civilization and culture. The chancel, altar and font are in mahogany lathe-work, the benches of ant-proof Odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron—all negro work, a triumph of negro industry over heathen sloth, a performance of negro civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they bear favorable testimony to the mental gifts of the negro. This is not a race that is doomed to intellectual stagnation.—*Der Evangelische Heidenbote*.

Noble Deed of an African Prince

It is reported from the Kameruns that the African prince Njojo, of Bannum, has built a large school for 500 scholars, and has turned it over to the Basle Society. The prince himself is a volunteer teacher, giving Christian instruction to the children with much enthusiasm.

A Belgian Kongo Mission

The two Protestant Churches of Belgium have united to found a missionary society for work on the Kongo. A large assembly of Protestants met in the Church of the Musée in Brussels, on November 28, to discuss the question, "What are Protestant Missionaries Doing in Belgian Kongo?" Rev. H. Ault, the director of the new mission, and two pastors, addressed the meeting, and much interest was shown.

What Black Men Can Be and Do

The Baptist church at San Salvador, on the Portuguese Kongo, has 860 members. Of these 150 are teachers, all unpaid but 25, who are supported by the natives themselves. Some 25 towns in the neighborhood have their own chapels, and an immense area is covered by these native evangelists.

Embarrassment of Success

The West Africa Mission of the Presbyterian Board at its recent meeting, requested that the first Sabbath in March should be observed as a day of special prayer for reinforcements. The appeal is truly Macedonian. The following are needed: One industrial man for the Frank James Industrial School; 3 physicians; 1 Spanish teacher; 3 German teachers; 4 single women, and 4 ministers. The work, especially in the Kamerun region, is phenomenal. While the force of missionaries is about the same as for the last five years, the increase along all lines has been very great. At the present time there are 8,000 catechumens or those who have renounced their fetishism, given up their evil lives and are seeking to lead a Christian life. They are babes in Christ and need instruction. There are 6,000 pupils in the schools, 5,000 of these being in village schools taught by native teachers. This number could be doubled at once if the native teachers were available. The native teachers could be increased if there were missionaries enough to instruct them. The station schools at which the normal classes are held are crowded with pupils, taxing to the utmost the strength of the small body of missionaries in charge.

Kongo Free State

From two separate sources we learn that a better day has dawned upon the Kongo. In the Belgian Parliament the colonial minister reported progress in two important respects. Trade is developing on the right lines, and the native has vastly improved his position. Slavery also is dead, because labor is free. Sanitary science has

likewise considerably improved the conditions of living, thereby reducing the death-rate during the last year by 50 per cent. Happily, this optimistic report from the official headquarters is confirmed by Mr. Clark, an American Protestant missionary, in a dispatch to Washington, in which he states that "there no longer exist any any traces of the cruel and unjust acts which occurred there under the old *régime*." These facts, taken together, warrant the hope that the Kongo at last has found deliverance. This will bring great joy to the brave and persistent handful who in this and in other lands have shared the black man's burden, and so fulfilled the law of Christ. Now then seems the "set time" for advance on the part of heralds of the Cross, that the black man may see in his white brother, not a tyrant and a taskmaster, but the messenger of life and peace.—*London Christian*.

Reenforcements for the Kongo

The foreign mission committee of the Presbyterian Church, South, sends out the cheering news that "nine young men and women have volunteered to go as missionaries to our African Mission. Most of these have already been appointed by the Executive Committee. Hundreds of native Christians in Central Africa have been praying daily with the missionaries that the Lord would speedily send forth reenforcements to help them in their work. Rev. and Mrs. George McKee will leave New York in a few days for Luebo. Other missionaries will be ready to leave for Africa in the fall of the year. In the meantime it is hoped that many will consecrate their gifts unto the Lord to provide the salary and traveling expenses of these and other missionaries that are waiting in order that there may be no delay in their departure for the fields that are white unto the harvest. Two women have recently given diamond rings valued at \$550, and have requested that the proceeds be used in preaching the Gospel to the people in the Kongo who are in the darkness.

Missionary Schools Appreciated in Kamerun

A missionary of the German Baptists in Kamerun writes in *Unsere Heidenmission* concerning the crowded missionary schools: "It is with us now as it is with the missionaries in India, China, and Japan. We no longer need seek for children to fill our schools, but we have to think of means to do justice to the masses which crowd into them. A new era has come for the schools in Duala. In the beginning of last year our boys' school there had a total of 220 pupils; now the lowest class alone contains 240 and the other classes contain 200 more, so that the number has been doubled within one year. The outward reason for this increase is found perhaps in the development of the colony and in the changes wrought by that. Parents and friends of the boys observe that those who have learned German are employed in the Government offices, the postal service, the railroad service, and the offices of the merchants, and are well paid. Therefore, they send the boys to the schools, and the boys also often ask to be sent. The girls' school in Bonamuti is likewise crowded. In the beginning of 1910 it contained 80 pupils, which now have increased to 160, so that the work of the two teachers was largely increased and assistants had to be added."

In addition to the two schools mentioned the German Baptists support 40 missionary schools with 1,600 pupils in the interior of Kamerun.

