

Prepared for the MISSIONARY REVIEW OF THE WORLD by John Jackson, F.R.G.S.

THE MAP OF THE WORLD—SHOWING DISTRIBUTION OF LEPERS

Explanation: Countries where disease is severe are shown by *dark shading*; countries where disease exists in mild form—in some, only a very few cases—is shown by very light shading (for example: Mexico, Central America, Scandinavia, etc.).

The Missionary Review of the World

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SIGNS OF THE TIMES

PROGRESS TOWARD PEACE

Great interest has been aroused in America and Europe by the proposal of President Taft that an arbitration treaty be drawn up to abolish the possibility of war between Great Britain and America. This suggestion has been favorably received in England, and if adopted will mean that every subject of dispute must necessarily be submitted to arbitration. The British Foreign Secretary, Sir Edward Grey, and Mr. Balfour, have spoken in favor of such an agreement, and the people of both countries are heartily in favor of its speedy adoption. The civilized nations may well be ashamed of the rivalry in the increase of armaments and means of national defense. With dreadnaught battleships, costing \$10,000,000 each, and out of date before they have ever been used in war, men may well pause to consider the uselessness of idle soldiers, marines and implements of warfare. This year Great Britain appropriated over \$300,000,000 for the up-keep of the army and navy.

If the Anglo-Saxon nations would agree on a peace policy and for a plan for policing the world, they could soon bring other nations into harmony or cow them into submission. It is time that right and not might should determine international questions as well as domestic relations. The Council of Free Churches in Great Britain and the Federal Council

of Churches of Christ in America asked that April 2 be observed as Peace Sunday, and hundreds of sermons were preached in the interest of the good will and peace on earth proclaimed at the birth of Christ. To raise funds for the propaganda a universal "peace stamp," containing the legend "*Pax Mundi*," was proposed at a peace banquet in Paris, and the suggestion was enthusiastically received.

On January 30th a "Peace Society" was organized in Japan to foster friendly feeling between Japan and the United States.

THE OUTLOOK IN CHINA

Both good and ill reports come from China. The generosity of Christians in America and Europe has helped to relieve the famine distress, and has been the means of saving thousands of lives. Many of these will, we doubt not, be rescued not only for time but for eternity. The plague is also reported under control, and, it is hoped, will be stamped out before it spreads further. An International Medical Conference met at Mukden on April 30, to investigate the situation and the best methods of treating this pneumonic plague. Several of the doctors who were devoting themselves to the stricken people became themselves victims because of lack of knowledge of this epidemic. Now it is better understood, and the

work of the doctors is said to have opened a new medical era in China—modern science taking the place of ancient methods.

The agitation against foreigners is still strong in many quarters, but outbreaks are not frequent. Only last month, however, Rev. John Murray, of Tsinan-fu, a missionary of the American Presbyterian Board, who went out in 1875, was attacked by a mob and severely injured, because some one maliciously started a rumor that he had stolen a child.

The agitation against opium continues, but it must not be supposed that there is a general sentiment among the Chinese against its use; and other evils from the West are coming in to take the place of opium.

One of the missionaries of the Basel Missionary Society writes from Lilong, China, on January 2: "The latest here is that the Chinese have commenced to cut off their cues. It is reported that an imperial edict concerning it has been issued, but we have not read it. The vice of opium-smoking shows little improvement, and even officials continue to smoke. The hatred of foreigners has not decreased with the enlightening of the people; it is more intensive, rather. The conditions in the interior are as uncertain as before, and it becomes more difficult to rent or to build chapels. Secret societies continue to agitate, and we might well be afraid, if we knew not that our Lord has all power in heaven and on earth."

Another missionary of the same society writes from Honyen: "Two happily rare guests arrived here, the representatives of an English-American tobacco company. They distributed cigarettes upon the market and in the

city, put up their advertisements and engaged agents for the sale of their goods. The chief of the expedition is a German who has been working in China eleven years, and his younger companion is an Englishman. . . . Sensible Chinese refuse to use a certain kind of the cigarettes which are offered and given away in vast quantities, because they believe that they contain something like opium. They say that the users of these cigarettes are worse off than the smokers of opium (even than opium fiends), because they are unable to give up the smoking of these seductive cigarettes, and because the cigarettes are more expensive than opium. Yet great quantities of them are being bought, and Christians and friends (and all Chinese) should be warned against the poison which is offered to them in a modern garb."

In spite of opposition and difficulties, however, there is a warm feeling of hopefulness among Chinese Christians. Direct evangelistic work is being more and more emphasized in many missions, and less dependence is placed on secular education as a means of saving China. The missionaries are seeking in bringing relief to those stricken with famine and plague, in reforms and education, by example and by precept, to become all things to all men in order that they may truly represent Christ, and that by all means they may save some.

OTHER SIGNS IN CHINESE MISSIONS

As an example of what is going on in more than one station in China, one missionary to China reports that seventy-five have been added to the membership, and the increase has been constant. "The old chapel is far

too small to seat the members, not to mention the many inquirers who try to hear, who are packed around the entrance, and standing in the street. The members have put down \$1,350 to buy a site, and are also contributing toward the purchase of the material for the new building. One man gave \$250, and every member, including the women, have given sums of from \$50 to \$75. The church is entirely self-supporting. At another place the members have purchased a site, and will give the larger part of a sum sufficient to build a chapel.

In Shanghai thirty-four new members have been received into the Lowrie Memorial Church. At the last communion about 25 applied for admission. Twenty-nine adults and 10 children were baptized, and there is now a membership of 201, of which more are men than women. They have this year paid out over \$800 for pastor and assistant pastor, home missionary work, etc., and different members are giving much toward other subjects. The Women's Missionary Society gave their Christmas offering toward the support of a Bible woman in Korea.

Miss Lee, an Anglican missionary in China, reports that a revolution is taking place there that in its far-reaching results is more like a resurrection from the dead than an awakening from the sleep of centuries. The Chinese in high station no longer stand apart in proud isolation, but, on the contrary, show an eagerness to help that is almost pathetic. During the past five years the educational system has been entirely changed, and instead of simply teaching the classics of Confucius, schools along Western lines are rapidly springing up.

Bishop J. W. Bashford says that "probably the Chinese Empire made more progress during last year than any other nation on the globe." In justification of this opinion he cites three matters of prime importance: First, the beginning of representative government in this old despotism; second, the abolition of slavery, and, third, the progress of the opium reform. In reference to the first, Prince Chun, the Regent, has abolished the custom of the Chinese prostrating themselves before their sovereign, also the method of raising money for the Government by means of lotteries. The most marked progress has been made in its efforts to abolish the opium traffic and consumption. Ten years had been set for the cessation of both. At the present time it is calculated that China should have had a decrease of 40 per cent., but it has actually achieved a larger decrease, says Bishop Bashford. Chinese officials sometimes cut off the heads of those persons who will not obey the edicts. This quite effectively deters others. China is evidently in earnest about her opium reform.

A CHRISTIAN CONGRESS IN INDIA

The Indo-Christian congress met in Madras (October 10th to 15th), in the interest of closer cooperation of the native Christians of India. Regardless of differences in creed they met to plan for united evangelistic effort. Many Christians of all denominations attended and not only did the members of the congress listen to many spiritual lectures but they also preached the Gospel to large masses of heathens, who were attracted by the meeting. The congress was an expression of the increasing desire of Indian Christians to make

use of that strength which men commonly believe to be in what they call union, but it was also a proof of the growing consciousness of the native Christians of their personal responsibility for the evangelization of the multitudes of heathens in their own country. Thus it should be greeted with joy.

ENCOURAGING WORK IN CEYLON

In connection with the centennial anniversary of the American Board the Ceylon Mission sent a letter of congratulation, with a thank-offering of 4,000 rupees (\$1,300). The missionary sending it expressed the opinion that no offering taken in that region ever received such hearty and general support. "Several heads of families desired that each member should share in the offering; and there were cases of poor people selling some of their belongings in order to contribute." The Madura Mission also sent a thank-offering of \$1,000, with this announcement appended: "Following the noble example of the American Board, the churches of the mission have established a home mission in Konganadu in realization of the responsibility that lies on them, are maintaining it on their own support, and up to this time have spent over half a lac of rupees for the work (\$16,400)." In this mission are found 6,633 communicants, 21,105 adherents, and 10,387 pupils in the schools. The native contributions amount to \$6,033 annually. In the Ceylon mission are 2,025 communicants, with 10,935 pupils in the schools, and contribution reaching \$10,793.

Work was begun in Ceylon in 1816, and in 1834 in the Madura district. In both missions therefore the native

Christians represent the second and third generations. Both in their centennial gifts to the Board and in their annual contributions for the work, we catch glimpses of their financial ability and their readiness to give of their substance for the upbuilding of the Kingdom. Is not this sign of promise from Ceylon, an indication that ere long not a few missions will be wholly in the hands of the Christians in the field to support and to manage and extend?

THE JAPANESE POLICY IN KOREA

The Resident-General, Viscount Te-
rauchi, is quoted as making this favorable statement in reference to the Japanese attitude toward religious liberty in Korea:

"Freedom of religion will always be respected, and I am ready to extend due protection and facilities to the propagation of all religious doctrines, provided they do not interfere with politics. I am one of those who fully appreciate the good works of foreign missionaries, and as we have the same object in view as they, the improving of the general conditions of the people, their work will by no means be subject to any inconvenience. I need scarcely say that all the vested rights of foreign residents will be fully respected."

THE PLAN OF CAMPAIGN IN JAPAN

The last annual meeting of the Council of Presbyterian and Reformed Missions working in Japan, cooperating with the Church of Christ in Japan, which represent over one hundred and fifty Presbyterian and Reformed missionaries working among the Japanese people, have decided that since fully three-fourths of the population of Japan are rural and

have never yet enjoyed even an inadequate presentation of the gospel, to evangelize this rural population, two or even three times as many missionaries as are now on the field are imperatively needed.

They therefore call for reenforcements of missionaries to labor principally in towns and country. The Japanese Christians themselves say that it is extremely desirable that American Christians should once more exercise the solicitude for the spiritual condition of this island empire, that was so marked a feature of their attitude when the country was first opened.

Special effort should be put forth to make plain to missionary volunteers the urgent call to self-sacrificing service presented by the unevangelized millions of Japan—a call second to none other in the world.

CHRIST AND MOHAMMED IN WEST AFRICA

Bishop Tugwell, of the Church Missionary Society, gives an intensely encouraging report of progress within his vast diocese in Western Equatorial Africa. He is able to record 2,800 baptisms during last year, and 10,000 inquirers being under instruction, and 1,800 who have been confirmed. The mission schools are overflowing full, so that he is unable to meet the growing demand for teachers. One of the most striking and cheering features is that the African Christians are subscribing \$80,000 a year toward self-support; perhaps the secret of this generosity is the fact that they administer their own finances. At Abeokuta a spacious and handsome grammar school is being built by the people at a cost of \$20,000—a memorial of Bishop Crowther, rising on the spot

where he began his labors sixty-five years ago. In that same town the gift and bequest of \$15,000 from an African layman who died at Lagos a few years ago, and further donations from his daughter, have provided the plant for an industrial mission. Part of the work at Onitsha and the whole of that done under the Diocesan Synod at Lagos and Abeokuta is supported by the African Christians.

A different story comes from Nigeria and Lagos, where the building of a mosque at Lagos costing \$50,000 demonstrates the hold that Islam has in that place. There is now a mosque in every village throughout the Jebu country, which in 1892 was wholly pagan, and for several years was open to the Christian evangelist before Islam came on the scene. In the light of these facts, Bishop Tugwell says that if we do not utilize present opportunities in this part of Nigeria in the next ten years they will have passed never to recur again.

THE MEXICAN DISTURBANCES

The uprising in Mexico against the government of President Diaz is more extensive and serious than was at first expected. While the most active rebellion has been in the State of Chihuahua, the other States are largely disaffected. Many of the missionaries are cut off from their friends at home, and some of the Protestant Christians have joined the insurgents in what they believe to be a fight for liberty. Many railroad bridges have been destroyed, and some cities are in a state of siege. Some anxiety is felt lest the closing down of smelting works, mines and factories should throw many out of employment, lead to poverty and consequent riots, robbery and other lawlessness.

Some mission schools fear the failure of provisions for their pupils. Thus far missionaries and their families are considered safe; but if the United States troops now on the Mexican border should be obliged to interfere, it is probable that such antagonism would be aroused that women and children would be safer out of the country.

IN THE DUTCH EAST INDIES

The missionaries of the Rhenish Missionary Society, in the Dutch East Indies, are finding great encouragement in certain places. Upon Sumatra the progress of Islam seems to have been definitely checked, especially in the country of the Pakpak, where a number of Mohammedan prayer-houses have been permitted to go to ruin. In one place, at least, the people are erecting a building for a missionary school. Their chief is bitterly opposed to everything connected with Christianity. In Borneo, the harvest of souls in the district of the upper Kahajan River has been very rich in the past few years. The churches are crowded with Christian and heathen natives, while the audiences only a few years ago used to consist of the missionary and two Christian natives.

From the Mentawai Islands comes news of discouragements and difficulties. The natives are much opposed to strangers, and their opposition goes so far that even those who were healed through the instrumentality of the missionaries afterward deny it, because it was a stranger and a foreigner who did it. If sickness starts in a village, it is said at once that it came because the strangers, the missionaries, entered the village. If some die, the reason given for their death

is that they attended the services of the strangers. Occasionally a death, and the hopelessness of heathenism when it stands in the presence of the dead, cause a willingness of the people to listen to the story of the love of Christ, but such willingness is short-lived, and the missionary is refused a hearing when he returns. A missionary tells of a meeting in which the hearers seemed much interested and were listening attentively, but at the close of the address an aged priest arose and cried out in great excitement: "We will not change our customs; neither we nor our children, lest we die." The audience immediately applauded him, and the impressions made by the sermon were seemingly destroyed.

NATIONAL AWAKENING UPON JAVA

From Java comes the news of a national movement among the natives of the higher class. They have founded an organization, Budi Utama, which starts branches everywhere, and has already thousands of members. Its purpose is the starting of daily or weekly papers for the propagation of its ideals, which consist in better and more general education, by multiplication of common schools and founding of higher schools, and in the elevation of the whole social life of the Javanese. Tho the movement is not at all a religious movement, but simply the manifestation of a thirst for worldly knowledge, it is a hopeful sign, and seems to show that, like other Eastern nations, the Javanese are awaking from their lethargy and indifference. It should make the missionaries of the Neukirchen Missionary Society, who are laboring among the Javanese, watchful, however.



A MUTE APPEAL: BAD CASES OF ANESTHETIC LEPROSY, SABATHU, NEAR SIMLA, INDIA
A new Asylum is being built here, paid for by the Government and the Mission to Lepers, jointly.

THE LEPERS OF THE WORLD *

BY JOHN JACKSON, F.R.G.S., LONDON, ENGLAND

Author of "Mary Reed," "In Leper Land," "Lepers," etc.

The lepers of the world! Scattered through all countries, and belonging to practically every race, one condition is common to them all—that of unspeakable suffering and unmitigated misery, save where that suffering is relieved and that misery alleviated by the kindly hand of Christian philanthropy or, in a lesser degree, by that of a humane government. In some cases a happy combination of these two is accomplishing what either, single-handed, might fail to do.

In a brief article, many of the details of deep interest, which would be essential to an exhaustive handling of the subject, must needs be omitted, and facts must be condensed and figures only approximate. Reliable statistics are difficult to procure in all lands, and impossible in many. More than any other class, the lepers evade enumeration in the census, and in lands such as India, where official figures are given, the census officials themselves admit the statistics to be

* Since undertaking to prepare an article on the "Lepers of the World," I have added to whatever qualification I may have formerly possessed the experiences of a tour through the great lands of the Orient, in which this foul scourge still afflicts humanity. Hawaii, Japan, China, Malay States, Burma and India have been visited; India for the second time. In an age of easy and rapid travel, a round-the-world tour is a comparatively common experience, but such a tour, having for its main objective to ascertain the needs and numbers of the lepers, was certainly unusual, and probably unique. This long and profoundly interesting journey enables the author to write with first-hand knowledge of the lazars of these lands, and will explain to the reader why, from time to time, the narrative takes a personal form.—J. J.

unreliable and, for the most part, understated.

Considerable misconception prevails as to this dreaded and dreadful malady. In August, 1909, a representative World Conference of Leprologists assembled at Bergen, Norway. This gathering embraced alike the leaders of scientific research on the subject and experts in the practical treatment of the leper, and their findings may be accepted as the most authoritative announcement as to the disease. They declared leprosy to be contagious from person to person, but not hereditary. While admitting that no remedy had yet been discovered that resulted in positive and permanent recovery, the conference held that recent research gave ground for hoping that a cure might be found in the not distant future. This opinion, that the disease is contagious but not congenital, is borne out by the experience gained by the Mission to Lepers during the thirty-six years in which it has been sheltering and relieving outcast lepers, and rescuing and training their healthy children. The precise mode of transmission may be matter of debate, but of the fact there can be no doubt. Insects probably play a part in conveying the germ from the open sores of the leper to the uninfected. Then, inhalation is strongly suspected, and with good grounds, in view of the presence of the bacilli in large masses in the nasal discharges of the victims. The unsuspected consumption of the food touched by a leper, or the handling or wearing of some tainted article, are probably means of infection in some cases. Actual contact with a leper in an advanced stage while in a lowered state of health would be dis-

tinctly dangerous. To these probable modes of contamination must be added other factors in the spread of the disease, notably among crowded and colored populations; insanitary conditions, impure and insufficient food, intermarriage, immorality, and kindred causes undoubtedly contribute to propagate and perpetuate this scourge of humanity.

Tho the crusade conducted by medical science against disease has gained notable triumphs in other directions, leprosy is still an unconquered foe. But it is with profound satisfaction that real and recent progress can be reported. The microbe of the disease—the *bacillus lepra*—was isolated and identified by Professor Hansen, of Bergen, in 1874, but this elusive germ has for thirty-six years baffled all attempts at the cultures that are indispensable to the preparation of a curative serum. Many skilled bacteriologists had abandoned the attempt to find a medium in which the germ could be reproduced, before it was announced from Honolulu, in August, 1910, that this part of the problem had been solved, and that cultures to to the third generation, at least, had been successfully made. Personally, I am not surprized that from the well-known settlement on the island of Molokai should have come tidings of this success. The elaborate and highly equipped leprosarium, nearly ready for its work when I visited it at the end of 1908, filled me with hope that the generosity of the United States Government in erecting this splendid research station, and the skill of its medical staff, would result in real advance on the way to actual cure. And so it has proved, and to Doctors Brinckerhoff, Hollman and

Currie mankind will owe a deep debt of gratitude if this important, tho still only preliminary, success is crowned by the discovery of an actual cure. We may certainly hope that such a cure has at least been brought within measurable distance by this hitherto unattained result.

It was said of the late Cecil Rhodes that he was accustomed to "think in continents." In treating our present topic, we must so far emulate him as to deal with the lepers of the world under the division of continents. To these must be added Oceania, since in many fair islands washed by the waves of all the oceans this hideous foe of mankind has found a stronghold. By adopting the usual order of enumeration—namely, Europe, Asia, Africa and America—it will be found that it enables us to deal with our subject in the historical and chronological order, on which account mainly it is selected.

Leprosy in Europe

The principal nations of Western Europe are, happily, in our day free from the scourge, except for a certain and not inconsiderable, number of imported cases. These naturally gravitate to the capital cities, so that the somewhat striking statement of Sir Jonathan Hutchinson, that there are at any time dozens of lepers in London, may be true, tho not easy of proof. As the chief city of an empire, in many of whose colonies the disease is rife, London is a center to which its victims would naturally gravitate. The writer has, without any effort to discover them, seen at least four cases in London during as many years, and has heard of several others.

In Paris, it was estimated that there

were nearly 200 cases in 1897, while the principal ports were credited with numbers scarcely less in proportion to population. On the Mediterranean coast and in southern France distinct



SANDHU, A CHRISTIAN LEPER
A typical case of anesthetic leprosy in the Chamba Asylum, India

foci of the disease were recognized as recently as 1901. Tho regarded as practically extinct since the seventeenth century, in Germany, leprosy reappeared in 1880 in the district of Memel, around which a considerable area bordering on the Russian frontier was found to be affected. In 1908, the hospital at Memel was treating fifteen cases, while as many more were known to exist in other parts

of Germany. Norway is well known as the last country on the European continent in which leprosy has lingered to an extent comparable to its hold on all Europe during the Middle Ages. By the policy of isolation, however, combined with an improved dietary, and better sanitary conditions, the number of segregated cases has steadily declined during the past half-century from about 3,000 to less than 500. The other Scandinavian countries are affected in a milder degree, but in Iceland and Finland many cases are to be found, and in the former country a new leprosy was built twelve years ago, and a law of compulsory isolation enacted.