Sleeping-sickness in Livingstonia

Dr. Laws of Livingstonia writes that sleeping-sickness is fairly in the country now, and that the *glossina morsitans* must be counted a carrier. If so, the whole Upper Shire may be doomed. Game, tsetse and sleeping-sickness go together. The London Missionary Society and Mwenzo pupils were kept back last year from coming to Livingstonia until after careful examination of the blood. "To find a trypanosome in human blood makes one's heart sink, as it is practically the sentence of death."

SOUTH AFRICA

Dutch Reformed Church Prospering

The issue of *De Kerleboche* for January 5th, gives some statistics of the Church. The figures in 1910 are given as 224,179 members and 483,317 souls. For 1909, there were 219,523 members and 481,332 souls. In the Ring of Cape Town there has been a decrease, and a considerable one in the number of souls and of communicants. The Theological Seminary in Stellenbosch is graduating 29 candidates this year, and the total number of students in the institution is 86, a very high number evidently.

Y. W. C. A. in South Africa

A branch of this society has just been formed in the French South African Mission, and the report comes: "Since our women joined the Y.W.C.A. branch they have brought a new spiritual life into our native churches, and are a new element of power. It is the purpose of the Y.W.C.A. to do this. It is not what we do, but how we do it; it is not what we say, but how we say it; it is not by running about to give testimony, but by the testimony of life at home. To quicken therefore our faith in the gift of the Holy Spirit, to teach our active members their absolute dependence on His guidance for successful service, to wait for his endowment if so led, to neglect not the gift that is in them, to keep step."

King Khama's Jubilee

The well-known Christian King Khama, chief of the tribe of the Bamangwatos in Bechuanaland, South Africa, celebrated a short time ago the fiftieth anniversary of his baptism in his capital Serowe. An immense crowd, estimated at 10,000, had gathered, and Khama made a touching address in which he avowed his continued loyalty to his Lord and also to the King of England. Lifting up a New Testament which Queen Victoria had presented to him when he visited England years ago, he repeated the words which she spoke on the occa-

sion, "Walk according to these words, and it will be well with yourself and with your people." Thus he gave a valuable testimony to the truth.

Khama was baptized as a youth by the Missionary Schultenburg of the Hermannsburg Missionary Society, but the L. M. S. labors among his people. It therefore sent special congratulations to Khama and gave thanks to God who had led him and preserved him so wonderfully in trial and persecution.

At the time of his baptism the young man had to suffer much from his enraged father, who even attempted to kill him. He has been loyal to Christ throughout the years and has been a real friend of his people, by aiding the missionaries in every way. Some years ago he prohibited the importation of whisky, while at the present time he has come to the aid of the missionaries in their fight against the pernicious beer carousals of the natives.

Training School in German Southwest Africa

The Rhenish Missionary Society finds itself face to face with peculiar and difficult conditions in German Southwest Africa. The former tribal and communal unions are rapidly vanishing and the natives, Christian as well as heathen, are scattering in small groups over a vast territory. Thus, the need for suitable native evangelists and helpers is becoming more and more urgent and the society has decided to open a missionary training school for native helpers in Gaub in the month of April. Every applicant for admission must speak at least three languages, namely, German, Nama, and Herero, yet at the first notice of the intended school fifteen Christian young men applied. At the same time two monthly religious papers have been started, one called *Omahungi* (Narratives), in Herero, the other, called *Gau Sari Aob* (the Dock Visitor), in Nama. Both are doing excellent work in binding together and uplifting the scattered Christian natives in the large territory.

A New Station in Transvaal

The Berlin Missionary Society expects to open a new station in the country of the Bawendas in the northern part of the Transvaal Colony, where about 250,000 heathen are to be reached. The present four stations are on the border of the country; but the new station, Mandala, will be opened in the interior and in a high altitude. The latter is of especial importance because the climate is very bad and the missionaries upon the old stations have been suffering much from fever. The new station will serve as a kind of health resort for them.

What Medical Missions Can Do

The Berlin mission reports a striking decrease of sickness and death on its African fields. In five years there has been but one missionary death in its Nyasa mission. This favorable change it ascribes to the great progress of tropical medicine, especially in the prophylaxis against malaria: "We never send any one to Africa now without a thorough course in tropical hygiene, and this applies to the wives of missionaries, to mission artisans—in fact to all."

AMERICA

Semi-centennial of Women's Work

The beginning of a series of conventions to celebrate women's organized work for missions was heralded some months upon the Pacific Coast, and now has reached the East. Of one recently held in Pittsburg this is said: "One of the great features of the convention was the pageant of missions, presenting the progress of Western women in Eastern lands. This was an exceedingly interesting and instructive spectacle. Carnegie Music Hall and the Soldiers' Memorial Hall were both crowded to their utmost capacity on the evening of the pageant, the spectacle being exhibited in both halls. The scenes presented brought some realities of missionary life very vividly before the eye. There was the long procession of women and children, garbed in the costumes of the various Oriental lands,

marching with slow and hopeless step over the platform and through the aisles, pilgrims of the night, silent and sad."

Christian Endeavor Abroad

President Francis E. Clark, in his annual report for 1910, shows that this movement is increasing in volume and efficiency. America still leads by a large margin in the number of societies, and during the past year there has been an increase in the rate of growth. More than 3,000 new societies have been formed in this country during the last year, and not far from 500,000 members have joined the ranks. There has been exceptionally large growth in the African M. E. churches. Abroad there has been no backward steps except in France, and possibly in Austria. In all the Australian commonwealths, with possibly one exception, there are strong Christian Endeavor Unions, and their annual conventions are great in numbers and spiritual energy. The outlook in foreign mission territory is encouraging. India leads all other countries abroad, having quite 1,400 bands of Endeavorers. In that country 20 native secretaries are soon to set to work. In China and Japan the work is considered very encouraging. "Some of the brightest and best of societies are found in the islands of the West Indies and the South Seas. Jamaica, Trinidad, Cuba, in the West; and Hawaii, Samoa, the Caroline, Marshall, Ellice and Fiji Islands are all noted for the vigor of their Endeavor work, and many of them for the self-sacrifice and devotion of their Endeavorers." The next International Convention is to be held at Atlantic City in July of this year.

After Fifty Years of Freedom

In a recent *Christian Endeavor World*, a professor in Atlanta University gives these facts concerning the ex-slaves, who number nearly 10,000,000, among whom are found 750,000 farmers, 70,000 teamsters,

55,000 railway hands, 36,000 miners, 33,000 sawmill employees, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 blacksmiths, 2,500 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school. They conduct every seventh farm in the land, and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half-century, starting with almost nothing. To-day the negro is a recognized part of the American Government; he holds 8,352 offices in the executive civil service of the nation, besides furnishing four regiments in the army, and a large number of sailors. In the State and municipal civil service he holds at least 10,000 other offices.

The Negro and the Y. M. C. A.

A wealthy Jew of Chicago has given \$25,000 toward the \$150,000 sought for a Y. M. C. A. building for negroes in that city; and he offers to repeat the gift for any city where the local residents raise \$75,000 for the same purpose. Still more remarkable is his statement that the social effects of the work of the association constitute its appeal to him, while he sees no objection to the religious activities of the Christian Association. The donor explains that, as a Jew, he sympathizes, from experience, with the negroes in the prejudice and contempt to which they are subjected.

Chinese Students as Peace-makers

After having killed about twenty and wounding fifteen in a course of a feud between the On Leong Tong and the Four Brothers Society, which lasted eighteen months in the Chinatown of New York, peace finally reigned again over the spirit of the people on the night of December 29, when the two societies signed a pact,

agreeing to be everlasting friends and to forget their former differences.

The peace was brought about through the mediation of a commission of Chinese Christian ministers, students, merchants and other representatives of strong organizations of this people. The Chinese Consul, Y. Y. Yang, and his secretaries also attended the meetings of the commission. Chu Chung Tan, commercial attache to the Chinese legation at Washington, D. C., and Wu Chiang, secretary of the same legation, came on to assist the commission when the work was nearly completed.—*The Chinese Students' Monthly*.

Jerry McAuley Mission

After a goodly period of service, continued daily and nightly, particularly in the work of rescue among the slaves of strong drink, the Jerry McAuley Mission, at 316 Water Street, New York, has once more outgrown its quarters. The present brick building, put up in 1876, replaced the wooden dance-hall which was consecrated to the work of God four years previously by Jerry McAuley. Plans have now been approved for a more commodious structure; and, thanks to the forethought of the founder, the vacant site which adjoins the present mission house will come into service. In harmony with the object of the building, electric flash signs will be installed on the roof; and thus the mission will announce its beneficent object to men on the large river craft and the countless thousands of people who cross the East River bridges.

Hosts of Hindus Flocking In

The January number of *Missions* (the Baptist monthly magazine) contains an article on "The Newest Immigration Problem, the Hindu Invasion of the Pacific Coast." During 1910, 5,000 men of India entered the port of San Francisco; 3,000 are said to be located in the Sacramento Valley of California. Each steamer from the Orient brings its quota of these swarthy

immigrants seeking work in the lumber camps and on the railroads. Opposition to their entrance has naturally developed on the coast, while unexpectedly a coterie of Californians, including some wealthy women interested in theosophy, are championing their cause. As there are no women with them and they provide for no home life, preserve their intense caste spirit, and are confessedly "cheap labor," their appearance is not without danger to the peace and prosperity of the land where they settle. A new problem is thus forced upon not only the state craft, but also the religious enterprise of the United States.—*Missionary Herald*.

Slavic Invasion of Canada

Within the last fifteen years, attracted by the offer of free land, not less than 150,000 Ruthenians from Southeastern Europe have emigrated to Alberta, Manitoba and Saskatchewan. All are Slavs and were reared in either the Roman Catholic or the Greek Church. Not being able to secure from their former home the financial assistance required to sustain religious work, they appealed to the Canadian Presbyterian Church. In response, teachers were sent to open schools for the training of evangelists and pastors. Later, an independent Greek Church was formed, which is really affiliated with the Presbyterian Church, and already has 72 congregations, 40 church buildings, as many ministers, and 24 men in training for Christian work.