Russia probably contributes the largest number of lepers to the European total, and this not merely owing to her vast area and population, but unhappily also to the serious prevalence of the disease in many parts of the empire. In 1888 it was known to exist in a serious degree in twenty-eight provinces or governments. In 1902 the Imperial Government instituted a system of cooperation with local medical bodies for investigation, and care of lepers in each leprous district. It was decided to erect an asylum near St. Petersburg for ninety-three cases. The highest percentage is said to be in the Baltic provinces, as many as 823 cases being reported in Livonia in 1899. There are several asylums in different parts of Russia. The close connection between leprosy and the conditions arising from non-progressive government is suggested by the greater prevalence of the disease in the more backward European countries. In lands subject to Ottoman influence, such as Turkey and Bulgaria, the disease is

dangerously prevalent, the number of cases in Constantinople being estimated at fully 500. Somewhat similar conditions prevail in Rumania, Montenegro, and Bosnia and Herzegovina. The same principle of a low sanitary and social standard, together with a high percentage of lepers, may be traced in the less liberal Catholic countries of Europe, namely, Spain and Portugal. Altho lepers are to be found all over Spain, only three cities—Malaga, Granada and Seville—make any provision for them. In other parts of the country they are driven out to the mountains or to obscure hiding-places. Recently, in twenty parishes of Valencia, there were 120 cases. In Portugal the position is even more grave. Criminal carelessness prevails on the part of the authorities, and no official statistics are available, but a well-known physician of Oporto stated that in 1903 at least 2,000 cases were known, many being employed, to his knowledge, as bakers, barbers and shop-boys. Falcao declared in 1904 that it was proved that Portugal shared with Spain and Turkey the distinction of being the most tainted countries of Europe.

Tho this rapid review of the position in Europe was essential in order to justify our title, the missionary aspect of our subject does not emerge in connection with it, as no special religious provision is made by the Church for European lepers in our day. This is probably due, not so much to indifference to the fate of these sufferers as to their relatively small numbers among the populations at least of Protestant countries. In the lands still loyal to the Roman faith there appears to be a sphere of

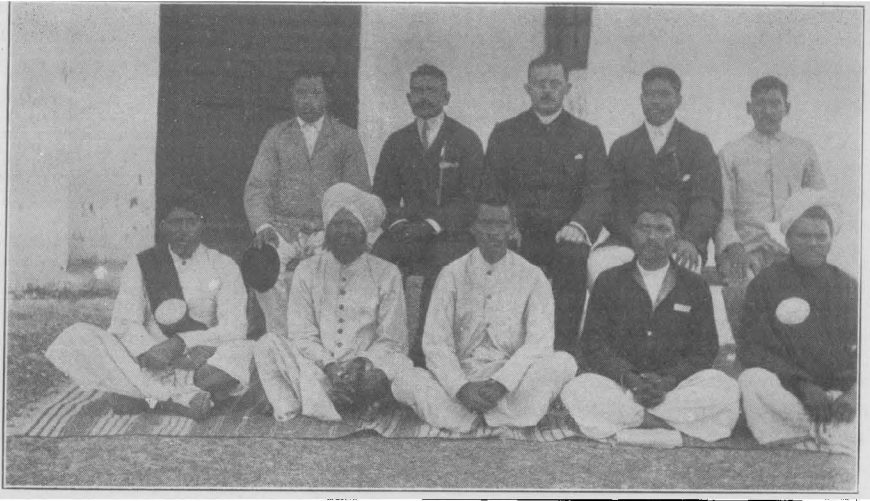
service awaiting a new St. Francis, but the devotion that erected lazarehouses and ministered to their occupants in medieval times seems lacking in the twentieth century—at least in Europe. The prevalence of the scourge in the Middle Ages and the charity of the Church of that day are alike evidenced by the fact that during the twelfth and thirteenth centuries as many as 22,000 lazarehouses were built and endowed. These were almost invariably priories, or religious hospitals, and their number testifies to the practical philanthropy of medieval times. So completely was the leper cut off from the life of his healthy fellow men, that the Church compiled a service specially for use in his expulsion from the city or village. It was virtually a burial service for one socially dead. Beginning at the doomed man's dwelling, the second stage takes place in the Church, where, kneeling on one black pall and covered by another, the outcast makes his final confession, and participates in the sacrament of the Holy Supper for the last time. This ceremony ended, he is conducted to the gate of the city, or the outskirts of the village, and there the priest lays on him the leper's Ten Commandments, the decalog prepared for the occasion. The first of these forbids him to ever again enter a church, a market-place, a mill, a bake-house, or any assembly of the people; another forbids him to go outdoors without his special leper's garb and clappers to warn others of his approach; others prohibit his touching infants or children ("whoever they may be"), or eating or drinking with any but lepers. Harsh as seem these restrictions, they were tempered by the provision of lepro-

saries, or hospitals, and were intended for the protection of the healthy.

Leprosy in Asia

As the aim of this article is to treat the topic from the standpoint of Christian philanthropy, and not merely to furnish certain bald facts and figures, we shall deal with a few of the more important Asiatic countries in such a way that they may be regarded as more or less representative of the rest. This will, we believe, be more informing to the reader than would a mere list of countries accompanied by figures which must needs be largely conjectural, especially in the cases of the more obscure oriental races. In pursuing this plan, we shall find that the missionary aspect of the matter comes naturally into view, as it is in the leading lands of the Orient that Christianity has most manifested its Master's spirit toward these sons of affliction.

INDIA claims a painful preeminence as being the most leprous land in the world. From time immemorial its millions have been decimated by the scourge that one of its most distinguished proconsuls, Lord Dufferin, stigmatized as "the open sore of India." Tho its administration by Great Britain, particularly during the past half-century, has been the admiration, if not the envy, of other nations, it must be admitted that its leper problem has so far only been partially solved. Other questions have proved more pressing; plague, poverty, famine, have absorbed the attention of the authorities and emptied the exchequer. Yet even the leper's cry has not been entirely unregarded, and by cooperation between the authorities and the Mission to



MR. W. H. P. ANDERSON, SUPERINTENDENT OF THE CHANDKURI ASYLUM
The native Indians are the mission staff of healthy workers.

Lepers in India and the East, a yearly increasing number of homeless outcasts are being sheltered, relieved and evangelized.

Probably in no department of missionary effort is the essential contrast between Christianity and the creeds of the East more strikingly displayed than in their respective attitude to the leper. When, in 1846, the Punjab was taken over by the British, a district officer assembled the head men of his villages, and closed his speech by saying: "Listen to my three new commandments:

Thou shalt not burn thy widows.
Thou shalt not kill thy daughters.
Thou shalt not bury alive thy lepers!

"This barbarous practise [he adds] had been universal under Indian rule—permitted in the superstitious belief that it insured the disease not spreading to other members of the family." While positive barbarities of this kind are no longer permitted, the lot of the Hindu leper is one of unmitigated misery. Taught by his creed that his

affliction is a curse from his gods; regarded as an unclean outcast by his kindred; disabled from self-support; the privileges of caste and family forfeited, no ingredient seems left out of his cup of sorrow and suffering. But as an inmate of a Christian asylum, these conditions are to an astonishing extent absolutely reversed. Here not only does shelter and sympathy await him, but he becomes a member of a new brotherhood, whose law is love; he tastes the joy of spiritual cleansing and eternal hope, and his bodily sufferings, while not terminated, are largely alleviated.

The statistical difficulty is not absent in the case of India; it is only less acute than in lands like China and Africa. In presenting the following figures as illustrating the decline of leprosy in India during the past thirty years, it has to be remembered that even on the authority of their authors, they are only approximate, and certainly understated. The following is a specimen of many similar

notes appended to the census reports of 1901: "An inquiry into the infirmities of the members of a household is always a delicate and difficult matter, and it is doubly difficult in a country where the people are very sensitive on the subject of their women-folk, and intensely dislike admitting that they have any personal blemishes or are suffering from disease, especially from so loathsome a disease as leprosy. That there have been omissions, more especially among the females, is certain. The return is no doubt incomplete, since leprosy carries with it certain social disabilities, and there is naturally great reluctance to admit the existence of this dreadful disease. Incipient cases, too, are bound to be overlooked, for the leper himself is often ignorant of the fact that he has the taint—(Rajputana)."

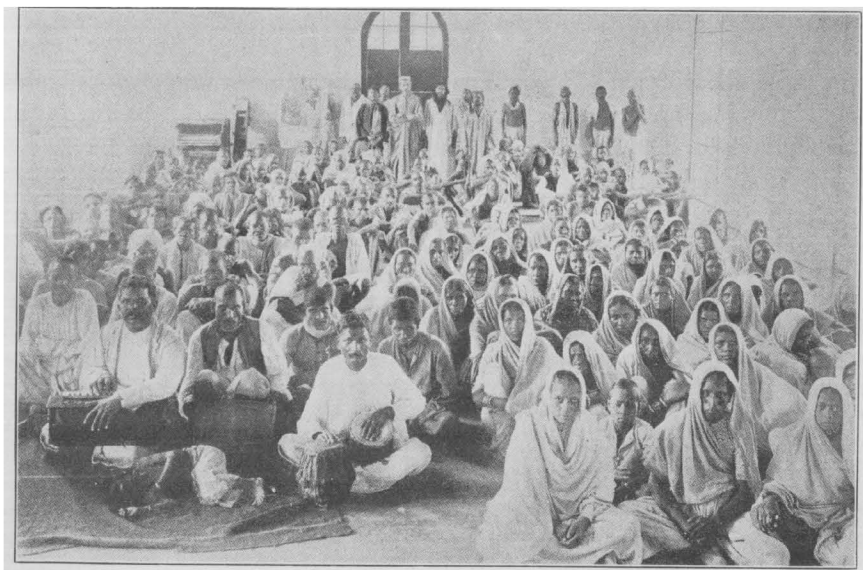
With this qualification, it is encouraging to note the results of three

census enumerations of Indian lepers (a new one will be taken early in 1911):

Census of 1881.....	131,618
Census of 1891.....	114,239
Census of 1901.....	97,340
Census of 1911 (estimated).....	82,000

The steady and gratifying decrease in the total may be compared with—as it is assuredly connected with—the marked increase in the numbers segregated in mission asylums and government institutions: 1887, number of inmates, 1,998; 1910, number of inmates, 6,835. That this advance is due to missionary effort, rather than government action, is clear from the extent to which the work of the Mission to Lepers in India has developed during the period.

In 1894 the society was supporting in India eleven asylums, containing about 500 lepers. In 1911, the asylums number forty-two, and the



A CHURCH OF LEPERS AT THE NAIN ASYLUM, ALLAHABAD, INDIA

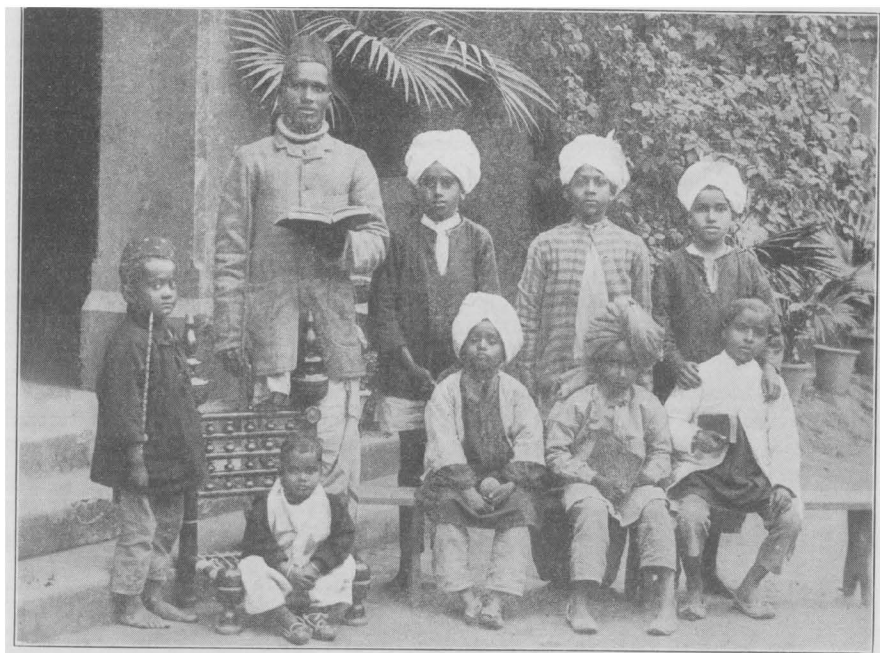
Dr. West, the medical officer, is on the left, playing the accordion. The woman in front is Miss Francis, a teacher, who became a leper when just about to take up the work of Bible woman.

lepers 3,788. To these must be added the twenty-one homes for the untainted children of leprous parents, in which about 500 boys and girls are being brought up to healthy and useful lives, and saved from adding to the terrible total of diseased outcasts.

United action on the part of the Indian Government and the Mission

government, which thus attains its object in the segregation and sympathetic care of the lepers. Authorities of the standing of Lord Curzon, Bishop Welldon and Sir Andrew Fraser have endorsed the work of the mission in words of warm approval.

India must be understood to include Burma and Ceylon, as in these



SAVED FROM CONTAGION. UNTAINTED CHILDREN OF LEPEHS
Inmates of the Home of Mission to Lepers at Tarn Taran, Punjab, India.

to Lepers merits a more than passing reference, since it is in the extension of this plan that the hope for a speedy solution of India's leper problem can alone be found.

Within recent years several government asylums have been transferred to the management of the mission, and new ones erected by joint action. These are controlled by the mission—which secures freedom for its religious work—and subsidized by

the conditions prevailing on the mainland of British India hold good. On the missionary side, however, must be mentioned asylums supported by government in Mandalay and Rangoon, and under the care of Roman Catholic missionaries. The Mission to Lepers has also a successful home in Mandalay and another in Maulmain, and in the former notably the Christian spirit has been conspicuous. The evangelistic side of the work is full

of facts and pictures of spiritual stimulus and pathetic interest. Indeed, it may be claimed that no form of missionary effort is so rich in the spiritual results represented by souls given new hope, and by sad lives transformed. The fact that out of the 3,788 inmates of the Indian asylums entirely supported by the mission 2,512 are confessed converts speaks for

ship once more in spirit with an earnest congregation of from 400 to 500 Christian lepers in the church at Purulia, where I distributed prizes to the leading members of the Society of Christian Endeavor. I recall the scene in the Chandkuri leper church, when thirty-two new converts received the seal and sign of their faith at the hands of their devoted superin-



A LEPER DORMITORY IN THE MORAVIAN HOSPITAL, JERUSALEM

itself. My pen, if not restrained, would fill pages with the recital of the triumphs of the Gospel among these hopeless people. I live again in memory through a service with Mary Reed and her leper men, at the close of which five came forward for baptism. I see again the gathering under the shade of the banyan-tree at Ramachandrapuram, when, in response to an address on John 3:16, from among a congregation melted to tears by the divine story, nine arose to testify the desire to be disciples of Him who cleansed the lepers. I wor-

tendent, W. H. P. Anderson, who finds in the success—material and spiritual—of his work an ample recompense for the surrender of his professional prospects as a chartered accountant in 1905. I am present again in thought at the first communion with the lepers in the new church at Naini, Allahabad, at which station Professor Higginbottom has been the instrument of a most successful effort for the benefit of the lepers.

This hasty outline could be filled in with incidents and details of the most affecting kind, affording cumu-

lative and unanswerable evidence that even to the lepers, and, indeed, *pre-eminently* to them, "the Gospel of Christ is the power of God unto salvation."

What has been stated as to the prevalence of the disease, and the condition of its victims in India, may be affirmed of all the chief Asiatic countries. In varying percentages, doubtless, but still in numbers sufficient to form a menace to the healthy population, lepers are to be found in Turkey-in-Asia, Persia, Arabia and Palestine. In Persia, near Tabriz, a leper village was founded by the Government some twenty years ago, and to it all lepers found in the province were sent. Before long the funds allocated to its support were diverted, and the lepers are dependent on the mercy of the missionaries. Lands north of India, such as Afghanistan, Turkestan and Tibet, are known to be affected, tho reliable information is not forthcoming. In this group government care is unknown; but a Palestine missionary effort has provided a home near Jerusalem, under the care of German Moravian missionaries. These workers have ministered for many years with true devotion to the lepers of the locality, and at the end of 1909 reported 38 inmates, of whom ten were Christians and twenty-eight Moslems.

SIAM is sorely stricken, and good authorities estimate the lepers to be one case to 500 of the population—a percentage which yields fully 15,000 lepers. Here the Mission to Lepers is cooperating with the American Presbyterian Mission, and a new asylum is being erected at Chiengmai. The Malay Peninsula is badly tainted, and I found at Penang some 460 male

lepers in a government asylum on a lovely island, to which occasional missionary visits are paid. There is a similar, but smaller, asylum at Singapore. French Indo-China has its full share of the affliction, and an average estimate gives 12,000 to 15,000 as the total number. Missionary effort is represented by two asylums, one of which receives government aid, and both of which are under the care of Roman Catholics. In the Dutch East Indies the fearsome figure of the leper may be met amid the luxuriant beauty of tropical scenes. The Netherlands Government has not been unmindful of his needs, however, and in Sumatra and Java has provided refuges, and has seconded the efforts of missionaries to minister to the inmates. In Batavia, an asylum was founded as far back as 1687. In 1897, 5,500 cases were known in the Dutch East Indies, and it was generally agreed that there were many others. When the Mission to Lepers founded an asylum in Sumatra, it was in response to an appeal that told of lepers being deliberately burned alive by their neighbors, a cruelty which was not regarded as a crime, the leper having forfeited all human rights.

In CHINA the only thing that can with certainty be affirmed of the lepers is that they are to be numbered by very many thousands. The disease mainly affects the southeastern maritime provinces, tho it is by no means limited to them. Bordering on the French territory of Tonkin, we find Quantung followed by Fuh Kien and Che-Kiang, including the large islands of Hainan and Formosa, all heavily stricken. Broadly speaking, we find a decline in severity as we move toward the west and the north, altho

there are serious centers of leprosy as far north as Tsang Chau, near Tientsin, and as central as Hankow. Two Chinese doctors are quoted by Dr. Cantlie as stating that the Chinese consider leprosy to be "contagious, infectious and hereditary." It is consistent with this belief that lepers are usually expelled by their relatives, and compelled to wander and beg, or

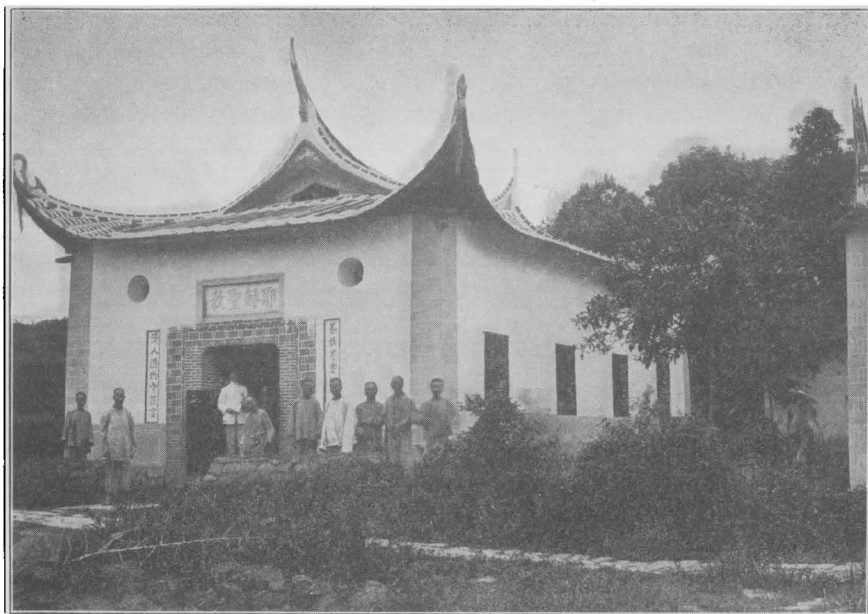
sanitary dens. Two years ago I visited what is, I believe, considered a favorable specimen of these villages—one mile outside the East Gate of Canton. In it I found some 800 sufferers crowded into small, dark hovels in narrow lanes. Tho familiar with the lepers of many lands, here were some of the most ghastly caricatures of men and women I have ever en-



A GROUP OF LEPERS IN THE PENANG ASYLUM, MALAYSIA

to herd together in squalid colonies outside the cities or towns. This, it need scarcely be said, often involves great hardship and bitter suffering on the part of the sick people. To a certain extent, these leper villages are recognized by the local authorities, and in some cases an allowance is voted for the support of the inmates—a small part only of which ever reaches or benefits the wretched sufferers left to die by inches in their in-

countered. Featureless faces, diseased stumps for hands and feet, semi-starvation and squalor on every hand, combined to create an impression of misery at its lowest and darkest depth. Stevenson's phrase—"the butt-ends of human beings"—applied by him to the lepers of Molokai, was literally appropriate here. Perhaps the most pathetic figure in this company of the socially dead was one I met making her way on crutches (one



CHAPEL OF THE KUCHENG ASYLUM, SOUTH CHINA
The inscription over the door reads: "The Holy Doctrine of Jesus."