EUROPE—GREAT BRITAIN

The Continuation Committee

This committee, which is to carry on the work suggested by the Edinburgh Conference, is to meet in England May 16 to 20, and it is expected that most of the members will be present. Among the questions that will be considered are (1) "The Preparation of Missionaries" and the creation of a Board of Study—to which most societies have already agreed; (2) a

more thorough and detailed study of the mission fields, with a view to more speedy and complete occupation; (3) Christian education in the mission fields, and the use of Christian literature in missions; (4) the creation of a representative body to act on behalf of missions in questions arising with governments; (5) the question of starting an international *Missionary Review*; (6) a special committee to study medical missions; (7) the creation of a permanent international committee. Friends are asked to remember this work in prayer to God.

Crusade Against Mormons

A vigorous crusade against Mormon missionaries has been undertaken in Great Britain. It is said that H. P. Freece, a special investigator of proselytizing Mormons, has arrived in London after a ten weeks' tour in Scotland and the north of England, during which he succeeded in locating about one hundred Mormon meeting-places and 325 American Mormons engaged in inducing young women to emigrate to Utah. He also collected the signed statements of parents whose daughters had been enticed to America, and is in possession of irrefutable evidence that the Mormon Church is in the habit of paying for the transportation of converts from there to Utah, in violation of the United States immigration law. Mr. Freece entertains great hope of succeeding in getting a bill into Parliament prohibiting American Mormon elders from proselytizing in that country—in fact, the same law as that adopted by Prussia and Hungary, not long ago.

Anglican and Free Church Cooperation

Anglican and Free Church cooperation is no new thing at the Hampstead Garden Suburb, but the latest exhibition of it is quite an innovation. The vicar of the church of St. Jude-on-the-Hill, the Rev. B. G. Bourchier, and the minister of the Free Church, the Rev. J. H. Rushbrooke, have written and signed a circular letter offering a

hearty welcome to newcomers to the suburb. In it they say: "We have been deeply concerned to discover that many newcomers, who in earlier years had been associated with Christian churches elsewhere, have drifted into the habit of non-attendance at divine worship and even into apparent religious indifference. We represent different Christian communions, but we are at one in the desire that all our neighbors may be associated with some church for the worship and service of our common Lord, and the extension of His kingdom." Following the letter are printed particulars of the hours of service, etc., at the two places of worship.—*British Weekly*.

The Y. M. C. A. in London

At a recent meeting at "George Williams House," of the Metropolitan Committee of the National Y. M. C. A. Council, a report was received from Mr. Basil Hewer, organizing secretary, upon the present condition of the work in larger London.

The scheme of the London Central Association, it is believed, is going to make possible much greater achievements for the metropolitan work than it has ever known. In a very short time there will be in the heart of London one of the finest Association buildings in the world, which will supply the most adequate and sufficient provision for the entire center of the metropolis, as well as benefit in no small measure great numbers of young men drawn from the suburbs. The next requirement, inevitably, is that in each of the other five districts of London there shall be a large and a fairly well-equipped Association building, around which the particular district interests shall gather.

THE CONTINENT

Missions Made Visible

The Basel Missionary Society has borrowed the idea of a traveling missionary exhibit from the traveling anti-alcohol exhibitions. Their

exposition has been stationed in Zürich, St. Gallen, Berne, Lausanne and Chur. Some 90,000 visitors have attended. It has now passed on to Germany. The city council of Karlsruhe has furnished free quarters, and the city gardener has provided without charge plant decorations for a tropical *mise-en-scène*. Visitors have come from Baden, Wurtemberg and Alsace to see the new institution, and it is probable that this means of increasing missionary knowledge will be much used in the future by other societies on the Continent.

Tubingen Medical Mission Institute

A report of the first year's work of this institute in Tübingen has been issued. The experience and results of the first year's work are so encouraging as to raise hopes of greater things in the future. The Board of Directors now aim at establishing a hospital for tropical diseases, in which missionaries returning invalided and others suffering from residence in tropical countries can be treated. In this way the Institute hopes not only to give relief to the individual sufferer for his own sake, but to preserve for missionary societies the most precious capital they possess, the lives and health of their workers. Seventy such patients were treated last year, and accommodation was found for some non-infectious and chronic cases in vacant rooms of the deaconess house.

Professors and the Vatican

The news from Germany is to the effect that the defections in the Roman Catholic Church assume proportions alarming to the Vatican. Throughout Baden, and more especially in Freiburg, not one of the professors or priests has consented to take the anti-modernist oath, and the time limit fixed for so doing has passed. In other States the resisters are increasing in numbers. The ecclesiastical authorities in Rome maintain a very suggestive

silence on the matter, and seek to hide from the public the grave crisis brought about by the Pope's recent action; but information will ooze out. One Roman Catholic organ, wishing to make light of the matter, declares that the result of the circular may be regarded as one of the victories of the policy pursued by Pius X, in that it has enabled the Holy See to find out who among the Roman clergy are tainted with Modernist error. But there is another side to the question. Rome is losing her choicest sons, those who stand for intelligence and culture and all that is spiritual. It is a struggle of darkness and superstition against the incoming of light. It is a determined fight for freedom of thought and liberty of conscience, and there can be no doubt as to the issue.—*Episcopal Recorder*.

The Open Bible in Italy

The Rev. N. W. Clark of Rome, now on a vacation in this country, has recently said:

"Protestantism is advancing in Italy, and it is advancing by the practise of giving the people the open Bible!" This had special reference to the Bible Mission enterprise—"The equipment of Italian Protestants on their return to Italy with a supply of Bibles in the vernacular to be distributed by them as they see fit"; an enterprise of which Bishop Burt has said: "With all my heart I approve of this work of giving to the Italians returning to Italy the Word of God in their own language. It is not alone the people who are interested, the interest of the people, the laity, is shared by the priests. Hardly a week passes without some Italian priest who has got hold of a Bible coming to me to inquire some means of release from the Latin Church. Before I left Rome I was in correspondence with more than fifty priests who are ready to break away from the system which has enslaved them for these years when the famine of the Word has been sore in their land.

To provide for the future of such priests, the Savonarola Institute, a non-denominational Protestant institution, has been established in Rome to give them a training in trades and clerical pursuits."

A German Mission in the Balkans

In 1903 a missionary alliance for the evangelization of the mixed population of South East Europe (Bulgarians, Magyars, Servians, Gipsies, Croats, Ruthenians, Slovaks, Slovenes, Montenegrins and Rumanians) was organized with 3,000 members. Its headquarters is in Kattowitz, in Prussian Silesia, where there is a training school for missionaries, with twenty-three in attendance. The leader of this enterprise, Mr. Urban, who has been recently visiting the Balkans, declares that everywhere among these richly endowed people a deep thirst for the truth is noticeable. His first efforts have been directed to the awakening of the scattered German churches, many of them three hundred years old and sunk in deep sleep. These he hopes may become missionary churches among their Slavic neighbors.

Buddhism in Europe

Sonnen-Aufgang, a German missionary magazine, graphically describes the progress of Buddhism in Europe. We thus learn that Buddhism, as all other non-Christian religions, is making great progress there, and when we consider that it found its first followers in the Western countries only a few years ago, we must pronounce its progress astounding. In England it is spreading surprisingly. Three years ago the Buddhist Society of Great Britain and Ireland was founded in Rangoon, and the famous authority on Buddhism, Prof. Rhys Davids, was chosen its president. The society has met with such success that it has already branches in Liverpool and Edinburgh. Its publication is the *Buddhist Review* (London, Luzac & Co.). Mrs. Hla

Oung, in Rangoon, has furnished the means necessary for the erection of a Home for Bhikku (mendicants) in England, while she supports in her home city Buddhist schools for 400 girls and 250 boys. In 1900, Gordon Douglas, an Englishman, became a Buddhist monk. He was followed a few years ago by a Scotchman, Allan Bennet MacGregor, who took the name of Ananda Meteyya, and is now working in Burma for the spread of Buddhism. Another Scotchman, MacKechie, for some time MacGregor's helper, has now gone to England as Buddhistic missionary. The first Buddhist mission was started in England in the spring of 1908. To-day the Buddhist Society has hundreds of Englishmen as members. Among its vice-presidents are found the Earl of Mexborough and the Prince of Sikkim. It is reported lately that interest for the mild religion of the East is increasing in England so rapidly that the Buddhistic movement is advancing marvelously. In Germany, Karl Seidenstricker, of Leipsic, founded a magazine, *Der Buddhist*, and organized the first Buddhist Society in Germany in 1905. The society entered upon an aggressive campaign with much ability. Later, a second magazine, *Die Buddhistische Welt*, was founded, which is now the organ of the German Pali Society, which is located at Breslau. Its purpose, according to its constitution, is to aid and spread the knowledge of Pali literature, and to further the understanding of the system of Pali Buddhism and to spread it. The publisher, Walter Markgraf, in Breslau, is business manager of the Pali Society, and keeps a large assortment of Buddhistic writing of all kinds on hand.

In Switzerland, in Italy, and also in Hungary, Buddhism is also spreading. In Lugano a well-edited magazine, *Coenobium*, is published, which contained a good article, "Il Buddhismo" in Europa (Buddhism

in Europe), a short time ago. In it the statement was made that Buddhist settlements are soon to be planted near Lausanne, in Switzerland, and probably in the Italian province of Umbria. The progress of Buddhism in Hungary was also reported, and the fact was stated that Subhadea Bhikshu's Buddhist Catechism has been translated into Hungarian and five editions have been quickly sold. In Hungary an effort has been made to have Buddhism recognized officially as a religion, and thus get liberty to teach it in the schools. But the Roman Catholic Church opposed the effort successfully.