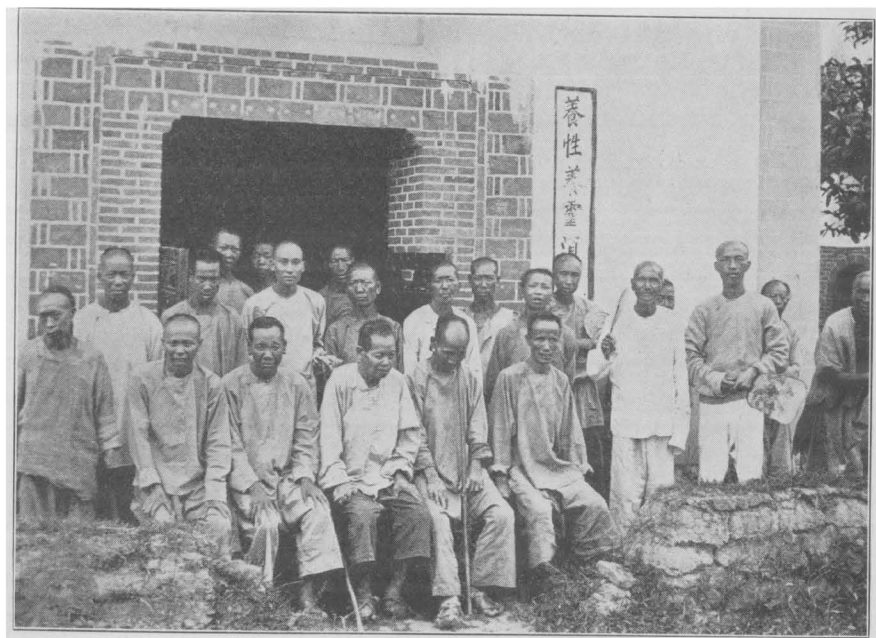
leg having been amputated), and with sightless eyes, through the village. This was poor Un Ho, whose conversion in the Medical Mission Hospital, before her leprosy was discovered, was the means of introducing Christianity into this heathen leper village. It was due to her prayers and her work, which preceded that of the missionaries, that a community of nearly 100 Christian lepers welcomed us (Dr. Boyd and myself) on Christmas eve in the chapel erected by the Mission to Lepers. After an inspiring service and a distribution of gifts, we crossed the road to the Children's Home, built by the same society, and in which we found seventeen happy, healthy boys and girls rescued from the diseased and depraved environment of the leper village. At the time of writing, the prospect for the outcasts of Canton is distinctly brightening. A volunteer worker has just been set

apart, and it is hoped to develop medical and industrial work while continuing the evangelistic work which has already borne good fruit. The authorities are sympathetic, and a larger scheme may emerge. Chinese officials informed me that their estimate for the lepers of the province of Quantung alone was 15,000. Missionary effort in the districts most affected has been extending during recent years. Commenced less than twenty years ago, the work of the Mission to Lepers is now carried on in twelve stations in China. These include the well-known hospitals at Hanchow and Siao Kan (near Hankow), under Drs. Duncan Main and Henry Fowler, whose noble work merits much more than this passing mention. Near Hinghua, in the Fuh Kien province, there are three leper villages, with some 700 lepers. A small refuge for extreme cases has

been built here by missionaries of the M. E. Church, U. S. A., and good results have followed. It is interesting to note that this originated with a Christian Chinaman and his sister, both of whom became lepers after their conversion. To these must be added the excellent work done for lepers by the Pakhoi Medical Mission of the Central Missionary Society. At Macao, and at one station in South Shensi, and another in East Kiangsi, Roman Catholic missions are visiting or relieving lepers. It is hoped that the awakening of China to a progressive national life will mean help and hope for her thousands of lepers.

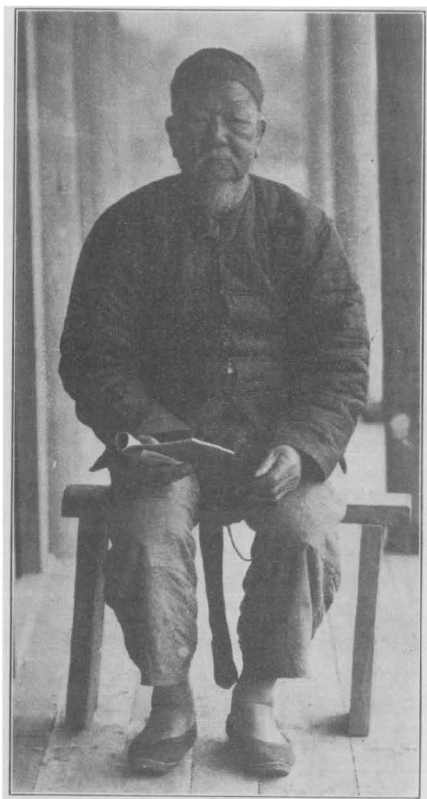
The lepers of JAPAN were, in 1908, according to official statistics, about 40,000. As this compares with 23,000 in 1897, and 30,000 in 1908, there is an alarming increase apparent. As until 1908 the only provision made to

relieve the leper or check the disease was limited to three mission hospitals, it is scarcely surprising that the malady was gaining ground. Hiding, often unsuspected, in their own houses, wandering, begging or crowding to shrines supposed to possess special efficacy, the lepers of Japan are among the most miserable of mankind. Divorce, or disinheriting, may be the fate of unfortunates who are often designated by a word meaning something no longer human. Not much, but still something, has been done to relieve them by Christian missions. Seventeen years ago the Mission to Lepers built an asylum at Tokyo, and gave substantial help to another at Kumamoto, both of which have proved havens of refuge for many hopeless sufferers. There are also asylums under Roman Catholic missionaries at Gotemba and Biwasaki.



SOME INMATES OF THE KUCHANG LEPER ASYLUM
Others were afraid of the camera and ran away.

It was satisfactory to learn in an interview, two years ago, with Professor Kitsato, of the Imperial Medical Service, that the Government was awake to the urgency of the matter, and was about to build asylums in at



SHAM FUNG LAU

A Chinese leper catechist at the Wuchow Asylum of the Mission to Lepers.

least five centers for the segregation of at least some of the worst cases. Two of these are now open, and others, it is hoped, will shortly be available. The authorities admitted that the example set by the mission had largely influenced their action, and that they had been, partly, at least, prompted by the beneficent results they had seen in the mission

asylum. As one of many examples that might be quoted of the response of the lepers to Christian teaching, it may be mentioned that during the whole period of its history, nearly every inmate of the Tokyo Asylum had made a voluntary profession of faith in Jesus Christ. Nor should the influence of such institutions on non-Christian minds be overlooked. Said a shrewd Japanese to one of the missionaries: "Our people can *argue* for their religion as well as your missionaries can for yours, but they have no argument to bring against this kind of Christianity."

The lepers of the Philippines are being gradually isolated on the island of Culion, where a settlement on the lines of Molokai is being established by the United States Government. The disease is rife in all the group, and tho at latest advices some 2,000 cases had been deported to Culion, there are no doubt thousands of others still at large. Prior to this vigorous effort, the only provision made was the general hospital of San Lazaro, at Manila, in which some wards had been set apart for lepers. Missionary effort has been limited to the visitation of these wards by Roman Catholic agents, and by a Philippine pastor supported by the Mission to Lepers. Permanent work has been commenced in the new settlement at Culion through the joint action of the American Presbyterian Board and the Mission to Lepers. There is a large field, and, we believe, much fruit to be gathered.

Leprosy in Africa

A sinister band of leprosy may be said to surround the entire continent of Africa, broken possibly by a sec-

tion on the West Coast from Orange River to a point south of the Kongo, and again by a section from about the northern point of Senegambia to the southern boundary of Morocco. This latter portion forms the western end of the Sahara, and is very sparsely populated. The whole of the East

imate, of course, and often only illustrative—never exhaustive. Morocco—Lepers usually in villages near large cities; near Mazagran, in 1900, a village with 200 lepers was in existence. Tunis—A considerable sprinkling, frequently imported from Malta, which is said to be a focus of the disease.



INMATES OF THE TUNG KUN LEPER ASYLUM, NEAR CANTON, CHINA
The houses of the lepers are in the background.

Coast, as well as the countries bordering on the Red Sea, including Egypt, are seriously stricken, and leprosy thus contributes its full quota to the sum total of Africa's woes. We have referred to the coast, and to countries with a coast boundary, for convenience of description, and because more information is available than in the case of interior provinces, but most of the races of the Dark Continent are affected, and not a few to a serious degree. A rapid survey yields the following figures—approx-

Egypt—An ancient home of the malady, believed to have 3,000 cases at least. Abyssinia—1,000 cases reported in the capital in 1897. Sudan—All parts infected, notably Haussaland, of which the capital, Kano, is described as a very hive of lepers, and said to contain thousands of cases. Senegal—In 1906, large numbers and increasing owing to the entire absence of precautions. German and Portuguese East Africa—Believed to be endemic in these districts. In the French possessions it is a serious menace and

said to be on the increase in some districts. French Kongo, Dahomey, French Guinea and Nigeria are all leprous to a greater or less degree.

In the better-known British states and territories, lepers in considerable numbers are everywhere. Cape Colony deports its worst cases to the Government Settlements at Robben Island and Emjanyana, but many are still at large. In 1906 the report of the medical officer of health expresses grave concern at the non-diminution of the number of cases, and affirms his belief that with both asylums full, there were still 1,000 lepers at large. The two institutions were accommodating about 1,120, of whom it is disturbing to learn that 107 were European. The Transvaal has its own asylum at Pretoria, where at the end of 1907 there were 400 cases. Natal and Zululand are beginning to be awake to the danger, and are adopting a policy of segregation. The same may be said of southern Rhodesia and Basutoland. The former colony reports 490 registered cases, representing, doubtless, many others. The Orange River Colony has an asylum at Morgenster. For the foregoing facts and figures referring to British Africa, I am indebted to a paper by my friend, Dr. J. G. Mackay, of Durban. In Mombasa, the need for public action has been pressed on the authorities. Zanzibar has 200 cases, some of which are in an asylum, and ministered to spiritually by Romanists. They are also working in asylums in northern Nigeria, French Sudan, German East Africa, and at Lagos.

From the missionary point of view there is not much to report with regard to Africa. Segregation to the limited extent to which it has been

carried out has been the work of the authorities, who provide for the support of the lepers and the management of the institutions. Missionary effort has, therefore, taken the form of visiting or resident chaplains appointed by, or with the approval of, the governing bodies. The ministrations of these workers are welcomed, and bring much comfort and cheer to the afflicted inmates.

Madagascar is wholly leprous to a serious extent, and partial segregation is carried out. Altho 3,000 are reported to be isolated, a much larger number are said to be still at liberty. Here the conspicuous success of missionary work brought help to the lepers, and, prior to the interruption due to the annexation by France, we find the London Missionary Society carrying on two and the Norwegian missionaries five asylums in connection with their stations, while two others were connected with Roman Catholic missions. Probably, under the French *régime* advance has been made in the work of the Catholic missions, who have been given charge of government asylums, one of which reports 800 inmates.

Leprosy in America

Happily, the northern part of this vast continent does not call for lengthened notice. It is probable that there are in the United States a number of lepers, varying from 300 to 500 cases, the principal center being in Louisiana. At the Government Asylum the number reported in 1909 was 50. Then, certain States are affected by immigration from tainted countries; *e.g.*, California from China, Minnesota from Norway, and North Dakota from Iceland. New York, as a capital, with

a somewhat cosmopolitan population, has always a number of known cases.

Canada has an old focus in Tracadie, New Brunswick, where a small community of lepers are cared for by Roman Catholic nuns. Victoria, B. C., recently solved the problem by shipping back to China a number of lepers who had accumulated there.

In Central and South America leprosy is a very real scourge on the population of practically all the States and most of the adjacent islands. In Mexico, lepers are found everywhere. In Cuba, there are not less than 1,500 cases, for whom there is one hospital in Havana. Colombia has been reported to have 30,000 lepers, an appalling total, which is receiving the earnest attention of the Government. In three centers, Romanist missions are carrying on work. Both British and Dutch Guiana are leprosy to an alarming degree. In the latter, the Government is segregating the lepers at Groot Chatillon, on the Surinam River. They are ministered to by the chaplain, who is a Redemptionist Father. Near the government institution is a colony founded by the Protestant missions, the spiritual oversight of which is taken by a missionary of the Moravian Church.

Brazil is believed to have not less than 5,000, and, quite probably, twice that number. Roman Catholic missions speak of work at nine centers; but numbers of inmates are not given, except for Rio de Janeiro, where fifty patients are reported. Uruguay and Paraguay are far from free, and the Argentine is affected to a serious, and, it is feared, increasing degree, the most reliable estimate giving 12,000 as the probable total.

Leprosy in Oceania

This must serve as a convenient, if not strictly accurate, heading under which to refer briefly to parts of the world not included in former sections. Australia, New Zealand, and small adjacent islands report in all about 110 cases, 88 of which are in asylums in Queensland and New South Wales. Fiji has a considerable number, and most of the principal islands of Polynesia are seriously affected. Only a few of them can be indicated here. New Caledonia reports 676 cases, while Loyalty Islands are decidedly leprosy. In the lovely Marquesas, one-fifth of the population are believed to be lepers, including many Europeans. Penrhyn Island, which has its own settlement, is said to have been infected by a leper from Molokai.

The Hawaiian group are the best known, and possibly the worst infected, of the Pacific Islands. But the foul stain of leprosy is over all the beauties of this Paradise of the Pacific, as Hawaii has been pardonably termed. Brought in by Chinese immigrants some sixty years ago, the disease found congenial soil in the constitution and habits of the Hawaiian people, and spread with remarkable rapidity. In 1865 the authorities adopted the policy of segregation, and set apart, not, as is often stated, the island of Molokai, but a low-lying peninsula at one end of it, containing some ten square miles of land. This is divided from the rest of the island (which comprizes 270 square miles) by a precipitous range of rocks varying in height from 1,800 to nearly 4,000 feet, and forming a natural barrier between the lepers and the healthy community.

It was with especial interest I

visited the Leper Colony of Molokai, made famous through the work of Father Damien, which terminated with his death from leprosy in 1889, after sixteen years' service as a missionary-priest in the settlement. The present superintendent of the Baldwin Home at Kalawao, Brother Joseph Dutton, served as a captain in the U. S. Army through the great war, and subsequently volunteered for the post of assistant to Damien. He has become his successor in the care of the men and boys, about 100 in number, who are inmates of the home, in which work he is assisted by four other lay brothers, of one of the Roman Catholic orders. The Baldwin Home is virtually an asylum within the settlement, specially intended for male lepers who have no friends or relatives to tend them, as many of those living in the settlement have. There is a similar asylum (the Bishop Home), for leper girls and women, under the care of a mother and four sisters, who are paid by the authorities for their work. The inmates of these homes are, like the rest of the community, liberally provided for by the territorial government. There are two Romish churches and two Protestant churches, the latter being ministered to by a native pastor—a healthy man. There is also a branch of the Y. M. C. A., for which, at the time of my visit, a young woman was acting as secretary. In November, 1908, I found about 800 lepers in the colony, four-fifths of whom were natives of the islands, the remainder being made up of Chinese, Japanese, Portuguese, etc. It was believed that at least 200 lepers were still at large in the islands, deportation being resisted and the disease concealed as long as possible.

This gives a proportion of one leper to thirty of the Hawaiian people.

In all of the West Indian islands a serious percentage of lepers is to be found. In the smaller islands the number is reported to be on the increase. Trinidad and Barbados are gravely affected, and, it is feared, in increasing measure. In Jamaica, a distinct diminution has to be recorded, due, it is believed, to an improved standard of living. In 1904 the number of known cases had fallen to 300. In these islands two or three asylums are maintained by the authorities, and visited more or less regularly by missionaries.

The foregoing facts, confirmed by a reference to the map (see frontispiece), will show that so far from being a disease mainly of Biblical or medieval times, leprosy is, in some respects, the most terrible scourge of the human race. Terrible, not alone because of its loathsome and incurable character, but because of the consequences to its victims socially and religiously. While we may be thankful for the degree to which missions—Protestant and Catholic—are bringing the hope and comfort of Christianity to these stricken outcasts, we must, nevertheless, recognize the vast number of them, scattered through so many lands, still unreached and unrelieved.

These most afflicted of mankind sorely need, and gratefully appreciate, all that can be done for them in the name of Him who bade His followers—"Cleanse the Lepers."*

* For some of the information embodied in the article the author acknowledges his indebtedness to an article on the "Geography of Leprosy," by Professor Ehlers, and Dr. Felix Verdie, in "Lepra"—Supplement to Vol. 8, 1909.

PROTESTANT CHRISTIANITY IN MEXICO

BY REV. JOHN W. BUTLER, D.D., MEXICO CITY

Author of "Mexico Coming Into Light," etc.

Protestant Christianity in Mexico has entered upon its second generation to study its present status and the grounds for its justification and the reasons for encouragement.

Roman Catholicism in Mexico

The Constitution of 1857 was the providential instrument for opening the door in Mexico to Protestant Christianity. For more than three centuries the Spanish friar and the Spanish conqueror had been joint rulers, and the Church and State were practically one. Madrid was a sub-office of Rome. Under this dual form of government no religion was tolerated save the one which recognized the Pope in Rome as its head. Richelieu, in the sunset of his stormy life, exclaimed that had he served his God as faithfully as he had served his king, God would not have forsaken him in his old age. Had the Roman Catholic Church been as faithful to its divine head as to its temporal head, a different history would have unfolded in Mexico, and the drastic Constitution of 1857 would never have become necessary. Had all the Spanish friars resembled the magnificent and truly apostolic missionary Bartholomew de las Casas, the so-called Laws of Reform might never have been needed as amendments to the Mexican Constitution. Unfortunately, the Church was not true to its sacred mission, and few of the friars shared this apostolic spirit of Las Casas.

The crusader, the inquisitor and the conqueror were the dominating factors in the establishment of Chris-

tianity in Mexico. The dream of Pope Alexander VI was to convey the territory of the three Americas to their Catholic majesties of Spain and Portugal, rather than to lead its millions into the spiritual Kingdom of Christ. Such was their conduct that Las Casas declared to the King of Spain: "Your Majesty's subjects in Mexico are more barbarous than the Turks." The Bible had been translated into Spanish as early as 1720, yet the early Catholic missionaries preferred to leave it chained in convents, and relied upon sacraments hastily administered wholesale to multitudes of trembling Indians, "rounded up" for that purpose under the eloquence of sword and cannon.

Such methods bore their natural fruitage. After three centuries the country was Christian simply in name. The people were under the iron heel of priest and soldier to such an extent that natives were rarely permitted any participation in the Government. The inferiority of their birth was constantly impressed upon them; their native industries were interdicted; they were not allowed to produce anything that their conquerors could bring from over the sea; their mines had to be worked for a king they did not know and who had imposed upon them harsh masters; their fields must render their best fruits to foreigners whom they hated. Yet they were compelled to "hear Mass and be instructed in the faith" by those who, with rare exceptions, never evinced any real interest in their welfare, spiritual or material.

The people were amenable to func-

tionaries who dealt out justice as conquerors deal it to captives or masters to slaves. Objectionable and exaggerated features of the feudal system of Europe were here repeated. The clergy, the military and the privileged Spaniards enjoyed exemption from civil tribunals, while the natives were victims of corruption, bribery, intrigue and outrage. Taxes for the Crown and tithes for the Church were omnipresent and perennial. Onerous taxes and excessive tariffs for religious rites were imposed, including the seven so-called sacraments. The very forms under which the natives were supposed to be led to a knowledge of Christianity had heavy fees attached to them. Even licenses for sin were sold to new converts.

As the centuries rolled on, the people remained poor, and the clergy, becoming enormously wealthy, lived like lords. Churches, chapels, convents and monasteries sprang up everywhere, often dowered with immense land rights. Less than half a million foreigners in half a century were ruling ten or twelve millions of Mexicans with a despotism such as heaven never witnessed save where the Spanish enacted the same inhuman drama in other lands. Can we wonder that the people of Mexico wearied of the yoke imposed by the minority?