ISLANDS

Filipinos Pushing for Independence

The London *Spectator*, one of the most brilliant of the English weeklies, recently contained an interesting paragraph on the attitude of the Filipinos to Americans. It said: "The Filipinos believe, or pretend to believe, that they are already fit for self-government. They regard American administration with a certain superciliousness, and think they could manage things better themselves. The Americans are paying the price—the inevitable price—of doing their duty in educating the natives. We, of course, are going through the same experience in India. Except in Manila, all the municipal councils are in the hands of the natives. But altho in the Legislature and judiciary and in the public departments there are many native officials, the scheme of government is so arranged that the natives have the semblance rather than the reality of power. Probably one reason why the Americans do not command as much respect as they deserve is that the natives, born to Spanish ceremonial and Spanish elaborateness of manner, have a prejudice against the great simplicity and directness of democratic habits. Democracy has, in fact, violated something very like caste. But

the ground has been lost by the Americans, it is now being appreciably regained."

Methodist Gains in the Philippines

After a month's trip over the northern district, Philippine Islands, the Rev. Ernest S. Lyons writes: "I found eight chapels under construction, and in four other places I secured grants of land for new chapels, the members agreeing that if we will furnish the iron roofs (costing from \$50 to \$75 each) they will do the remainder. We shall finish twenty chapels on this district this year with less than \$400 from the Board. I got small promises of self-support along the way amounting to something over \$40 a month. There are twelve circuits without men in charge because we have no money for the support of the men to take charge. We must leave these with an occasional visit from the missionary until I can get more help."—*Episcopal Recorder*.

Christian Colonies in Java

The Netherlands Missionary Society is founding colonies of Christians in Java and Sumatra similar to the Protestant *barrios* of the Philippines. The most successful is Pangharepan, established in 1886, as a Christian center, in a densely Mohammedan region. The Government granted a large tract of uncultivated land to the mission. Rice fields and plantations of coffee, cocoa, pepper and tea are in full operation. All the colonists bind themselves to work in the common mission gardens as well as in their own. The impression which the colony makes is admirable. The plantations are cleanly and wisely worked. Church, three schools, the mission house and the homes of the Christians are solidly built and attractively neat. The life of the colony is ordered on Christian principles. Christian elders assist the missionary in administration. A Chinese overseer, "a jewel of a Christian," superintends the colo-

nizing work. Deaconesses care for the poor and sick. A Christian Young Men's Association gives instruction and guidance to the youth.

Methodist Mission in Java

The *Kaukab* says: "Some years ago the board of foreign missions of the M. E. Church began operations in New Netherlands India by sending a man to Batavia, in Java. So successful has been the work there, and so bright is the outlook among the Mohammedans of that empire, that other men have been sent, and now Sumatra is also occupied in one or two places. Up to the present the W. F. M. S. has not followed the parent board in this part of the world, but at its last session, the executive committee sent for the credentials of Miss Ruth Naomi, an American woman who has been working in connection with our work in Java, and on their receipt, that society will formally extend its operations to those islands of the sea.

An Uprising in the Caroline Islands

A newspaper dispatch reports that the natives in Ponape have rebelled against the German authorities and have murdered four Europeans and five friendly natives. The missionaries of the American Board were withdrawn from the Carolines five or six years ago, and were succeeded by Germans. The natives have been dissatisfied with German rule and have several times threatened rebellion.

OBITUARY NOTES

Rev. Samuel McFarlane

Rev. Dr. Samuel McFarlane, a pioneer of the London Missionary Society in New Guinea, died on Friday, February 17, at the age of seventy-three. He exercised great influence both in the mission field and at home. Half a century ago he sailed in the *John Williams*, to Lifu, in the South Seas, and carried on there a training institution for native teachers. Mrs. McFarlane instructed their wives. When the French authorities inter-

rupted this work in 1871, Dr. McFarlane left for New Guinea, and started pioneer work among the cannibals. Many people have read his books, "Among the Cannibals" and "The Story of the Lifu Mission," and realize the heroism which he and his wife brought to the perilous work in New Guinea. Dr. McFarlane retired from the foreign work in 1887, but gave vigorous and effective help to Missionary interest at home until his strength failed.

Herbert M. Allen and Constantinople

News of the death at Constantinople of the Rev. Herbert M. Allen, a missionary of the American Board of Commissioners for Foreign Missions, was received on January 25.

Mr. Allen was a son of the Rev. Orson P. Allen, one of the early missionaries of the American Board in Turkey, and was born at Harpoot, Turkey, in 1865. After being graduated from Williams College in 1888 and the Bangor Theological Seminary in 1893, he returned to Turkey. His first station was at Van, where he did effective relief work after the Armenian massacres of 1895. Recently he has been working in Constantinople, and among other services has edited *The Orient*, an English paper published in Constantinople to keep friends of Turkey informed of events in the empire.

Dr. Martin N. Wyckoff of Japan

A cablegram announces the sad fact that Dr. Martin N. Wyckoff, who succeeded W. E. Griffis at Fukui, Echizen, in 1871, and who had given unremitting service to the Japanese for forty years, has gone to his rest. His modest, winning ways served to uplift the young men among whom he worked. He was sent out by the Reformed Church of America.

Mrs. Sorabji of India

At Nasik, on October 24, Mrs. Sorabji, widow of the Rev. Sorabji Kharsedji, passed away, in her seventy-sixth year. She was loved of many in England and India, and her name as an educationist will long be connected

with the Bombay Presidency. With her husband in the early days of her marriage she founded the Industrial School and village at Sharanpur, near Nasik; later in life, when her children no longer needed her attention, she again gave herself to work for her country, and before her death she had founded five schools and left them, in handsome buildings of their own, to those who were capable of carrying on the work she had initiated. She perfected everything to which she put her hand, and all in the silence of loving service, seeking no reward.

But more than educational institutions is the memory of a great personality which she has left behind her. She seemed to combine much that was best in East and West. Spirituality, devotion and the power of self-sacrifice, the great gift of loving tact and insight and sympathy—all these were hers in no small measure; and to these she added western ideals of honor and duty and the service of others, of efficiency and the joy of work, with the purity of heart and the simplicity of faith of a little child.

Miss Duryea of China

Miss Alice Duryea, the daughter of William Rankin Duryea, and a missionary to China, committed suicide by leaping overboard from the steamship *Manchuria* while temporarily insane and returning to America from the mission field.

Miss Duryea was a graduate of Smith College and had been a missionary in China for about seven years as a self-supporting representative of the North Reformed Church of New-ark. She was a beautiful Christian character.

Senior Missionary A. Kropf, D.D.

The news has reached Berlin that Missionary A. Kropf, D.D., died in Bethel, near Stutterheim, in Kaffraria, Africa, on December 20, 1910. He was the senior missionary of the great Berlin Missionary Society, having labored among the Amaxosa people for sixty-five years. Surely, he labored faithfully throughout long years.

Missionary Fenchel

The Rhenish Missionary Society reports with much sorrow that one of its most diligent and successful laborers, Missionary Fenchel, of Keetmanshof, in German Southwest Africa, died very unexpectedly in the beginning of December, 1910. He was much beloved by the Namas, among whom he preached the Gospel with great consecration and zeal.

Lars Skrefsrud, of India

On December 11, 1910, Lars Skrefsrud, one of the two organizers of the Indian Home Mission to the Santhals, died in Rampore Haut, Province of Bengal, in India. Born in Norway in 1840, the son of pious Christian parents, Skrefsrud became so wayward that he finally found himself a prisoner in Christiania. Two years and one-half he spent in prison, and during that time was soundly converted, so that he decided to consecrate himself to the service of the Master, among the heathen at the expiration of the prison term. When he was discharged, he offered himself to the Committee of the Norwegian Missionary Society for training for missionary work in Africa. But its members refused to grant the application of a man who had been released from prison only a short time ago. Skrefsrud then made application to the Gossner Missionary Society in Berlin, and Father Gossner had confidence in the earnest Norwegian, and received him into the missionary home. There he became acquainted with the Dane, Borresen, and both went out to India, determined to labor together in the vineyard of the Master. The Committee of the Gossner Missionary Society, however, decided to place them in different parts, but they were so opposed to separation that they rather left the service of the society which had sent them out. Twice they made applications to the Committee of the Danish Missionary Society, but when it refused to accept their services, they decided that the Lord wanted them to remain independent

from the old-established missionary societies, and they founded the Indian Home Mission Society to the Santhals in 1867. After many financial difficulties and severe struggles, the Lord raised up friends in England, Scotland, Denmark and Norway, and they labored on in faith. The thorough work was abundantly blest, so that the number of Santhal Christians is more than 13,500 to-day. Borresen died in 1901. He had been the executive head of the work, but the Lord enabled Skrefsrud to continue the work as sole trustee and manager. In 1905 the Bethel Santhal Mission, founded by Pastor A. Haegert in 1875, was merged into the Indian Home Mission to the Santhals, and the work which had an annual income of about \$40,000, was again extended. Now Skrefsrud has followed his beloved colleague, Borresen, in death. Both were most impressive and eloquent preachers of the Gospel, upon whose lips the Santhals hung. Both were equally beloved. But Borresen had the greater executive ability, while Skrefsrud was a linguist of great ability and learning. The work commenced by them will not cease with the death of Skrefsrud.

GENERAL

The Statistical Tables—Correction

By an unfortunate error in recording the income of the China Inland Mission, as given in our Statistical Tables (January REVIEW), the contribution in dollars was read as pounds sterling, and was therefore multiplied by five. The correct figures are £70,919, of \$354,595.

Donations Received

No.	395	Famine	Sufferers	China	\$	5.00
"	396	"	"	"	"	5.00
"	397	"	"	"	"	4.00
"	398	"	"	"	"	1.00
"	399	"	"	"	"	10.00
"	400	"	"	"	"	5.00
"	401	"	"	"	"	10.00
"	402	"	"	"	"	5.00
"	403	"	"	"	"	5.00
"	404	Boys' School, Urumia, Persia	"	"	"	36.00
"	406	"	"	"	"	100.00
"	407	Famine Sufferers China	"	"	"	5.50
"	408	Boys' School, Urumia, Persia	"	"	"	50.00
"	409	"	"	"	"	10.00
"	410	"	"	"	"	3.00
"	411	"	"	"	"	25.00
"	412	"	"	"	"	10.00
"	413	"	"	"	"	1.00
"	414	"	"	"	"	15.00
"	415	"	"	"	"	20.00
"	416	"	"	"	"	10.00

FOR THE MISSIONARY LIBRARY

SKETCHES FROM THE KAREN HILLS. By Rev. Alonzo Bunker, D.D. 12mo. 215 pp. \$1.00. Fleming H. Revell Co., 1910.