After a bloody struggle of eleven years, Mexico achieved independence from Spain in 1821. Then followed the struggle against priestly rule from which conflict was evolved the Constitution of 1857.

This constitution, like the French instrument, advocated, Liberty, Fraternity and Equality. Like the founders of the American Republic, the Mexican fathers believed that "All

men are created equal, and are endowed by the Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." Therefore, the constitution provided for a federal government, freedom and protection of all slaves, freedom of religion and press, the secularization of church property, etc.

This result was achieved by the Mexican people themselves, and it was the providential instrument for the opening of a wide door to Protestant missions in Mexico.

Religious Liberty

As early as 1859, the Liberal Government of President Juarez, being temporarily located in Vera Cruz, sent out to the country a proclamation embodying the substance of these famous laws. Juarez's policy provided for the complete opening of his country to religious and civil liberty. The Hon. John W. Foster calls this proclamation "the most able and comprehensive state paper ever issued in Mexico." Mr. Foster well adds that, given the dark and dismal circumstances then existing, the courage of President Juarez was greater even than the courage of President Lincoln, during the dark days of the Civil War, when he issued the Proclamation of Emancipation.

All this was accomplished by the Mexicans themselves. Even before these doors, however, were so manifestly open, Providence was preparing the way for Protestant Christianity in Mexico. We have no words of commendation for the Mexican War. General Grant was right when he called it one of the most unjust of all recorded wars. Yet God can, and often does, overrule the mistakes of

men for the good of their fellows. When the American army marched southward from the Rio Grande into the heart of the country, colporteurs of the American Bible Society and of the American Tract Society followed in their wake, distributing Bibles and tracts which, in hundreds of cases, proved "good seed sown upon good ground." Many congregations date their origin to a Bible left at that time. About the close of the Civil War, the American Bible Society began work along the Texas frontier, and the British and Foreign Society in the Central and Southern States. In 1878 the British Society retired and left the field to the American Society. Up to the present time, the records show 739,092 copies of the Bible, or Portions, distributed. But if to this we add thousands of copies sent into the country by the Trinitarian Bible Society of London, and the Bible House in Los Angeles, Cal., the number would probably reach on well toward a million copies of that Word which God has declared shall not return unto Him void. Several boxes of the New Testament with Notes, which Father Vaughan, a Roman Catholic missionary, brought into this country about twenty years ago, and for which he obtained consent of the Archbishop of Mexico to circulate, mysteriously disappeared as soon as Father Vaughan returned to London. They never reached the masses.

During the French occupancy (1865-67), a Protestant chaplain of the army obtained permission from the Government to conduct services in French. These services were attended by a number of Mexicans as well as foreigners. Some of the former became active in establishing

Protestant services in Spanish after the empire.

About this time a commission of Mexican citizens went to New York to plead with the evangelical churches of the United States to send workers to help them plant Protestant Christianity. It was a genuine "Macedonian cry" to which too little heed was given at the time, for that, above all others, was the opportune hour. Thus, it is historically true that Mexicans themselves, unaided by foreigners, threw off the Spanish and Papal yoke, effected the disestablishment of an intolerant Church, adopted a liberal constitution providing for religious as well as civil liberty, and then sent men all the way to New York to plead for help in the work to which they would commit themselves as willing coworkers with divine Providence in the salvation of a nation. In the face of these facts, the flippant charge we too often hear, that Protestant missionaries are in Mexico to interfere with the religion of the country, falls to the ground, like so many other charges against the sincere attempt of Christians to bring this world to Jesus Christ, a plan which any honest student can easily trace in the Bible all the way from Genesis to Revelation.

In these times of transition an attempt was made, by a group of Catholic clergy, to organize a society of "Constitutional Fathers" to support President Juarez in his reforms. Finding they could not succeed without segregation from the Catholic Church, they opened a correspondence with Bishop Potter, of the Episcopal Church of New York. For some reason, the movement failed as a whole, tho one of their number, Manuel Aguilar, separated from the Catholic

Church and did much toward establishing Protestantism in Mexico.

The great President Juarez appreciated the whole situation, for, in the face of intense opposition, he framed and promulgated the Laws of Reform. A few years later, he did not hesitate to say to a Methodist preacher, "I believe that the future happiness and prosperity of my nation depends upon the development of Protestantism among my people."

In response to the appeal of this Mexican commission, the American and Foreign Christian Union encouraged the Rev. Henry C. Riley, a Presbyter of the Episcopal Church, to join the handful of indigenous forces already working in the national capital soon after the French intervention under Maximilian. In the meantime, Miss Malinda Rankin, Mr. Samuel Hickey, Mr. Thomas Westthrup and other private individuals, came across the northern frontier and established both schools and churches. It was not, however, till the early seventies that the missionary societies of some of the leading Protestant churches sent workers into the field, and others followed several years later. Since the completion of the railways in 1884, connecting the two countries, the number of missions has considerably increased.

Protestant Missions To-day

Looking back upon something over a generation of Protestant effort in Mexico, we find fourteen different denominations engaged in the work. There is some Protestant work in every State of the Republic. Most of the large cities have been entered. There is a force of about 230 missionaries, including wives, which, together with 70 representatives of the woman's

boards, gives a total of some 300 foreign missionaries. There are 600 native preachers, nearly half of whom are ordained. Besides these, many of the school-teachers are lay preachers. There are about 1,000 congregations, of which perhaps two-thirds are organized churches. These represent nearly 30,000 communicants and some 70,000 adherents, making a Protestant constituency of 100,000. There are 15,893 pupils in the day-schools, and 22,842 in the Sabbath-schools. The National Sunday-school Convention, which met in this city last September, was largely attended, and was an event of great significance. The graduates of our schools are eagerly sought after by the Government for teachers. One governor recently said, "Send me all the graduates you do not need yourselves." Another sent a request for six teachers at one time. Our young men and women are entering and succeeding in the various trades and professions. A leading mercantile house in the capital declared that a stenographer furnished from one of our mission schools was the best they ever had in their employ. He was from an obscure Indian village before he entered the mission, but now carries on an immense correspondence for a large business, in two languages.

The estimated value of mission property in Mexico is given at \$3,822,563, silver. Some of the missions are meeting with most encouraging success in the matter of self-support. The Methodist Episcopal mission received last year nearly as much from indigenous resources as the parent society sent into the field. All of the older missions have some work which is self-supporting, and in some cases

the older congregations are supporting new mission work.

Medical work is carried on in Guanajuato, Guadalajara, San Luis Potosi, Monterey and other cities, to the great blessing of their respective communities. In these hospitals and dispensaries people of all creeds are received on equal terms. Every year thousands are led to thank God for the Gospel of healing as practised by Protestant missionaries.

From the very beginning, our missions have appreciated the value of the press. Eight church papers appear regularly, five Sunday-school publications, thousands of books, tracts, etc. Last year 25,202,032 pages of religious literature were sent forth. These "leaves of the tree of life" may "heal" multitudes of souls whose names never appear on church records. But God will record them in the "Book of Life."

These are some of the results of Protestantism in Mexico during its first generation. There are other important results, also, tho they never find their way into the annual reports of missionary societies. President Lerdo de Tejada, the immediate successor of the lamented Juarez, in a communication answering an appeal from the Protestant clergy for protection against certain fanatics in 1874, said: "In addition to the constitutional obligation to protect religious liberty, the Government takes pleasure in stating that the teachers of the Protestant doctrine in Mexico have distinguished themselves by their deportment as law-abiding citizens, without a single instance to the contrary having come to his knowledge; *that their labors have uniformly tended to the enlightenment of the public, dis-*

carding sectarian disputes and limiting themselves to the propagation of doctrines of sound morality and practical religion."

The italics are ours, as well as the assertion that a people with such a record are a blessing to any nation. General Porfirio Diaz, now, and for a long time, President, has repeatedly acknowledged the same fact.

The temperance reform, which has accomplished so much in the Federal district, and some of the States, owes its origin to Protestant Christians, tho at present it is spreading independent of denominational lines. Like all who believe in an open Bible, the Protestants have stood for improved social conditions, and pastors have insisted that those who are found living in family relationship without complying with the laws requiring civil marriage shall not be admitted into full communion with the Church until such relationships were regulated. Such has been the missionary influence in this respect that the Attorney-general of the nation said to the writer: "If you Protestants never did anything else for Mexico than to help us straighten out this social question, you would be a real Godsend to us."

We venture to go a step further. The influence which Protestantism has exercised over the historic Church of Mexico has been and is still most beneficial. Independent of the above-mentioned results, we safely venture the assertion that our influence for good on the Roman Catholic Church alone amply justifies all the time and money expended.

Hon. John W. Foster, erstwhile American minister to Mexico, Spain and Russia, and later Secretary of State in Washington, in his truly

superb "Diplomatic Memoirs," recently published, says of the Protestant movement here: "It has had a marked influence on the Roman Catholic Church in Mexico. The latter has been stirred up to greater attention to its parochial schools, and the character of the instruction has been modernized. The Bible is no longer a closed book for Catholics. In the old days, before the advent of Protestantism, little preaching was heard in the great cathedrals and parish churches. Now a sermon is given in most of them on Sunday, and even 'missions,' or what are commonly called 'revival services,' are frequently held. The churches, great and small, have, as a result, undergone a transformation by the introduction of pews and seats, before almost unknown, so that the worshipers may listen to the preaching with profit; and in other ways they have been 'swept and garnished.' Greater attention is given to the education and training for the priesthood, and the morals of the lower clergy are more closely scrutinized by the bishops. In these respects Protestantism has stirred up a spirit of rivalry in the old religion, and awakened its energies into new life."

Does Mexico need the Protestant type of Christianity? Yes, a thousand times yes; no land on the face of the earth needs it more. Here are over 15,000,000 people, practically without the Bible, save as they receive it at our hands. Here are segregated multitudes turned away from the historic Church by that extreme Mariolatry which puts Christ in the background, its enmity to all forms of civil government which it can not control,

an arrogant intolerance repugnant to the enlightened intelligence of the age, and a corrupt clergy so fervently keeping up an objectionable system of meddling with sacred home relations through the confessional. These multitudes will continue as "sheep without a shepherd" unless Protestant Christians bring to them a knowledge of Christ.

There is another, if possible sadder, fact. The Indians, or more than half the population, tho counted as members of the Roman Communion, never have had an opportunity to know what Christianity is. They have been left without education, without Bibles, and have been permitted to mingle their ancient rites and superstitions with some of the outward forms of Christianity. Indians in feather plumage dancing at the sacred shrine of Guadalupe; niches, side by side, in villages and roadways, to the Virgin of Guadalupe and to the Aztec war god, Huitzilopochtli, are some current evidences of the criminal negligence of the Roman priesthood, a negligence that has covered three centuries. How shall Protestant Christians do their part toward the salvation of these millions? Give them the Word of God. Pour into their famished souls the water of life. Preach to them a living Christ able and willing to give "all men everywhere" a conscious knowledge of pardon, peace, and hope of heaven. We will thus raise a constituency to live honest, decent, happy lives in their homes, and in the world, and as "living epistles read and known of all men," letting their "light shine" to glorify not themselves, but "Our Father which art in heaven."



A BIG MARKET DAY IN KENG TUNG
At this market the Laos of Siam, Burma and China meet.

LOOKING UP THE LAOS

BY W. CLIFTON DODD, D.D., LAOS MISSION, NORTH SIAM
Missionary of the Presbyterian Board of Foreign Missions.

The Laos Mission is named, not for a country, but for a people. The Romanization of the name was done by the French, not the English, and the final "s" is silent. The singular and the plural are just alike. Pronounce both like "low" in "allow," and drop the final "s" if you wish to!

The name Lao is restricted in its modern application to a part of the race which calls itself Tai (or phonetically Tie) in modern times. Colonel Gerini, the ablest living authority on the Siamese, quoted in "The Directory for Bangkok and Siam, 1910," says:

"The racial name of this people was *Lao*, and *Tai* was simply a title that they substituted for that name. . . It was only after their successful career of conquest in the northern parts

of Siam and in Burma that they adopted the title of Tai, or Thai, in order to distinguish and exalt themselves." Tai means "free."

The Burmans call the western branch of the race Shans, and the southern part is called Siamese. It has long been known that the Shans number some two millions, and the Siamese about five millions. But no one knew even approximately the number of the remaining section of the race, calling itself by the race-name Lao. These racially pure representatives of the old Lao stock live in an integral territory at the confluence of four civil divisions of the world, Siam, French Laos States, Burma and China, and their inland, highland home overlaps into all four.

Looking Up the Lao by Exploration

The Laos missionaries are so few in numbers and theirs is such an extensive field, that until last year much of it still remained unexplored. Without collusion of plan, Rev. John H. Freeman took advantage of his return from furlough, and I of my return for furlough in the homeland, to do some missionary exploration among the Lao people outside of North Siam and eastern Burma, the regions previously pretty well explored.

Really, it does seem sheer assumption for an American to go exploring among so venerable a people as the Lao. Only the priceless boon of the Gospel enables a man to hold up his head and look these ancient and honorable people straight in the eye, in the circumstances.

Mr. Freeman traveled by rail through French territory, making many stops for purposes of investigation, and then overland a few days to Nanning-fu, thence to Hongkong by boat. He read a great deal in the French writings about the Tai race, as it is called in modern times, and obtained a vast fund of information from French officials and Catholic and Protestant missionaries.

I traveled over one thousand miles by pony, nominally, but in reality most of the way on foot; and then down the West River a distance of some seven or eight hundred miles more by boats, Lao rowboats, motor-boat and steamboat; in all, five months and a half from Chiengrai, in North Siam, to Canton, China.

For most of the way through the three southern provinces of China I did not have an interpreter. I found the majority of the people en route

Lao, altho known locally by many names, and my cook and I had very little difficulty in conversing with them all the way. In southwestern Yunnan, the dialect differs only in its brogue from that of the Lao of North Siam, with no difference of vocabulary to speak of. Farther north, but still in western Yunnan, about one word in fourteen differs; farther east, where the people are non-Buddhist and illiterate, about one word in ten we found seemingly radically different. And in the extreme eastern part of Kuangsi province, one word in about five or six differed from our standard in North Siam. The people and language of the greater part of the three southern provinces of China are Lao.

From the time I left Kengtung, in eastern Burma, until I arrived in Nanning-fu, a distance of over one thousand miles, I did not see a missionary or a convert; *there are none to see*. And if I had gone down south-east, at right angles to the line of my journey, I could have gone a thousand miles in that direction and not come up with a Protestant missionary or convert. All this in Lao territory; as far as from New York to St. Louis in one direction, and from Chicago to New Orleans in the other, not a Lao man or woman had ever heard of Jesus Christ.

The Catholic fathers say that the people whom we know as Lao, under several tribal names, number ten millions in South China alone. And there are at least six millions of them to the south of China, in the French possessions, Burma and Siam. If we do not accept these outside figures, we shall still have as many Lao as Koreans, more than twice as many Lao

as Siamese, a half more than the inhabitants of the Philippines, and more than all the population of our New England States combined. And their present-day home is about 400,000 square miles in extent, a little larger than Burma, just about twice the size of all Siam, nearly three times the size of Japan, more than five times the size of Korea, ten times the size of the State of Ohio, and nearly half as large as all the United States east of the Mississippi. "There remaineth yet very much land to be possessed."

Looking Up the Lao in History

Thanks to the researches of English and French scholars in the Chinese annals, much light has been thrown upon the early history of the Lao race, latterly called Tai. Taking these annals in connection with ethnological and linguistic results of our recent explorations, the findings are these: The Chinese found tribes of the Lao race in what is now western Szechuan province (central western China), about B.C. 2200, at the time of "the geographical survey which goes under the name of the Great Yü." The principal one of these tribes was called the Great Mūng, a name which has persisted down to the present day as the race-name of the Lao in Tongking. Accepting provisionally Bishop Usher's chronology, the Lao race has had a recorded history beginning some fifty years after the confusion of tongues at Babel. At all events, it is a period of about 4,100 years. And as they were then a "great" people, the inference is that they are considerably older than 4,100 years, and that the Chinese found them in China when the Chinese themselves first

came into the country. Indeed, the Chinese call them aborigines.

Chinese annals also tell us that the Chinese minister, Mang T'u, found in this same western Szechuan two more tribes called Pa and Lū. This was in B.C. 1971, or, according to Usher, fifty years before Abraham invaded Canaan. I found these two "tribes" in southwestern Yünnan, just south of Szechuan, last year, or 3,881 years after their first mention in Chinese history. Modern Chinese still call them by the ancient tribal names, Pa-yi (phonetically Pah-ye), or Pah barbarians, and Lūng-jen, the Lūng (Loong) people. And their speech is Laos, as already noted.

The first mention of the race under the names Lao, Leao and Chao is in B.C. 1558. This first emergence of the name Lao into history did not occur in Szechuan, but in the province now known as An-hui, a little north of the middle of eastern China. The race either had not migrated east until later than its appearance in western China, or, more likely, the Chinese had not had occasion to refer to them in the east in their previous annals. Kieh, the last ruler of the Hsia dynasty, was exiled among the Chao by the new Shang (Shan?) dynasty, in B.C. 1558. If Bishop Usher knew, *this was when Moses was thirteen years old*. And, of course, the inference is that the Chao, or Lao, was then a people with a considerable history behind it, else no Chinese ruler would have been exiled among them.

This Lao race, with its several tribal names, was not brought under the rule of the more centralized power of the Chinese Empire, in Szechuan, until B.C. 338. In other words, the Lao remained an independent political

power in that region from somewhere about the time of the building of the Tower of Babel till a little more than fifty years after Malachi had given Israel their last prophetic message. This was a period of about nineteen centuries, or about the total length of the Christian era up to date.

Even then, the power of the Lao race in North China was not broken. The race was still supreme in the An-hui center till the century before William the Conqueror made England his own. After holding North China for over three thousand years, they were dislodged from their more northern seats. This An-hui branch of the race migrated south of the Yangtse River, and there rejoined their brethren from Szechuan, who had been coming for several centuries. They joined in the support of the Ai-Lao kingdom at Tali Fu, in Yunnan province, which had been founded in A.D. 629, and which lasted till A.D. 1234. And then it was overthrown, not by the Chinese, but by the Mongols under Kublai Khan.

But long before the overthrow of the Ai-Lao kingdom at Tali Fu, the Lao people had begun to migrate southward. Colonel Gerini says: "A new racial element from the center of China . . . penetrated into the northern parts of both Burma and Siam, where it started in its turn to found principalities and centers of further expanding influence. These invaders were parts of the people denominated Lao, or Ai-Lao."

This quotation from Colonel Gerini gives only a general hint of the real extent of the rule of the Lao race in more modern times. They overthrew the Burmese kingdom and made their power felt to the border of India on

the one side and to the island of Java on the other. It is the same race which is regnant in Siam to-day.

Of the great Lao race, the modern Lao are racially and linguistically the purest representatives; and there is an inherent fitness in their bearing the ancient name. Their western brothers, called Shans by the Burmese, have absorbed much of both blood and vocabulary from the Burmese. In like manner, their Siamese kinsmen have got much from the Peguans, Cambodians, Malays and Chinese immigrants. But the Lao of southern China, eastern Burma, northern Siam and the French Laos States, have come into contact with no other great power or race except very locally. Their contact has been with illiterate hill peoples, mostly scattered trails of the great Mon-K'mer (Peguan-Cambodian) race, in its long migrations southward. With these illiterate hill peoples the Lao do not intermarry to any great extent. God has had some purpose in preserving this great body of the Lao race down through more than four millenniums, so that from twelve to sixteen millions of them speak the same language, with only such dialectic differences as to be, after all, mutually intelligible.

And so, by looking up the Lao in history, we learn that the modern Lao people, together with their western Shan and southern Siamese fellow descendants from the ancient Lao stock, are not indigenous inhabitants of the tropics. On the other hand, they lived and swayed scepters of dominion in "the belt of power," the north temperate zone, from about B.C. 2200 to A.D. 1234, some 3,400 odd years, a much longer period than they have lived in the tropics. They have had

organized governments for more than 4,000 years. While our ancestors were still wearing skins and using flint knives, the Lao were a civilized race. When our American Republic, with a big R, has existed for one millennium, at the least, and shows at the end of that time something like the virility and vitality of the Lao race at the end of the fourth millennium, it

ten times that of Ohio. The long history of the race shows that it is a virile people from "the belt of power," and the present birth-rate is satisfactorily Rooseveltian. Their history also shows that the Lao people are closely associated and bound up with the destinies of the 400,000,000 Chinese on the north, the 20,000,000 Cambodians and Annamese on the



SOME LAO PEOPLE BORN IN CHINA, NOW LIVING IN BURMA

will then be time for us to put on spectacles and begin to search for signs of decadence in the Lao race.

Looking Up the Lao in Missions

All exploration work among the Lao and all research into their history have a most enhancing bearing upon missionary work among them. We now know that the present-day Lao people are great in numbers, at least as great as the Koreans. They extend over a territory more than eight times the size of the State of New York, nine times the size of Pennsylvania,

east, the 5,000,000 Siamese on the south, and many of the 10,000,000 people of Burma. Surely any one must rise up from a study of their history and of the history of the surrounding peoples with the intense conviction that here is a people most strategically placed; what affects this people in a missionary way will react upon nearly a half-billion Asiatic neighbors. As Mr. Freeman has pointed out, the Lao are a part of one of the greatest unoccupied mission fields extant to-day. Not less than

30,000,000 people in that southeastern corner of Asia are yet untouched by Protestant mission work. Evidently it is one of God's most signal providences that for some seven millions of the Lao race there is but one written language, one alphabet, while for the most of the remaining millions in China, the spoken language is still one with their literate brethren farther south. All that these four to nine

sion of women; hospitable, tractable, receptive.

Among this great, prepared people comparatively little mission work has actually been done. In the extreme southeast, a French Protestant society, and in the extreme north a few of the missionaries to the Chinese, have done a little sporadic work for the Lao "aborigines." The only organized work has been that of the American Presbyterian Church. In behalf of Protestant Christianity it has been at work for the past forty-three years, with a small force. Burma, smaller both in population and area, has considerably over 200 Protestant missionaries. Japan, less than half the size, but with three or four times the population, had last year over 1,000 Protestant missionaries. Korea, with less than one-fifth the area, and with about the same population, had last year 286 Protestant missionaries. *The Laos Mission had just 43.*

Considering all the odds, the mission work done has not disappointed the expectations raised by the history and other providential preparations of the race. I know of no other Buddhist land where the response to the Gospel message has been so great. Twenty self-supporting churches, with over five thousand communicants and some ten thousand adherents, over thirty self-supporting parish schools, and some hundreds of men available for evangelistic work, this is the Lao response. The mission is now prepared with this equipment, and more than half the Bible printed, high schools and training classes, a leper asylum and hospitals and dispensaries for doing a wider work; it wants but the men and the means.



A LAO CHRISTIAN GIRL

million illiterate Chinese Lao need is to learn to read their own language. One press can supply the whole race with Christian literature. One seminary can supply preachers for all.

There are other providential preparations for mission work among the Lao. Their wholly inland position has kept them among the primitive peoples of the earth. Altho possest of a good degree of civilization, they have been spared contact with the vices of Western civilization, for the most part. They are an agricultural people, free from anti-foreign spirit, with no caste, no Islamism, no seclu-

HOW TO PERSUADE ASIATICS TO ACCEPT THE GOSPEL

BY REV. EUGENE P. DUNLOP, D.D., SIAM

Missionary of the Presbyterian Board of Foreign Missions

Persuade is a fit word for missionary life. It should be emphasized in our contact with the people. In trying to win them for our Master, an ounce of persuasion is worth more than many pounds of compulsion, ridicule or sarcasm. The people of Eastern countries, after all, are not very unlike ourselves. One may persuade them a mile where you can not drive them an inch.

If we define the word persuade as: "To induce by argument or entreaty," the writer would say that in making up the formula, about one ounce of argument should be used to every pound of entreaty, and all well flavored with love. Try it, and you will find that the patient will want more of the dose. To persuade is to induce, to lead into; and in order to lead, we must know the way and walk in it without deviation from the true path. In other words, if we would persuade the people of the East to accept the Gospel we must live the Gospel. One of Siam's prominent princes said to me not long ago, "If all Christians would do as Jesus did, what great improvement it would make on this world." "Tho I speak with tongues of men and of angels and have not love, I am become as sounding brass or a clanging cymbal." In laboring to lead others we achieve much, if we can truly say to them, "Follow me as I follow Jesus."

"He conquers who first overcomes himself," says the proverb, but we would rather say, "He conquers who is first overcome by the Lord Jesus." If the love of Jesus constrains me, then the love of Jesus working through me, will constrain others.

This is a sure rule. The apostle was in the Spirit of this when he said, "We beseech you by the mercies of God." A very good way to persuade men to accept the Gospel is to beseech them by the mercies of God.

That rule worked well with a man on the island of Samooie, in the Gulf of Siam, when we told him of the mercies of God in creation, in the sunshine, in the air we breathe, in the water we drink, in our every-day life. Our Father in heaven cares for us with a greater love and mercy than earthly parents care for their children. This man on Samooie heard the precious stories of the mercy of God as revealed in Christ, and he was persuaded that night to accept the Gospel.

Another good rule in persuading men to accept the Gospel is, "We pray you in Christ's stead be ye reconciled to God." How much earnestness of soul the apostle put into that expression, "We pray you." Are we in the habit of trying so earnestly to persuade men that we *pray* them to accept the Gospel? But the main part of this rule is in three words, "In Christ's stead." With what compassion Jesus moved among the people of his time. "He went about doing good." There was persuasion in every touch of his hand, as He went from village to village in the Holy Land.* May the compassion of Christ have a large place in your hearts, so that we may have persuasive power with the people for whom we labor. Jesus, in bodily form, is not going about the villages to-day, but He goes through his ministers.

* See Matthew, 9: 35-39.

He sends us in His stead, so that we are to talk to them in the same spirit in which He talked. We are to go about doing good, as He did. This work was his meat and drink, and we must love to tell men about Him far more than we love our daily food. No half-hearted entreaty will persuade men. One must be whole-hearted to be persuasive.

Recall some of the people whom Jesus tried to persuade, and his methods with them. The mercenaries (John 6), to whom He said: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Did Jesus turn away from these men? No. He preached to them one of the best sermons of his life, on "The Bread of God"; and He even extended to them the assurance, "Him that cometh unto me I will in nowise cast out."

When Henry Martin found that the Hindu came only for temporary relief and seemed to care nothing for his preaching, he was on the point of giving up in despair, but this wonderful sermon of Jesus came to his mind, and he said: "If the Lord Jesus was not ashamed to preach to mere bread-seekers, who am I that I should give up in disgust?" If at times, in trying to persuade our fellow men to accept the Gospel, we grow discouraged by their mercenary motives, let us study carefully how Jesus, with wonderful tact and earnestness, preached to the self-seeking people.

Another man came to Jesus by night. He seems to have been a rationalist, a materialist, and, we would think, not a very promising case. But Jesus did not think that to teach him would be a waste of time. He did not say it was too late

and bid the man good-night. No. He preached to Nicodemus that wonderful sermon on the new birth, and the love of God. This method proved successful, for it persuaded Nicodemus to accept the Gospel.

In missionary work in the East, materialistic and rationalistic noblemen frequently come late at night, and we find that the best way to persuade such to accept the Gospel is to rub the sleep out of one's own eyes, take his mind away from the comfortable bed and mosquito curtains, and treat such men as Jesus treated Nicodemus; explaining to them with earnestness of soul that wonderful third chapter of John. Such faithful service will not be in vain. "According to your faith be it unto you."

Then the moralist came to Jesus—a man much like those we have often met in Siam. A young man who was sanguine that he could make heaven by his own efforts, and that eternal life was due him because of his good works, talked to Jesus very much as some Siamese friends have talked to us. How did Jesus deal with this moralist? "Then Jesus beholding him loved him." I fear that we are apt to pour out more sarcasm and impatience than love. These moralists are often as faithful in keeping the commandments as was this young man whom Jesus sought, with his heart of love, to persuade to a life of self-denial. It will generally pay to tell such men of the all-prevailing merits of Jesus.

Another who came to Jesus was a mother who was not only mercenary, but very ambitious. The disciples had no patience in dealing with her; they were moved with indignation against the mother and her sons, for they

used their magnifying-glass to see faults, and therefore had no power of persuasion. If we do thus, we, too, shall lose heart, and with it we shall lose persuasive power. How different the spirit of Jesus. He called them unto Him and said, "Ye know that the princes of the Gentiles exercise dominion over them, and them that are great exercise authority upon them; but it shall not be so among you, let Him be your servant. Even as the Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many."

A fifth person who came was not a moralist, nor a rationalist, nor an ambitious woman, but a very sinful, bad woman. Probably we would have called her "a hopeless case," but when this woman came to Jesus, weary, hungry and thirsty as He was, He did not lose the opportunity to persuade the sinful one to accept the Gospel. With the love, wisdom, power and patience of his great soul, forgetting his weariness and hunger, He told that poor, sinful woman of the water of life. Was the effort wasted? We read that "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did."

We should not turn away from the most sinful of men. We may be weary, but we should love such souls more than we love ease in our long veranda chairs; we may be hungry, but if we would persuade poor, sinful ones to accept the Gospel, we must love them more than we love our good food and luscious fruits.

We have learned from these cases of our Master dealing with the individual, that tact is essential in persuading others to accept the Gospel.

No matter how perfectly one may have learned the language, if he lack tact, then his efforts may even drive the heathen away from the Gospel.

If we would have tact, we must also have a close sympathetic contact with the people. We must study them as closely and with as much interest as we study the language. The failures of missionaries are not so much due to lack in the language as to failure in understanding the people, like the missionary who wrote home, "I am deeply interested in the study of the language, I am charmed with the scenery of the country, I greatly enjoy the luscious fruits; in fact, I like everything but the people."

Tact has been defined as a sensitive perception or skill, but it is more than that. "Tact is wise and loving thoughtfulness." The true place to learn how to exercise that kind of tact, in trying to persuade men to accept the Gospel, is to be found in the life of Jesus, as recorded in the Gospels. We have found these summed up as follows:

1. Jesus was never rude; rudeness will never persuade; the Eastern people are afraid of rudeness.
2. Jesus, in his labors, never needlessly spoke a harsh word; guard against this censorious spirit.
3. Jesus never gave needless pain to a sensitive heart.
4. He was most considerate of human weakness.
5. Jesus was most gentle toward all human sorrow.
6. He never suppress the truth, but he uttered it in love.
7. His whole life tells of most considerate thoughtfulness for others.

If we would persuade the cultivated and polite people of the East to accept the Gospel, we must try to change our bluntness and rudeness

into true gentleness. This is true tact, which will help to win them to Christ.

Bishop Thoburn, the former leader of Methodist missionaries in India, in expressing his views on this subject, once said:

Don't argue. Don't ridicule. If I could recall some of the sermons I first preached, I would be glad to do it. I used to be proud of the fact that I could debate for two hours at a time, with learned Mohammedans; but now I am sorry that I ever did it. If I went around asserting boastfully that Jesus is the eternal Son of God, a dozen Mohammedans would be after me at once; but now, I strive to tell of the love of Christ; His power to save; where He will take us when life's journey is over; and again and again have I said, this is truth as I see it, and while I have been speaking to you, God has been working in your hearts. If I am wrong, I will have you tell me so. Correct doctrine is of comparatively little account unless the missionary could carry a message of love.

Prince Damrong, the Minister of the Interior in Siam, once said to me: "Missionary, as you go over Siam publishing Christianity, I trust that you do not abuse our people because of their religion, or ridicule them because of their superstitions. No, Missionary, don't do that; but tell them about the love of Jesus and that will make better men and women of them."

The late Dr. McFarland, that prince among missionaries in the correct use of the Siamese language, and untiring in the work for that people, once told me that at one time he was proud of the amount of ridicule and sarcasm that he could pile on to the Buddhists. Then he added, "That was the greatest mistake of my life as a missionary

—Why? Simply because there was no tact or wise, loving thoughtfulness in it."

We have heard of a missionary in India who boasted of his ability to heap ridicule on the Hindu gods, and was one day doing so to the best of his ability, when he was interrupted by a polite and educated Hindu, who begged to speak a word, and during the course of his remarks, addressing the missionary respectfully, said: "Sir, you have shown great ability in ridiculing our gods and showing their defects. Sir, would it not be better for you to tell us something about Jesus?"

We remember hearing a missionary, when preaching against Buddhism, use this expression:

*"Ie Buddha chou, man pen ari.
Man mi roo chak quam ching."*

That missionary never knew the result, but we well remember that just as he finished the abusive expression a rather fine-looking Siamese officer arose and said, "*I marv nan tate yang nan Ka mi yom fang ley.*"

Now, let us put these expressions into English and see how they sound. "That vagabond Buddha, what does it know? It does not know the truth." The Siamese officer replied, "That vagabond missionary, if he preaches that way, I will not listen." And he left the chapel in anger, never to return. Imagine, if you can, a Siamese Buddhist priest addressing a Christian audience in America and using such abusive language about Jesus. What would be the result? Let us, in trying to persuade people to accept the Gospel, follow the Golden Rule.

The following words of another bear strongly on this subject, especially, in presenting Christianity to

the people of the East. "There has been in the past a too prevalent feeling that our Western ideas are so superior that it was not only a privilege but a duty to override and trample down all prejudices of the heathen mind. For instance, in pictures of idols and heathen acts of worship, it has not been uncommon to make use of an element of sarcasm, as well as exaggeration, in utter forgetfulness of the fact that the heathen mind does not at first view things from our standpoint." A great point is gained when an attitude of fairness, candor, appreciation and Christian courtesy is taken. Our work among these people is not a work of iconoclasm, except incidentally. What is needed, in persuading these people to accept Christianity, is a true Christian spirit, a courteous presentation of the more excellent way. It is the repetition of the old fable of the storm and the sunshine, in their rival attempts to deprive a traveler of his wraps.

Present the Gospel with all the enthusiasm of your soul. In dealing with needy, sinful men, never lose your grip on your enthusiasm. Think of Judson, in the foul prison of Burma, with thirty-two pounds of chains on his ankles, and his feet bound up to a bamboo pole, when taunted, a fellow prisoner saying, "Dr. Judson, what about the prospects of the conversion of the heathen?" answering, with unwavering enthusiasm, "The prospects are just as bright as the promise of God."

Remember Dr. Jewett, when the American Baptist Missionary Union had lost heart, and was thinking of abandoning the work among the Telugus, enthusiastically pleading for this people, saying, "Don't abandon them;

God has a people among them. If you abandon them, I will go back to the Telugus alone, unaided, save by the Spirit of God." Was such enthusiasm fruitless? Witness five hundred Christian churches of Burma, and the thousands of happy Christians among the Telugus.

Present the Gospel with deep conviction of its divine source and its wonderful adaptation to the needs of the people to whom you give it. Present it with absolute reliance on the power of the Holy Spirit to transform the lives of sinful men. Labor for the individual; never give up a man whose friendship you have gained, and who manifests the least interest in the Gospel.

George Leslie Mackay, of Formosa, attached great importance to this rule. He held fast all the friends he made. A desperate Dacoit, who had murdered a number of people, and was the terror of northern Burma, one day wandered into a chapel and listened with very close attention to the preaching. The missionary noticed him, and invited him to come again to repeated talks in his home. The Dacoit was converted, accepted the Gospel, became an ardent preacher of the truth; the multitude heard him gladly; thousands were persuaded to accept the Gospel through his ministry. Thus the converted Dacoit, "Kothambu," became the Apostle to the Karens. Seek out the individual and keep track of him.

Finally, and above all, the essential thing in persuading men to accept the Gospel is love. This was pre-eminent in our Master's work for sinful men. It led Him to lay down his life for them. Without it we will be mere glass gongs or clanging cym-

bals. When God came to win us, He showed Himself by a wonderful sign, LOVE. "So must we win others, healing, consoling, unfortunate, patient even with the sinful. Love engenders light beneath her feet, she clarifies, she simplifies, she has chosen the humblest part to bind up wounds, wipe away tears, relieve distress."

We shall never forget the beautiful picture of Christian love in action presented by a poor, abandoned sick man in a bamboo hut, on the seacoast of Siam. He was a cripple covered with loathsome ulcers, who was told by a disciple of Jesus to call for a medical missionary, and replied, "Oh, he will not take any notice of a poor, loathsome creature like me." The disciple answered, "Yes, he will; he loves to help others, just try him." The writer went to that little bamboo hut with the medical missionary, and it was so filthy that it took no little effort to enter it. The poor sufferer was covered with foul sores, but the medical missionary (moved by the spirit in Him who touched the leper) with warm water gently cleansed those ulcers. While he was doing this we read to the cripple the wonderful stories of Jesus' love and healing power. The tears ran down the old man's face, and he exclaimed, "Oh, missionary, I have never seen love like this; why does this missionary with his own hands cleanse my sores?" We replied, "Because he is a disciple of the greatest physician in the world." We told him how Jesus went about doing good, and the love of Jesus broke and won his heart. He became a happy Christian and gave cheerful

testimony to others. The day that we carried the bread and the wine (emblems of His broken body and shed blood) into that little hut, and the three of us commemorated his dying love, heaven seemed very near.

The love of God passeth all understanding. One eminent in winning souls has emphasized this thought in the following words: "All the self-denial, patience, tenderness and delicacy of love are needed, as the Lord knew well, in dealing with men who are naturally uninteresting, or perhaps repulsive; and hence our Lord saw the necessity that there should be love." How could there be love for them? We answer, only by love to Jesus. Love Him truly, then your heart will take in the whole world. It is not science, nor intellect, nor eloquence that wins souls; but love to Christ overflowing in love to men. Love will give you a delicacy of perception, an ingenuity of persuasiveness, which few hearts shall be able to resist. It will reconcile the profound scholar to a life among the savages; it will carry us over the sea, through the jungles, on to the regions beyond. It will carry the refined and cultured woman, with the precious tidings, into the most unattractive homes. Love beareth all things if only it may win men for Christ. The true secret of endurance is love. It is our greatest need. It binds us to God and man.

May the love of Christ constrain us; may we be rooted and grounded in it, so that as we go out to the Eastern people, in His name, we shall be well prepared to persuade them to accept his Gospel.

GOVERNMENT AND MISSION SCHOOLS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE.

The statement was made in the January number of *THE REVIEW** that the Turkish Government is now creating a system of State education "which will set aside the mission schools." This statement seems to justify the inference either that the schools established by the Turkish Government aim to do the work done by the mission schools, and that they will be able to do that work, or else that the Government is planning to set aside the mission schools to make room for inferior government schools. Whatever may be the course of legislation in Turkey in the next twenty-five years, there seems to be no likelihood that the mission schools will be legislated away, unless a tyranny worse than that of Abdul Hamid should be allowed to come in.

Educational legislation is among the topics most to the front at this time; but it is still crude and experimental. Several propositions have been made that have not been carried out, and probably can not be. One is that the Turkish language shall be the only means of teaching in all government schools. The proposition has not even been made that this apply to private schools (under which category are classed the mission schools); but even with reference to government schools it has met with such strenuous opposition on the part of Greeks, Albanians, Armenians, and all non-Turkish races, that it can not be enforced. Another is the proposition that no non-Ottoman be allowed to teach in Ottoman schools. This has actually been enforced in some schools in Macedonia; and at Kortcha, in Albania, Rev. and Mrs. Kennedy of the American Board

were forbidden to teach in the Protestant school, which is not recognized as an American school. This prohibition was, however, withdrawn almost as soon as issued, and since then the Minister of Public Instruction has been obliged to acknowledge on the floor of Parliament that this was not a general law. Even if it were, it would not affect the mission schools that are directly under foreign control, for these are not Ottoman schools. There are very few instances where missionaries are teaching in schools under Ottoman management. Another bit of legislation that is still somewhat experimental refers to pupils in higher institutions being exempt from military service, or having their term of service postponed. St. Paul's Institute, Tarsus; Euphrates College, Harpout; the Syrian Protestant College, Beirut, and some others, have suffered this year by having students in their senior classes, and even their teachers, drafted into the army. But, on January 16th, Parliament agreed to exempt from such liability those in all the higher educational institutions recognized by the Government, whether government schools or private.

Mission schools may be divided into three classes: First, primary schools under the management of the native churches, which have missionary supervision only, and sometimes receive some financial aid, but where the teaching is done by natives entirely. In nearly every case the pupils are all of one nationality. Often in the same city separate schools are maintained for the different nationalities. Second, the high schools and academies, most of them under missionary management and control, in many of them Turks,

* Page 9, article by Dr. Julius Richter.

Greeks and Armenians studying side by side. Third, the colleges, most of which have an Imperial charter recognizing them as American institutions and American property. A fourth class might be added, to include the theological schools and such technical schools as those of medicine and pharmacy at Beirut. None of the British and German mission schools, except that of Bishop Gobat at Jerusalem, have attained the rank of a college; and most of them are primary schools.