The triumphs of the Gospel among the Karens of Burma forms one of the most stirring stories of modern missions. Dr. Bunker is a missionary of the American Baptist Foreign Mission Society, and is familiar with the thrilling experiences of the early and later missionaries, and he gives us in this volume a series of sketches descriptive of the heroic men and deeds that made the history of the Karen Mission.

Dr. Bunker's stories and descriptions are strong and clear; they appeal to human interest, and awaken sympathy; they show the Christlike purpose of the men, and the value of their work. The adventures of exploration and pioneer work, stories of child life, encounters with wild beasts and witches, miracles of Providence and Gospel triumphs, make up a book of unusual interest for old and young.

"AN UNKNOWN PEOPLE IN AN UNKNOWN LAND." By W. Barbrooke Grubb. 16s, net. Seeley & Co., London, 1910.

This is a most interesting and fascinating volume of missionary life and work. Altho it deals not so much with the directly spiritual work of the writer, it is obviously intended as a preparation for a further volume on the wonderful development of that side of the work. It records the early struggles and victories of the pioneer worker among that little known people, the Chaco Indians of South America, and is full of the experiences and adventures of one who is both a pioneer missionary and an explorer. In the last twenty years Mr. Grubb has penetrated into the heart of the Indian fastnesses, and become himself the greatest living authority regarding those peoples. In this volume the early years of his work among the Lenguas is described in interesting detail, and one who begins to read will wish to finish the fascinating story. It deals with almost every conceivable side of the life of those primitive tribes—their arts and industries, su-

perstitions and religious beliefs, wizardry and witchcraft—and gives a vivid conception of the difficulties of the missionary's task. There is, however, much more to be told of the course of the conflict and of the achievement of the spiritual victories which are epitomized in the last chapter in a very modest statement regarding the young Christian Church now established. Not the least important feature of this very interesting volume is its excellence of illustration. It is a book alike for students of missions and sociology, and for the casual reader who loves tales of adventure and achievement, which are in this case the outgrowth of a heroic missionary consecration.

AGAINST THE CURRENT. By Edward A. Steiner. 12mo. 230 pp. \$1.25 net. Fleming H. Revell Co., 1910.

Professor Steiner is well known, not only as an authority on the immigrant question, but as an immigrant himself and a man on fire with a passion for the uplift of the immigrant. In his present volume he gives us six chapters from his own complex life, from the time of his early recollections amid the Carpathians, to his awakening, and some of his many experiences and observations relating to rich and poor, Jew and Gentile, in Europe and America. Professor Steiner is a delightful writer, and has a keen insight into men. He seeks reality, sympathy, progress in practical Christian sociology. These chapters help us better to understand the man and his views of life. Professor Steiner himself says that they are written for those interested in race psychology, for those who look for evidence of the unity of the human race and for those who wish to help solve the problems of every race.

DAVE RANNEY. An autobiography. 12mo. 205 pp. 75 cents net. The American Tract Society, New York, 1910.

Life on the Bowery is as wild, and to many, as unfamiliar, as life in the heart of Africa. Here is a story of a man who lived on the Bowery, New York, and for many years has been

a missionary of the New York City Mission and Tract Society. His story shows the power of God to lift up and regenerate the fallen. It is a simple example of the modern miracles of conversion. Dave Ranney was born in Hudson City, N. J., with a good Christian mother, but he fell through love for drink, and lived for many years in sin and crime. He is one of those who has spent the latter years of his life seeking to undo the evil of his early days. Dave Ranney is another of the "Twice Born Men" who is helping to bring other men into life and light.

DOWN TO THE SEA. By Wilfred T. Grenfell. 12mo. 226 pp. \$1.00 net. Fleming H. Revell, 1910.

These yarns from the Labrador, by a well-known, honored and beloved medical missionary, will be eagerly read and greatly enjoyed by his hosts of friends and admirers. The stories are full of life and adventure, humor and pathos. It is an excellent volume with which to awaken missionary interest in men.

JOHN G. PATON'S "LATER YEARS AND FAREWELL." 3s, 6d. Messrs. Hodder & Stoughton, London, 1910.

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who were only privileged to know him in his private life as a prominent servant of God. It is not too much to say that all such will love and venerate him more than ever, as a result of reading these pages. This volume will do much to keep burning the flame of missionary zeal in many a heart, and to kindle it where as yet it has been unlighted.

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ISLAM LANDS. Mr. Shoemaker. Illustrated. \$2.50. G. P. Putnam's Sons, New York, 1911.

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