All mission schools have one object, which could never be the object of government schools—till the Golden Age comes in—namely, to give a thoroughly *Christian* training. This is recognized, even by the parents of Moslem pupils, and many remark that they send their children to the mission schools because the character-training there is superior to anything in other schools. And not even the very best and highest scholastic attainments of the most model government schools could set aside the necessity of the mission schools, so long as the former remain secular and non-Christian. The mission high schools and colleges have another object which also gives them a right to continue alongside the government schools, and this is the teaching of English. The common languages of most of these institutions is English; and pupils are attracted largely because of this advantage, which could not be found in any government schools.

There is no sign of a desire on the part of the Government to close the mission schools. Their value as models of educational institutions is freely acknowledged, and it is from them that teachers are expected in many cases for the schools to be established

under government control. It will be many years before such government schools can hope to attain the standard of scholarship—to say nothing of moral training—exhibited by the majority of mission schools to-day. Until government schools, at least measurably, approach this standard, the popularity of the mission schools will not suffer. The problem of furnishing teachers capable of teaching is being taken up by the Government, and about three hundred young men have been sent to European universities to prepare themselves as teachers. Within a few months five young men have been chosen by competitive examination, to be sent to Columbia University, New York, to secure an American training, with a like object. Two of these five received their preliminary training in American institutions, one at Anatolia and one at Robert College. After a few years, there may be competent teachers for some positions, but the number is still pitifully inadequate. In a population of twenty to twenty-five millions, the Government reports only fifteen thousand schools, whereas there ought to be ten times that number. Among the fifteen thousand these three hundred foreign-trained teachers will be but a drop in the bucket—one for each fifty schools!

The great difficulty lies in the inability of the Government to appropriate sufficient funds for education. In the opinion of the present cabinet, the chief need of the country is for a strong army; next comes the navy; then come such internal improvements as railroads, highways, irrigation schemes, etc., while education is very far down on the list. Of the present

budget* only £1,922,415, or 2.8% of the whole, is allotted to education. Naturally, the ideal of any government scheme of education is a system of free schools. Where, as in all mission schools, tuition is charged, the financial problem is somewhat different. A private school is not a tax on the Government; and private schools do not depend on government subsidies. There are a few instances where a mission school has received a small appropriation from the general fund for school aid from the Government, but this is an exception. While the amount available for the support of mission schools is pitifully inadequate, the results obtained are out of all proportion to the outlay, owing to careful management of these trust funds. The few American travelers who have examined the educational work of the missionaries have frequently expressed surprise and pleasure at the attainments of these schools on the pittance available.

The mission schools do not wish to be "set aside"; the government schools are in no position to supersede them, and the Government has shown not the slightest inclination to set them aside. It is, however, important to inquire what shall be the relation of the mission schools to the future system of government schools? The latter must, of course, be purely secular, or at all events non-Christian, for the Government is professedly Moslem, and the government schools may be expected to favor the State religion if they favor any. This does not, however, mean that the mission

schools should antagonize them, any more than private schools in America antagonize the system of public schools in which the Bible is so largely neglected if not proscribed. An attitude of friendly rivalry will inevitably benefit the government schools by compelling in them a high moral as well as scholarly tone.

The country will also need the mission schools as sources of supply for the teachers in its own schools. The rivalry between public and private schools will benefit the mission schools as well, by compelling them to maintain a standard of scholarship high enough to induce pupils to pay tuition and attend there rather than go free to the government schools. It is altogether probable that legislation may compel some changes in the curriculum of some mission schools, in the line of more emphasis on Turkish, for example; and these schools will welcome any legislation tending to prepare the youth for better Ottoman citizenship.

Friends of missions and of missionary education should rally to the support of our schools; the need of them and the call for their finished product was never more imperative. The contemplated system of government schools only emphasizes the importance of mission schools, and until the Master's sway over the hearts of those in charge of these secular schools is absolute, our responsibility for the distinctively Christian education of those who will not cease to flock to Christian schools, will not end. In their continuance is the spiritual hope of the rejuvenated Ottoman Empire.

* Total Budget—£1,32,161,522, of which £1,8,771,930 is for war expenses, exclusive of navy.

INVESTMENTS AND THE SILENT PARTNER

BY A LAYMAN

The average man of affairs, who possesses ordinary business sagacity, keeps his eye open for the wise investment of his savings or earnings, whether they be great or small. The vital question with him is, How can he invest his means where they will be assuredly safe and will yield the best returns? Such investments are purely material, and a man considers his earnings from the standpoint of absolute ownership. Every dollar is to be invested seems good, to be doubled or trebled, the increase to make his own life, or the lives of those nearest to him, fuller of happiness, power or ease. He recognizes no law which makes him responsible for the happiness or misery of his fellow humans. *What's his is his.* Each dollar stands for just so much of his personality expressed in terms of investment of one sort or another. He is the center of the little world that revolves about him, and self is his master.

But the Christian business man is on a different level of life and activity. He has had a vision and has experienced a readjustment of his relationships because of the discovery that, instead of being himself the center of his tiny world, he is subordinate to the central Sun whose light and life-bearing gleams he reflects because of the life-spark he has himself received. Like Paul, he has realized Jesus in the hitherto unexperienced relationship of Savior and Lord, and is led captive of Him and becomes the "bond slave of Jesus Christ." It gives him a new thrill of exhilaration to be able to speak of "Him whose I am and whom I serve," and he refutes all criticisms by the simple explanation,

"The love of Christ constraineth me." Our Lord, however, does not let us remain upon the lower level of slavery but elevates him to the higher level of friendship, for He says to each member of this privileged circle, "I call you not slaves but *friends.*" Paul, appropriating this station of privilege, mentions it to his Corinthian friends when he says, "We are God's *fellow workers.*"

Thus the Christian business man comes to look upon this *whole world* as a proper sphere for investment, for he sees it from God's point of view, as a lost and a dark world in need of light. Having become a fellow worker with the God of Eternal Light, he is a transmitter through which God may effect His purposes. At once he seeks investments with even greater eagerness and sagacity than ever before because upon their success depends his part of the working out of the plans of his supreme Silent Partner whose eye is sympathetically resting upon His every lay partner, and His principles must be respected and His counsel sought at every turn and crisis.

It is at this point in many a Christian business man's career that the miraculous enters into his life and wonders come to pass. He seems to be gifted with unusual wisdom in the selection of material investments. Larger returns often come in from invested capital than was the case before, and a certain elevation of soul and quiet confidence and optimism characterize him instead of the anxiety and restlessness aforetime. He has an impelling force which bears him along as on an ever-rising tide. Even business friends in the

street begin to notice the new buoyancy and brightness that have come into his life—attribute it to what they may—and they covet his secret.

The secret is his acceptance of his new status of *relative* ownership, of *stewardship*, hence the ease of mind and heart which come from a shifting of the sense or responsibility for success from his own weak human shoulders to his Lord. The Silent Partner holds the balance of power, seeing the end from their beginning, hedging the lay partner with safeguards on every hand. In such a case a man's heart can not do otherwise than *sing merrily and his step be light and joyful*.

The supreme spiritual lesson which the Laymen's Missionary Movement has been endeavoring to teach men has been this lesson of Christian stewardship, of relative, rather than *absolute, ownership* of the blessings of wealth and power that have been placed within the grasp of men. The supreme Lord Himself, invested as He was with equal deity with God, "counted not the being on an equality with God a thing to be grasped [for selfish ends], but made himself of no reputation and took upon him the form of a slave," in order that He might by His own divine example teach men the lofty privilege of obedience and service.

There are laymen who balk when the matter of *relative* ownership is presented to them. They turn from it and say, "This is a hard saying, who can bear it?" To the *natural* man it is a hard proposition, for he is living upon the sordid level of a self-centered life. But there are other laymen—*Christian* laymen—to whom it comes as the greatest possible blessing, giving

them a new motive of existence and granting long-desired release from business anxieties, lifting them to a purer plane of living and showing them that God gives them the blessings of wealth and power because He can trust them safely with such gifts, making them His trustees in the best sense.

We have known a number of Christian laymen who have accepted the divine partnership in their affairs, and whose lives, in consequence, have been changed and blest and prospered by this recognition. The layman is offered the privilege of a fourfold investment. He may choose to use any one of four forms of investment, and frequently a combination of two or more of them.

They are the investment of—

1. Life—Physical, Mental *Spiritual*.
2. Personal Influence and Ability.
3. Money and other possessions.
4. Prayer.

A layman, twenty years ago, laid aside his pen at six o'clock one evening on his office desk in Louisville, Ky., and set out for China the day after. To-day, in the heart of China, he spends eight months of every year in a small house-boat which is so low that he can not stand upright in it; so narrow that he can stretch out his hands and touch the edge on either side. He is the *only* missionary among a million starving souls, and he told the writer, on the occasion of his last furlough in America, that these have been the twenty best and happiest years of his life which he would not exchange with any of the members of his former firm, who have since become men of wealth in material things, but who are poverty-stricken toward God.

Another layman in attendance at the Student Volunteer Convention in Nashville, four years ago, caught this exalted view of his real relationship to God and the world, and returned to his home in one of our great cities with the determination to fulfil his spiritual obligations as a Christian layman. To-day he devotes one-third of his time to earning his living, and two-thirds to promoting the Kingdom of God, with the result that his changed life has affected the lives of hundreds of other laymen and has brought them also into their proper relationships to God and their fellow men. A friend made the remark on a recent occasion, "If that man would cut out some of this religious business and get to work to make money, he could become the wealthiest and most influential citizen in our city." As it is, he is a man of dominant personality and influence and connected officially with some of the great institutions of that city, and his word is worth much and his advice sought by men of every degree.

A sugar-planter and general merchant in one of the Southern States has for years been systematically dividing his annual earnings with the Silent Partner. Some of his spiritual investments have been interesting. He recently sent out a missionary editor on an eight months' visit to the mission-fields of eastern Asia, and the visit brought incalculable blessing to many an isolated missionary in China, Japan and Korea, besides the accumulation of a vast amount of material for editorial and platform work at home. This same layman celebrated his twenty-fifth wedding anniversary by a gift of \$5,000 to a missionary physician for a new hos-

pital in Korea. He has likewise educated several negro preachers for the work of evangelizing their brethren in the Black Belt. He is ever on the alert for tangible investments, and whenever his denominational Mission Board is in difficulties he comes to the rescue.

Some years ago a Southern cotton planter took the Silent Partner into his business upon a definite contract of proportionate sharing. From that time all that he has touched has seemed to prosper in a manner nothing short of miraculous. This layman is now paying the salaries of ten missionaries in Oklahoma, Japan, China, Korea and Africa, besides erecting a first-class educational plant—a boys' academy—in central Korea at a cost of \$10,000. A few summers ago, at a layman's missionary conference, he heard a sermon preached on "A Man and His Money as Related to the Kingdom of God," which impressed him so deeply that for two years he paid the salary of the preacher to preach that same sermon to laymen throughout the land in order that they might receive the same stimulus and blessing from it that he had received.

A certain financier in one of our large cities heard of the 1910 Million Movement in Korea, and that a certain amount was needed to place a portion of the Scriptures in every Korean home in a certain locality. Realizing the splendid chance for investment, he sent his check for one-tenth the amount needed to provide these souls with the Bread of Life. The church in which he is an officer made a per capita gift of \$20 to foreign missions at last reports, leading every other church of whatever de-

nomination in a city of over 300,000 population. This is an instance of the personal blessing of a layman which has infected an entire congregation.

It was another layman from Ohio who realized the opportunity for an investment in Seoul, the capital of Korea, and to-day there stands a model hospital, heated by steam and lighted with electricity, with cots for forty in-patients, with two resident physicians and trained nurses, and presided over by the ex-professor of the medical department of a prominent Canadian university. He has also invested in a training school for missionary workers in connection with one of our American universities.

It was a layman from the Empire State, whose name is known in every city in the Union of over 25,000 population, in connection with a vast American enterprise, who has been steadily investing in missions in Korea during the last twenty-five years. The mere mention of the word "Korea" is a sufficient open-sesame into his private offices on a busy day. He has half a dozen preachers of his own

there, and is always glad to have a report of the progress of events in that marvelous field. It was he who made possible the founding of one of the most successful missions eighteen years ago, which has now a force of forty-four well-equipped foreign workers, who preside over 288 organized churches and 4,600 native Christians. This is all the outcome of the gift of a single layman who discovered his right relation to the Kingdom of God and has held to it.

These are but a handful from scores of changed lives that might be mentioned. When a man takes God into partnership with him he is in partnership with Him who created the universe, and all that is therein, and who has said, "The silver is mine and the gold is mine," and He will know how to bring it into the hands of His lay-partner so that he may have the privilege and blessing of using it for the promotion of His Kingdom in the world. Now, more than any time within the history of the Church of God, is the layman's opportunity if he will but see and seize it.

THE LAND OF THE DEATH SHADE

The Sese Islands lie right off the mainland of Uganda, forming the largest and most beautiful archipelago in Lake Victoria Nyanza. They were once crowded with people, now they are absolutely deserted. Even the canoes of the natives have been burned to prevent their returning there. This is the Land of the Shadow of Death, the area of the sleeping-sickness.

It is, to the African, the most fatal spot on earth, an island paradise outwardly, but an invisible death-trap.

Here science and a fly have been in deadly warfare, but so far science has been routed, and the inhabitants and the investigators have been driven to other realms, or to a distance beyond the reach of the insect. In that neighborhood alone there have been in five years 20,000 deaths from sleeping-sickness. Three factors are concerned in this terrible malady—a fly, a human being and a *protozoon* known as the *trypanosome*, the last so small as to be detected only by a microscope. This animalcule consists of one elon-

gated cell having a sort of auger-point at each end, one edge of the cell being capable of a peculiar movement by which the creature advances somewhat as a fish moves by its fin. One cell splits lengthwise into two, and by similar divisions into millions. The fly is a tsetse-fly, so dull and innocent-looking as to awaken no suspicion, and its approach is almost noiseless. It darts out of space and into space again scarcely noticed, and yet science has tracked it so that every instant of its day's existence has been tabulated. For instance, Dr. Aubrey Hodges, the principal medical officer of Uganda, first called attention to its limited distribution and habitat. It lives solely on blood—with a special craving for human blood—of which a male fly can take up 130 per cent of its own weight and the female 200 per cent, as tho a woman of 125 pounds weight should take 250 pounds of nourishment at one meal, and in nine meals over a ton. This fly feeds in the daytime only, say, from eight o'clock in the morning to four in the afternoon. It much prefers a black or a brown skin to a white one, and even white clothing affords partial immunity from its attacks. It is so lazy that it will not even make an effort to bite through a very thin garment unless compelled by craving for blood. It hides in boats, under the thwarts, coming out to bite the legs of passengers when not sufficiently protected.

Those who live away from the shore, or have white skin and wear white clothing, have therefore little trouble with the sleeping-sickness. Even blacks are secure at a distance from the water's edge. The malady spreads by the fly's agency in con-

veying the infection from those already diseased to others who are susceptible. One very remarkable fact is that the sleeping-sickness appeared on the lake only some few years ago, but both the man and the fly were there already; hence the *trypanosome* or *protozoon* must have been imported from some other infected quarter, and possibly by the coming of a single diseased victim. The disease has its definite stages. It begins by a slight, vague sense of illness, then an irregular fever, followed shortly by emaciation, anemia, and general debility. Then the neck glands enlarge; and, finally, there comes a strange and irresistible lethargy, so that the victim, even while eating, walking or speaking, falls asleep. The poison is in the brain. The philosophy of the disease is thus mastered, but not the problem of its removal or remedy. Failing to banish either the animalcule or the insect, the inhabitants have had to be removed beyond the reach of either. Their precious canoes have been burned, and the crocodile prevents them from daring to swim across the strait. It is another curious fact, that this poison-vending insect dies when definitely exposed to the full blaze of sunlight. By following out the above scientific discoveries the measures initiated by Dr. Hodges in 1906, have brought about great results, the deaths from this cause in Uganda alone having been reduced in four years from over 8,000 to less than 1,000. Up to the present time, no absolute antidote has been found. Atoxyl, a preparation of arsenic, when injected into infected victims, certainly does kill these parasites, but it is too early to say that the cure is complete or final.

FOUR YEARS OF THE LAYMEN'S MOVEMENT *

BY SAMUEL B. CAPEN, LL.D.

The Laymen's Missionary Movement was born in a prayer-meeting in the city of New York, November 15, 1906. That day will ever be memorable in the history of Christian missions. This group of men, less than fifty in number, who gathered on that day, little dreamed that a far-reaching influence was to go around the world from the movement there inaugurated.

Even the most casual reader of world movements must have recognized the spirit of unrest which has been growing in intensity and earnestness during the last few years. In the non-Christian world we have come to an hour of almost universal dissatisfaction. All Asia from Constantinople to Tokyo is eagerly asking for better conditions. God, who sits at the loom weaving the history of the Far East, has been equally at work in this Western world, and in the overruling Providence of God this wonderful uprising of men is seen to match in time this awakening of the East.

A New Atmosphere

The Laymen's Missionary Movement is *creating a new atmosphere*. Men who have been in active service a score of years or more state that they have never seen men so ready to do definite things for missions. One of our best missionary secretaries has noted a great change, particularly in the West, and says that his recent campaign is the best he has had for eleven years.

This year's "follow-up campaign" is revealing the extent of the influence of the conventions a year ago. We find that the business men have a new enthusiasm, as was shown in a city in the Middle West recently, where they adopted a resolution putting as their goal, "As Much for Others as for Ourselves," and one-half of this for foreign missions. Missionary secretaries and missionaries find wherever they go that there has been

such a general diffusion of information that it is far easier than ever before to present the missionary cause. Our missionaries, who have recently been home on their furloughs, have again and again spoken of the change that has come over our churches. In years past they were deprest as they came into contact with the home church, but now they receive encouragement, hope and cheer.

This change of thought in the membership of the Church is equally apparent in the outside world; the press is eager for foreign missionary news, seeks it out, and declares that the readers desire it. This sympathetic interest is well illustrated by an editorial in a metropolitan paper:

"He is not a statesman, but only a parish politician, whose eyes are closed to the place and function of Christian missionary enterprises in the great world movements. There is not a non-Christian country in the world to-day in which the fortunes of the new civilization are not bound up with the forces of missionary evangelization."

In one of our large city clubs a few years ago any one that was known to be identified with missions was exposed to gentle ridicule; to-day the club is eager to hear addresses by returned missionaries. A newspaper man in Chicago told me last April, after a residence there of twenty-five years, that he had never seen so much interest shown in missions. One of our own number has told his own experience in a group of men, many of them in business in Wall Street, New York. They are of different denominations, have had a lunch table together for years, but the subject of religion was never mentioned. After Mr. Taft spoke at Carnegie Hall before the Laymen's Missionary Movement, missions were the only thing spoken of at the table for the next three days. A little time ago there was a meeting of a club of graduates

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of one of our great universities; four different men in straight and direct language put up to the members of that club their opportunity and obligation in this great world movement. It was said that such a meeting, and such addresses would never have been dreamed of ten years ago.

Perhaps the most striking instance occurred a few weeks ago at Topeka, Kan. When a conference in the interests of the Laymen's Missionary Movement was being held in that city, a delegation from the Legislature waited upon one of our vice-chairmen, Colonel Halford, stating that by formal vote he had been invited to address the House of Representatives. All our speakers were invited to seats on the floor of the House, and the Speaker in introducing Colonel Halford, said: "We all know that Colonel Halford is a soldier, a statesman, and an editor but this morning we have invited him to speak in the interests of the Laymen's Missionary Movement." Such an invitation to address a State Legislature would have been an impossibility two or three years ago.

What is true of the United States and Canada is more or less true in Great Britain, and upon the Continent and in Australia. Dr. Mott, in summing up the results of the Edinburgh Conference and the meetings in connection with it, has said that nothing so impress Great Britain, next to the demonstration of the essential unity of the Church, as this new missionary movement among laymen. England and Scotland apparently are falling rapidly into line in the great world movement. They do not hesitate to say that they have been profoundly moved by the results they have seen on this side of the water. Organizations are being perfected on the Continent and also in Australia, and even in some parts of the Orient they are beginning to organize on a basis similar to ours.

The Laymen's Movement is awakening multitudes of men out of their indifference and forgetfulness; men

have a new conscience about missionary work; they have seen a new vision of the world's needs and their own responsibility. There is something larger than nationalism in their thought now, namely, "internationalism." The man of to-day no longer asks, "Am I my brother's keeper?" but in place of it asserts positively, "I am my brother's brother."

Reaching Mature Men

By creating this new atmosphere this movement is *reaching the mature men* as no other movement has ever done. We recognize the greatness of the work carried on by the other organizations. One of the great features of this movement is that it is reaching the men of affairs, the merchants, bankers, railroad officials, etc. In a recent canvass for missionary funds a judge of a United States Court and a former mayor of the city canvassed from house to house; in a recent missionary convention one of the chief judges and a candidate for governor of a State were leaders. Only a few weeks before he died, Justice Brewer helped in the canvass in his church in Washington.

Men who have not been touched before have seen a new vision, and are responding to the call for service. This great world-embracing plan that looks toward the planting of Christian institutions in every part of the world and doing it in our generation—not in our children's, or our grandchildren's—this has caught the vision of men and gripped them. Christ's command to "Go into all the world" is becoming more real at last. Men no longer thinking locally or nationally or even continentally, but in terms that embrace the world. The Laymen's Movement is a revival of religion in the very truest sense of the word. There is no wild excitement with regard to it, and it is supremely unselfish in its purpose and aims. In the Church itself it is giving new life and new power; mature men are being brought back from formal Christian living, and are becoming active and earnest in every form of church work.

There is one matter which, in this awakened interest, our business men ought to consider most seriously, namely, to put the principles of Christianity more effectively into our impact with the East. As every one knows, one of the most serious hindrances to missionary work is the injury done by selfish business interests and by travelers from Christian nations who have none of the spirit of Christianity. Ambassador Bryce at the Rochester Convention of the Student Volunteer Movement called attention to the baleful influences which come from men who, when the restraints of home are removed, lead unholy and wicked lives. Business interests also crowd in with only the thought of how they can selfishly make money. When the worst of the East and the worst of the West meet in some of the port cities in the Far East, it is literally a hell on earth. Now that business men are becoming interested through the Laymen's Missionary Movement in the evangelization of the world, there is a better chance than ever before to correct some of these very harmful influences and remove one of the greatest obstacles which the missionaries have had to contend with in their work. Our churches have been sending out missionaries and Christian nations have been sending out other things which tend to counteract their influence.

It is important also to recognize the splendid influence of this awakening of mature men upon the younger men, who are to be the leaders of the Church to-morrow. All life in a certain sense seems to be a great game of "Follow Your Leader." Boys inevitably are tremendously influenced by the lives of the men who are in the thick of the fight, and who are recognized leaders in the business world. As they see now the earnestness of these men for world-wide missions, they become interested themselves, and kept steady in their purposes for humanity. The greatness

of this influence for the future years can not be over-estimated.

A Better Business Basis

By thus enlisting the mature men the movement is helping to put the whole Church upon a *better business basis*. Leading business men, many of them hitherto uninterested, are putting their experience at the service of the Church. Even the most conservative of our communions are adopting the every-member canvass and the weekly offering plan. I received a letter recently from one of our active men, who says the movement is worth all the effort, if it does nothing more than to improve the financial systems in our churches. Thought and preparation are being substituted for chance and carelessness. Because men are more fully realizing that the Church is not organized primarily for self-culture, but to give the Gospel to others, they are forming plans worthy of this new conception. Hundreds of churches are giving up their old plan of having one Sunday in the year for a missionary offering for a special cause, and are substituting the methods recommended by the Laymen's Missionary Movement, which embrace preparation by education, a personal canvass, and a definite pledge to be paid by a weekly offering. The conventions have left such an impression that men are ready to organize for continued service; the effect is not transitory, but permanent.

Missionary Work at Home

It has helped the missionary work at home. We are all familiar with the law in the physical world that action and reaction are equal and in opposite directions. What is true of the physical world is equally true in the spiritual; the Church that forgets itself in its passionate love for others is blest in its own life. The last century of modern missions has proved this to be scientifically true. Where a church has Christ's thought, which embraces the whole world, and recognizes its obligation, it is absolutely certain to recognize its responsibilities

in the home-land. There was at first a feeling natural enough that by laying such stress upon the neglected work abroad we might unduly take thought and support from equally needed work at home. But such fears have proved to be entirely groundless, and the great uplift in giving, which has come to foreign missionary work, has brought new support in a large way to work in the United States and Canada.

A gentleman who had never done for any cause anything worthy of mention, was aroused from his indifference by the story of the work in foreign lands, and made a generous gift to it. That was two years ago. Since then the Church to which he belongs, largely through his influence, has given more to home missions than all the other churches in that presbytery. A few days ago he gave to a needy home cause \$10,000. A leading pastor in the South said a few days ago that the easiest way to reach his men now was by Japan and the Far East. It is interesting also to note that the officers of many Women's Missionary societies say that the Laymen's Movement has been of more help and inspiration to them than anything else. It is found to be perfectly practicable in denominational campaigns to lay stress upon the whole work at home and abroad. In the newer, broader thought of to-day men are beginning to see that there is no such distinction as *foreign* and *home* missions; they are just *missions*, parts of one work for one world, which needs a Savior. Those who are working in either field can never, in any sense, be competitors, but are brothers working together under the same great Leader.

The Benefit to Local Expenses

The movement has made it easier for churches to meet their own local expenses. The reason of this is that when men's hearts are touched, and they see the world-wide need, they are quick to respond to the obligation which is at their very door. Pastors

write that it has never been so easy for them to get the wants of their own parish cared for as since the Laymen's Missionary Movement was started.

A pastor cites the experience of his own parish in Aurora, Ill., in which, when he took charge as rector, nothing whatever was being given to missions, either diocesan or general. In the face of an annual deficit, the vestry could not be convinced of the wisdom of trying to raise any money for objects outside Aurora. From the time he took the parish, the rector began to dwell on the joy of giving to God, on the fact that the real sacrifice becomes the real happiness, and on the privilege and honor it really was to contribute regularly, systematically and proportionately for the extension of the Kingdom. It was not long before the vestry began to share the rector's enthusiasm, money was pledged for missionary purposes, and nothing at home was neglected. In fact, the parish grew in every department, and there was a splendid expanse of activity in which every one had a part. The rector says in conclusion:

"To my mind the secret is this: Faithful, systematic, and enthusiastic preaching of the glory of the missionary spirit and what is actually being done; the weekly system for both parochial and missionary treasurers; the every-member canvass, and, above all, the blessing of God upon the unselfish."

To show the opposite of this: A minister asked a friend of mine to preach to his people a missionary sermon, but he added, "I do not dare to announce your subject, for there is no missionary interest in my church, and if my men should know there was to be a missionary sermon, they would absent themselves from the service." My friend went to preach in this church that had no thought for others, and was interested to note that on this very Sunday the pastor was pleading for money enough to pay the coal bill of the church. The pastor had

not learned that the easiest way to get money to pay the coal bill was to tell his men of world-wide needs and of their obligations.

Some years ago Phillips Brooks was asked what he would advise if a church was thoroughly disheartened and discouraged in the work of their own field, and he replied: "I would preach to them a missionary sermon." The advice is being proved to be as good to-day as it was then, and wherever it is tried it never fails. A friend of mine was called to a church that was burdened with a debt so large that it threatened to destroy the church. The first thing he did was to propose a large gift for foreign missions; his men were amazed at the suggestion, and tried to dissuade him from carrying it out, but he stood firm, and the men responded to what seemed to them to be audacious; the large amount was raised, and in less than a year the whole debt of the church was pledged and afterward paid. "There is that scattereth and yet increaseth," and the work of the Laymen's Missionary Movement the last three or four years in this country has proved anew the truth of this Scripture.

The True Place for Foreign Missions

The movement has helped as nothing else has ever done to give foreign missions its true place. The Church, as a whole, has never taken the foreign missionary enterprise seriously; to many minds it has been incidental. In the past, if you asked a man for a gift he would regard it as optional with him whether he should give or not; he looked at it very much as he would at an invitation to buy a concert or a lecture ticket. But that day is passing away, and men are beginning to see that an obligation rests upon them. The command, "Go ye into all the world," was not restricted to the apostles. To-day, nineteen centuries since Christ gave His order, there are a thousand million people in the non-Christian world as yet without any adequate knowledge of Christ.

This puts the missionary appeal upon something infinitely higher than a mercenary basis. Under the old plans, missions were seldom alluded to in the church except at the time of the annual offering; or, as it was called in the old times, the "collection!" Now the new system of a personal canvass and a pledge that covers the whole year, gives our pastors an opportunity to preach missionary sermons and to give missionary intelligence, without the necessity of telling harrowing stories in the effort to squeeze money out of an unwilling and indifferent people. It is a tremendous gain thus to dignify the whole missionary propaganda, and to divest it in the minds of so many from the one thought, that its sole purpose is to get money.

We are reaching men; the Movement lays its emphasis upon the stewardship of life. It knows that if it can reach the hearts of men and arouse their interest, there will be no difficulty in securing funds for every need. In the new thought the missionary offering is seen to be a part of divine worship. I had occasion years ago to call the attention of a minister to the absurdity, to put it no stronger, of his offertory prayer. When the collectors stood before the altar he would pray that the gift might be used to the extension of the Kingdom of Christ in all the world; when, as a matter of fact, every dollar that was upon the plate was absorbed by the church for its own support. All this is changed now, and with the offering for the support of the home church goes the offering for the Kingdom of God in all the world.

Encouragement to Missionaries

This new emphasis upon missions has brought *encouragement to missionaries*. Nothing in recent years has given so much heart to our missionaries as the Laymen's Missionary Movement. The hardest of all the burdens they have had to carry was the feeling that they had been sent to the front only apparently to be neg-

lected or even forgotten by the church at home. They knew of the costly buildings at home, and the personal luxury; they saw this when on their furloughs, and heard of it through friends. They saw the graduates of colleges, sometimes their own "college chums," giving to the institutions from which they graduated, hundreds of thousands of dollars every year; they knew the enthusiasm of the class spirit in which this was done, and then they wondered why some of that spirit of giving did not inspire Christians in the noblest work in the world. There was money enough, they said, for everything else, but for that which they believed was closest to the heart of Christ, and for which they were sacrificing their all.

They saw their own work growing year by year, and the needy hands outstretched for help; they heard the pitiful cry for something better from the thousands all about them. Then they turned to the home land and voiced this cry, and it seemed to them sometimes as tho the churches had mocked them. They asked of us bread, and, if we did not give them a stone, many of us sent them only crumbs. Some of them had grown old in the service, and had but a few more battles to fight before they were to hear the *reveillé* call in another world. Do you wonder that sometimes they felt discouraged at the poor support we gave them? But this Laymen's Movement has given them new courage and new hope. They rejoice in its success; they pray for still larger things to come. It seems to them like the dawning of a new day for which they have been looking. If we do not "make good" now we shall break their hearts. It is a sacred trust not to fail these brave men now.

The Promotion of Unity

The Movement has done much to promote unity in the Church. In past years we have been divided into different camps, and each denomination has been thinking only of its own interests; all this has been changed. In

this Movement, which is both interdenominational and international, there are no more rivalries; we are not building up denominations and sects, but the Kingdom of God. We have really forgotten our sectarian tags; it is now, all for each and each for all. The Movement has helped to bring about a greater practical cooperation between mission boards. The recognition of their common cause is making them stand together. At interdenominational conferences they learn of others' works, and are inspired by what others are doing to lead their own denominations to do more. The interchange of good literature is very common; there are cases of literature syndicated by one Laymen's Movement to boards of other communions, and distributed by them in large quantities; thus saving money and getting the best material available. In fact, the Movement has put within the reach of all churches the best in each. In conventions and conferences, where all meet upon a common platform, the best of all is gotten, the best methods, the finest enthusiasm, and the true principles upon which the work rests. For a hundred years the Church has wasted much of its strength in profitless discussions; we are trying to hush that voice that we may more distinctly hear the cry of humanity and the voice of God. In the judgment of some, this is the greatest work of the Laymen's Movement.

A New Spirit of Prayer

One of the greatest results of this Movement has been the new spirit of devotion and the new meaning to prayer which has come to thousands of lives. Missions have a place in the "Silent Hour," at the family altar, and in public worship, that they did not have a few years ago. A letter recently received from an observer well situated to know the facts states that he believes there is twice as much prayer heard in the Church of God for missionary work as there was six months ago. Prayer is the real dynamo in the Church life of to-day as it has been

in all the movements of the Church from the beginning.

We rejoice to remember always that this Movement was born in a prayer-meeting. A short time ago, when I was permitted to speak to a thousand men representing one of the great denominations, this word came, "20,000 people are praying for you." I am sure we can recognize that if so many laymen are praying at home, there will naturally be more prayer in public. The pastor who does not, Sunday by Sunday, remember world-wide missions in his prayers would seem to have no place now in the ministry. The "Te Deums" which we offer to Him in our worship are a mockery if we do not translate them into prayer and service for others. Greater than the need of men and money, great as these needs are, is the need of more earnest prayer, and I think we can feel sure that as a result of this movement such prayers are being offered.

The Financial Gains

This review of the past four years would be incomplete without calling attention to the gain in the offerings to all our mission boards. If world-wide missions are fundamental to the life of the Church, then giving to support them must be a sacrament. There is ten times as much said in the Bible about giving as about praying. We read, "Thy prayers and thine *alms* are come up for a memorial before God." It is expensive to pray "Thy Kingdom come," if we really mean it. The Laymen's Movement is making it more and more clear that stewardship must mean something, and giving is to be more and more a test of discipleship. Not the amount we give, but the proportion it bears to what we have left, measures the greatness of the gift. Our increased wealth as a nation, in which the Church has fully shared, makes it possible to do larger things now. The Secretary of State a little time ago gave our great wealth as a reason why we can now embark more largely in foreign commerce. It certainly is equally true that our

churches have ability as never before to invest in foreign missions. God has given us this increased wealth not to hoard but to give, and many during the last two or three years have learned that one of the efficient ways for them to "pray" is to "pay."

The figures show that the Laymen's Missionary Movement has stood this severe test, and that men have shown their increased interest by their larger gifts. Canada caught the fire of this Movement first, and organized a year in advance of the churches in the United States, and has kept in the lead. Probably the best single illustration of the financial success of the Movement in a whole city is seen in Toronto, where the gifts have increased from \$211,217 in 1907, to \$410,773 in 1909-10. These gifts include the work for the home field as well as for work abroad. In the United States the Presbyterian Church South organized very promptly, and their gifts to foreign missions have increased in four years from \$276,262 to \$420,602. It can not fairly be said that all this increase is due to the Laymen's Missionary Movement, for they had a Forward Movement already at work, but the Laymen's Movement has had a large share in the increase. In addition to the increase noted above, the Laymen's Missionary Movement of this denomination stimulated the raising last year of \$75,000 as a special fund for advance work in Korea.

The following interesting facts are given with regard to the city of Buffalo, showing the gain in one year:

Four Lutheran churches, from \$990 to \$3,008.

Twenty-two Methodist Episcopal churches, from \$7,502 to \$17,023.

Twelve Episcopal churches, from \$1,464 to \$3,075.

Four Presbyterian churches, from \$11,332 to \$19,556.

Twenty Baptist churches, from \$4,358 to \$6,430.

The Cathedral Episcopal Church, of Louisville, Ky., gave last year, before the Laymen's Movement Convention

was held, \$468. They had a thorough educational campaign, and then made the canvass. They are now giving for missions more than \$4,000, of which \$1,539 is specifically given to the foreign field.

We need not follow these details further, for there is no end of illustrations that may be given. The Methodist Church has performed a very distinct service in publishing a leaflet entitled, "They Did It," which gives under different heads a most valuable summary of specific churches. They are admirably arranged in groups, as, for instance: "The Large Church," "The Small Church," "The Country Church," etc. This leaflet ought to be in the possession of every man interested in the Laymen's Movement.

We can see the grand result if we compare the gains of total gifts in the United States and Canada four years ago with the gifts last year; the gain is almost \$3,000,000, even in spite of a period of financial depression. I believe it will be generally acknowledged that the largest single factor in bringing about this great increase has been the Laymen's Missionary Movement.

It is interesting to note as an illustration of the direct and the indirect results, that in one denomination pressure was put upon a group of 18 churches to increase their foreign missionary giving. The result was a gain of \$10,175. At the same time the gifts from these same churches for home missions increased \$14,150, and for congregational expenses the increase was \$27,596.

I have heard the public statements of an official of the Reformed Church in America, of the Presbyterian Church South, and two officials of the Episcopal Church, to the effect that in their judgment the Laymen's Missionary Movement was the greatest religious movement since the Reformation of the sixteenth century. How far this is true it is for each person to judge for himself, but that, by the blessing of God, a mighty work has already been done through this Move-

ment can not be doubted. We have come to a critical hour in the life of the nations. "The next ten years will, in all probability, constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

It has been said that "we need a moral equivalent for war." Foreign missions give us that equivalent in its spirit of conquest, and in the courage and sacrifices it calls forth. We want to mobilize the men of to-day for the last great struggle. We believe they are going to swing into line with such reserves of money as were not dreamed of a few years ago. Our times are full of "big things." I like the word "big" rather than "large," it is a much bigger word. The Pennsylvania Railroad can, at an expense of a hundred million dollars, tunnel the Hudson and build a great terminal. Similar enterprises are going on all about us. We are coming to a "big" time in missions; the day of formal praying and petty giving is about over; the day of great consecration and self-sacrifice is at hand.

In the work of our Laymen's Missionary Movement all differences of creed have been forgotten, and we are united in a common work. Men are beginning to recognize as never before the solidarity of the race, that our world is one home, that we are children of one Father, that the barriers are now down, and that it is possible to reach now all our Father's children throughout the whole world. It has been well said, "The nineteenth century made the world a neighborhood, the twentieth must make it a brotherhood." We want to put ourselves and all we have and are into this men's Movement.

EDITORIALS

UNSUPPORTED MISSIONARIES

"The laborer is worthy of his hire"; he is also worthy of proper tools, suitable buildings in which to work, and sympathetic cooperation from his fellow workmen. In the last few weeks we have received several letters describing the conditions under which missionaries in home and foreign fields are obliged to wear themselves out.

From a home mission station in the West comes the following letter from one of the noblest, most self-sacrificing, refined, educated, Christian women we have ever met:

"Mr. — and I have been much overtaxed during these last years, and have had a great financial burden in connection with the school. The work is developing splendidly, but we have had a hard time trying to carry on the school. Last year we almost had to give up, but we decided to hold on a little longer, hoping the churches would rally to our support. We have taken the school-children into our home, because there were no funds to put the school building into livable condition. I have wondered if some one could not become interested to endow the Christian schools for Indians. Government schools do not fill the bill, for *Christian* education is most needed. It is pitiable to see such good work hampered for lack of funds. Here, for instance, we have barely enough for running expenses, economize as best we can, so that our building is run down and needs from \$300 to \$500 to put things in livable condition. If we had even \$50 to paint and repair the interior where absolutely needed, we could use the building again, and be relieved of some of the burden. How we wish that some Protestant Christian would become the benefactor of this work."

This letter was sent to a pastor of a wealthy church of the same denomination. He referred it to the local missionary society and they declined to help because of other pledges. At the same time some members of that church would not hesitate to spend

the amount urgently needed, for a useless luxury. We need more sympathy and fellowship in sacrifice with our missionaries at the front.

Another home missionary lady—a college graduate, of good family—lives in a small, uncomfortable house, without proper sanitary or housekeeping arrangements, without sufficient salary to employ help, even for the most menial and arduous work. She is devoting her strength of body, mind and spirit to the work of helping the needy mountaineers, and in addition to this, is being worn out by financial anxieties, because the Christians in comfortable circumstances are not willing to share the burden.

Another letter came, relating to a foreign mission field. A school had been opened, with the approval of the mission board. The opportunities proved to be great, for native boys came in large numbers, in spite of the fact that the instruction and influence of the school was avowedly Christian. The appropriation from the board at home was not even sufficient to buy the desks needed, nor did it permit of securing the necessary teachers. The very need of such work, and the success of the school was a burden. Result: One missionary invalidated home and the man who was asked to take his place—one of the most capable and noble of men—in danger of a similar breakdown because of overstrain. Much, if not all, of this strain might have been relieved if adequate financial support came from the home church.

We hold that it is little less than a crime for the mission boards and the churches at home, to send trained, capable, devoted missionaries to the front and authorize the opening of schools and other work, and then leave them without the necessary equipment and supplies. Better occupy fewer stations and strengthen these, than spread out in many directions and allow many stations and many missionaries to die of neglect.

The missionary officers are using every effort to administer wisely the

funds entrusted to them. It is the Christians in the home churches who must share the joy of sacrifice with the missionaries at the front.

WILL ASIA BECOME CHRISTIAN?

It is hazardous for mere man to assume the rôle of prophet and to foretell the future. Occasionally, however, a man assumes this prerogative of God, even when it brings him into conflict with the divine forecast. Recently, Lord Curzon, formerly Viceroy of India, has ventured to express the opinion that Asia will not accept Christianity or displace the present pagan systems of religion. The reasons given for this are the temperamental and national differences between Asiatics and Europeans.

As an individual opinion, this is not worthy of notice, but as a sentiment that is likely to be echoed by many others who readily follow a public man, it may occasion comment. Lord Curzon seems to overlook some facts: (1) Christianity is by birth and parentage an Asiatic religion; (2) Christ transforms human nature; (3) a million or more Asiatics have already become Christians, and paganism is daily losing hold in Asia.

This is the testimony of multitudes of statesmen as discerning and experienced as Lord Curzon. Sir Andrew Frazer, for instance, ex-Governor of Bengal, who has known India intimately for nearly 40 years, takes direct issue with the ex-Viceroy. He says: "I believe that the influence of Christianity is growing in a most remarkable manner. There is an opportunity now such as never existed before. There is a toleration, nay, rather a welcoming, of Christian teaching which is without precedent. I think that this opportunity exists as much among the higher and more educated as among the oppressed and ignorant classes."

Dr. Imbrie, of Japan, a man who has had wide and deep experience with the Oriental in his religious life, has pointed out some of the signs of the grip that Christianity has gained on

Asiatics in the past fifty years. Then Christianity was despised and prohibited; to-day it is recognized and admired, even by government officials who do not accept it. Then the Christian Scriptures were circulated in secret; to-day they are openly distributed and read far and wide. Then, in Japan, there was not one Protestant Christian in Japan; to-day they are members of Parliament, judges, professors in the Imperial University, editors, and officers in the army and navy. Then there was no organized Church in Japan; to-day they are found all over the country, many of them self-supporting and missionary.

A similar showing can be given for India and for China, and a much more wonderful history of Korea.

SPIRITUAL AND POLITICAL VISION

It is not to be expected that men whose ambitions, ideals and efforts are entirely in the plane of the material and temporal will sympathize with or understand the ambitions, judgments, ideals and efforts of Christians to evangelize the world. Those whose purpose in life is temporal pleasure, material advancement in commerce or world dominion, in civilization, or even in philanthropic improvements, can not comprehend the viewpoint of men who would sacrifice the temporal for the sake of the eternal. These two classes of men can never agree as to what is most worth while in expenditure of time, or strength, or money, or life. For instance, a man to whom material and temporal things mean most will approve of spending \$375,000,000 and hundreds of lives in building the Panama Canal, which an earthquake may destroy in an hour, but he will count foolish and unnecessary waste the expenditure of \$25,000,000 and a few lives in extending the knowledge of God among men, tho this means building spiritual foundations and characters that will abide for eternity. It may be possible and wise to build both material and spiritual structures, but it is not well to be so absorbed with the temporal

that the eternal is forgotten or its importance minimized.

Many men are impressed with the fact that philanthropic work at home and medical work abroad make a stronger appeal to all classes of men than does purely spiritual work. Multitudes will give to save the starving millions in China, or the poor fisherfolk of the Labrador, or the consumptives or fire sufferers in New York, who would not feel any inclination to give one cent for spiritual instruction and eternal salvation of negroes in Africa, or Chinese or Hindus. It is a sign that men live in the temporal and do not appreciate the spiritual realities. They are sensitive to the degradation, suffering and death of the body, but are blind and unappreciative of the degradation, the suffering, the death of the soul. What a man, woman or child will experience for one hour in the body means more to them than what these same men, women and children will experience throughout eternity.

Is not this the explanation of the fact that while millionaires give large sums to establish hospitals, libraries and tuberculosis and scientific institutes and educational funds, very few will give equal amounts to cure blind, deaf or diseased souls, or to help raise the spiritually dead to immortality?

The same tendency of men to overlook the spiritual and to see only the physical is evident in the modern insensitiveness to sin as against God, while acknowledging the danger and evil of social vices that affect the individual and society. Men who lie to God are considered less guilty than those who lie to man. The impure thought is considered of little importance in comparison with the impure act. The robbery of dues to the creator is overlooked, when robbery of a neighbor would be condemned as a crime.

The same insensitiveness to spiritual realities is seen in the acts that are applauded as heroic and the news that is printed in the newspapers. Politics crowd out religion; a physical battle will be given a full page, but a moral

or spiritual battle will be unmentioned. A man who risks his life to save another from fire or water will receive a hero's medal, but a man or woman who gives up all, and with persistent sacrifice, not on the impulse of a moment, devotes life, and perhaps dies a martyr in trying to save souls in Africa or Persia, that man or woman is overlooked or is called a foolish visionary.

It is well to care for the bodies and temporal betterment of men, but it is less important than to care for their eternal welfare. "These things ought ye to have done and not to have left the others undone."

IN CHURCH AND OUT

According to government statistics, over sixty per cent. of the people of the United States are not connected with any church. Of the remainder, thirteen per cent. are counted among the adherents of the Roman Catholics and twenty-four per cent. among the Protestants. In many States the proportion of non-church to the church population is as great as in the world at large. Of the earth's inhabitants, two out of three are not connected with any kind of Christian sect, but the same proportion exists in Maryland, Maine, West Virginia, North Carolina, Tennessee, Florida, Arkansas, Illinois, Missouri, Iowa, North Dakota, Nebraska, Kansas, Indian Territory, Colorado, Utah, Nevada, Oregon, Washington, Montana, Idaho, Wyoming and Texas. Surely there is still great need for aggressive home missionary work in the United States.

"The Men and Religion Forward Movement," to which we have already referred, is a union of all the principal church brotherhoods and interdenominational men's societies to bring to the attention of men and boys the supreme claims of religion. This is to be done by means of literature, evangelistic meetings, Bible study, missionary meetings, etc. The chairman of the movement is James G. Cannon, of New York, and the campaign leader is Mr. Fred. B. Smith, of the Young Men's Christian Association. Eight

day campaigns are to be held in the leading cities of America, and these are to be followed by efforts to conserve and direct the results of the campaign in practical ways. It is a task worthy of the effort of Christian men to seek out and bring into the Church of Christ the more than three million men, of Protestant affiliations, who are still outside the Church.

A committee of ninety-seven has been appointed to select the ninety cities for the campaign and to make the necessary arrangements. Sunday, September 24th, is to be observed as a *Rally Day for Men and Boys* in every church and other Christian organization in the country. The climax of the campaign is to come on Conservation Day, April 28, 1912. Between those dates it is expected that millions of men will be brought face to face with their responsibility to God and their need of Christ. It is hoped that hundreds of thousands will be truly converted and led into the Church.

This is a movement that is worthy of the best and the most that men can give. Above all, there is need of prayer, heart-searching, and abandonment to the leading and power of the Holy Spirit. "Not by might nor by an army, but by My Spirit, saith the Lord."

THE OMAHA STANDARD CAMPAIGN

It is well to set up a standard that is difficult but not impossible to reach. Otherwise no progress can be made, no goal can be gained. The Congregational Church is seeking to reach a desired standard in missionary gifts by the apportionment plan; the Presbyterian Church in the United States is adopting the "Omaha Standard," and is making a vigorous campaign to an average of ten cents per week per member for foreign missions. This does not seem too much to ask, but it would mean a fivefold increase in the gifts of the Church—a total of \$6,000,000 annually to evangelize the

100,000,000 apportioned as the share of this denomination.

Every pastor and church has received a document setting forth the cooperative missionary scheme to help forward the speedy evangelization of the world. The plan is to bring every church up to the standard before the lapse of ten years since the Omaha convention, 1907. First, Dr. Charles E. Bradt and a company of representative men and women are, this year, to visit the foreign fields. Secretary Bradt also plans to secure 10,000 correspondents, in as many churches, who will receive reports of the tour and bring them before their churches. A volume, giving the results of the investigation, is to be printed on the return of the party, and is to be distributed to the correspondents.

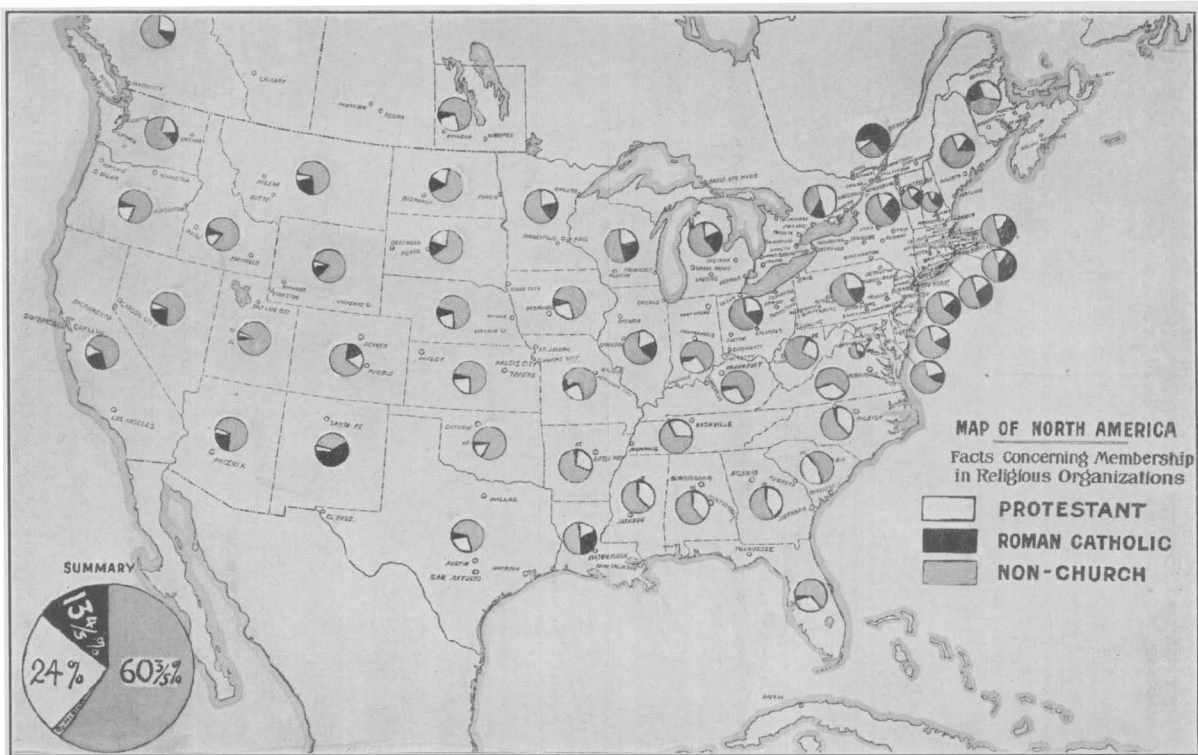
Following this foreign tour and report, the real work of the campaign is to begin with a five-year canvass of the churches to bring them up to the standard. The whole movement is financed independently, so that no expense will be incurred by the Mission Board.

The membership fee for correspondents is \$2.50, to cover the expense of printing and postage. Every correspondent is also to be a praying member of the campaign.

We commend most heartily this energetic, business-like campaign to obtain the facts, disseminate the knowledge, and to create a body of intelligent "key-men" and women in the churches. May it have the cooperation of the Christians and be prospered by God.

Donations Received

417 Indust. Ev. Mission, India.....	\$ 5.00
418 Chinese famine sufferers.....	5.00
419 Chinese famine sufferers.....	1.00
420 Chinese famine sufferers.....	28.50
421 School for Moslem boys, Persia.....	15.00
422 China Inland Mission.....	32.00
423 Chinese famine sufferers.....	5.00
424 School for Moslem Boys, Urumia.....	12.00
425 Chinese Famine Sufferers.....	20.00
426 School for Moslem Boys, Persia.....	30.00



From a map published by the "Men and Religion" Movement.

IN CHURCH AND OUT IN NORTH AMERICA

GENERAL MISSIONARY INTELLIGENCE

NORTH AMERICA

The Gideons and Their Giant Task

A few years ago a number of Christian commercial travelers banded themselves together for mutual benefit and service, and later fashioned a scheme for supplying every room of every hotel in the land with a copy of the Bible, estimating the number required at 1,000,000. Through their efforts some 70,000 copies have been supplied to 650 hotels, and an order was recently sent to the American Bible Society for 100,000 more. Soon 50,000 will be placed in New York City hotels, 5,000 in Boston and 25,000 in hotels on the Pacific Coast, this shipment filling two freight-cars.

Fruit of the Laymen's Movement

The annual meeting of the executive committee of the Laymen's Missionary Movement, held in New York City recently, was largely attended. The report of the results of the movement in the two years since it was launched were of a gratifying character. The meeting is represented to have been one of the "strongest ever held." The gain in the total gifts for foreign missions in the United States and Canada over four years ago is about \$3,000,000. Some of the best reports come from the South, where the movement has been most vigorously pushed. "It is clear that the present task is not so much to hold great mass-meetings as to outline and put into operation an adequate program of missionary finance and missionary education and of prayer for missions. Its final contribution to a new era in giving and service will depend on the patience, wisdom and persistence with which this necessarily quiet and sometimes tedious 'follow-up' work is done."

The Twenty-fifth Christian Endeavor Convention

The twenty-fifth International Christian Endeavor Convention will convene in Atlantic City, N. J., on July 6th next, and continue its sessions until the 12th. The Million-dollar Pier has been engaged for the entire week, and the meetings will be held in the

two large halls and the large canvas pavilion. Among the speakers will be such well-known men as Ben B. Lindsey, Wm. J. Bryan, Charles W. Fairbanks, Russell H. Conwell, Charles M. Sheldon, Booker T. Washington, Commander Eva Booth, and others. The great questions of personal religion, evangelism, missions, temperance, civic righteousness, interdenominational fellowship and international brotherhood, will be discussed. Three new features are to be introduced: A quiet hour service on the pier in the beauty and freshness of the early morning, a Christian Endeavor institute in several sections, to discuss, under expert leadership, the manifold phases of the work, and a consultation hour, during which Endeavorers can bring their problems to experts for consideration in a conversational way. The afternoons and evenings will be given to simultaneous mass-meetings on the pier.

Missions to Africans in America

Ex-Governor Northen, of Georgia, calls on the whites of the South to interest themselves in the religious help of the negroes of their own community. He says:

"If we do not, the civilization of the South is doomed to final decay and thousands of human souls to eternal death. We must be brave enough to resist the restraints of an unrighteous public opinion with its race prejudice. Prejudice of any kind is born of the natural man, and is not the spirit of Christ. Many consecrated men and women would undertake to teach the Bible to negroes if they did not fear social ostracism. We are told that all negroes will deliberately lie and steal, and that they are thoroughly degenerate. But the most striking element in the plan of the Gospel is its power to save to the uttermost. Jesus came to call sinners, not nice people, to repentance. I have heard many sermons preached on missions to African negroes, but never one on missions to those in our South. I have heard many public prayers offered for the success of missions in Africa, but never one

for the salvation of our own negroes. But what is the difference between an unsaved negro in Africa and an unsaved negro here?"

Distributing a Great Legacy

The Board of Foreign Missions of the Presbyterian Church not so long since received in cash and securities the largest bequest ever made to a missionary board in this country. It came from the estate of John S. Kennedy, whose benefactions by will to various enterprises of the Church were announced a year and a half ago. The amount turned into the treasury of the board was \$2,300,000. It is understood that one-third of this amount is to be used immediately for the equipment of missions already established in Africa, India, Siam, Persia and China. The remainder of the bequest is to be divided into seven parts of about \$200,000 each, three of which are to be used for educational work, three for evangelistic work, and one to be held as a reserve fund.

A World Tour for Mission Study

The personnel of the party going around the world in the interest of foreign missions under the auspices of the Board of Foreign Missions of the Presbyterian Church, U. S. A., has been recently announced. The party will start July 1st, sailing from New York. Three months will be spent in Great Britain and Europe studying the beginnings of missions, and the present religious conditions of those countries. The party will then visit Greece, Turkey, Syria, Palestine and Egypt, Ceylon, India and Burma, the Straits Settlements, Siam and Laos, Hainan and the Philippines, China, Manchuria, Korea, Japan and the Hawaiian Islands. The party will be abroad about a year; possibly a little longer. (*See editorial, page 382.*)

Chicago a Catholic Center

Chicago has become one of the leading Roman Catholic cities of the world, ranking with Rome, Paris, Vienna, Dublin and Munich as a stronghold of that Church. No other city in the

world ever rose from a single parish with 100 communicants to an archdiocese of 1,000,000 souls in 75 years, with 188 Catholic churches, 143 parochial schools, in which are 81,680 pupils. The city has German, Italian, French, Spanish, Persian, Negro, Syrian, Hungarian, Belgian, Croatian, Swiss, Lithuanian, and Catholics of many other nationalities.—*Michigan Christian Advocate.*

Chinese Students in America

According to one of the newspaper correspondents, there are now 120 imperial students in the United States, under the care of Yung Kwai, secretary of the Imperial Chinese Legation in Washington. In addition, there are twenty students who have been sent over by the several executive departments of the Chinese Government for special training. These are also under the care of Yung Kwai. There are also fifty-seven students sent over and supported by the governments of the several provinces, who have been selected in the same way and are being educated for the same purpose as those sent by the Imperial Government. This makes a total of 197 students under the care of Yung Kwai. Cornell University is the favorite institution, the University of Illinois second, the University of Wisconsin third.

Japanese Mission in Chicago

There was an impressive scene at the Japanese Mission on the South Side of Chicago on a recent Sunday evening. Seven Japanese young men came forward and knelt upon a cushion while they were baptized into the Christian faith. They were converted in a series of meetings conducted by Rev. Mr. Kimura, who had returned to Chicago to attend the Moody Institute celebration. Mr. Kimura was a student of the institute twelve years ago. He then went to Japan, where he has since labored. He has remarkable gifts and force as a preacher, and his efforts are blest with success. The mission is independent of any denomination, and is conducted by Rev. Mr. Shimadzu, whose devotion to the

work has accomplished much. At a recent service the young men present pledged \$600 toward the purchase of a building for the mission, yet none of them is earning more than a small wage. The collection-basket on that Sunday evening came back with one-dollar bills instead of nickels and dimes.

Japanese Population in Hawaii

The Japanese population of Hawaii is considerably more than half the total population of the islands. The figures show a total population in 1910 of 191,909 persons, of whom 99,663 are Japanese. The native Hawaiians number 26,099, the Chinese 21,699. Of the small remainder a great many are Portuguese and a small number are Americans. The *Review of Reviews* quotes an article by Mr. K. Tsutsuda, in a Japanese magazine, in which these figures are given. The author says that the exclusion agreement entered into by the American and Japanese governments was a blow to Japanese interests in Hawaii, but only temporary evil resulted and good has also resulted. The Japanese birth-rate has increased considerably; for, while the agreement excludes Japanese laborers, it permits the entry of Japanese women who are wives of those already residing in Hawaii. The result is that while male adult Japanese are not so numerous, the number of female adult Japanese is constantly increasing. This, the author says, has had a favorable influence upon the moral atmosphere of Japanese colonies. At present there are about 6,400 Japanese children attending public schools maintained by the Hawaiian authorities. These children, besides attending the American schools, spend two or three hours every day in Japanese schools, where instruction is given in Japanese. There are 102 primary schools and a high-school, all established and maintained by the Japanese.

Affiliation of Canadian Baptists

Hitherto there have been three mission boards in Canada under Baptists, the Maritime, Ontario and Quebec,

and Western, but now all are united in the Canadian Foreign Mission Board. The total income is \$62,724, and in the missions are 6,740 communicants and 3,700 pupils in day schools.

Perils in the Far North

Some time since the Dawson *Daily News* told how Bishop Stringer, of the English diocese of the Mackenzie River, and his traveling companion, the Rev. Charles F. Johnson, fought their way through a desolate waste and over the mountains of the Great Divide, in the attempt to pass from the basin of the Mackenzie River to the headwaters of the Porcupine, which empties into the Yukon. The gaunt wolf, hunger, which dogs the steps of every arctic traveler, came into the open and showed his teeth. When they turned back on what proved to be a twenty-seven days' tramp they had food sufficient for three days. A few ptarmigan and squirrels, killed on the journey, helped to eke this out. The last few days they kept alive by eating their moccasins and muckluks (boots made of raw sealskin). These were soaked until they became soft, then cut in strips and toasted over the fire. It was fifty-one days from the time of their departure when they stumbled upon a trapper's trail which led them to an Indian camp, where they found food and shelter. Each man had lost fifty pounds in weight.

SPANISH AMERICA

Self-supporting Churches in Mexico

The *Christian Observer* says, speaking of a marked upward and forward movement:

"The awakening is seen in the increased contributions of Mexican Christians. These contributions go toward the support of pastors, toward building and improving churches and chapels; toward the support of schools, colleges and seminaries. Laguna del Carmen is a town down in the State of Campeche where work was just begun last February. Two ministers went there at that time and began

work at once. Since then the work has continued, and in less than one year of its history they have this record toward the support of the Gospel to their credit: They have paid on an average \$20 a month for a pastor, have bought chairs, lamps, and a pulpit, and an organ at a cost of nearly \$300; have paid rent for a place of worship, and for the pastor's residence \$14 a month. This congregation asks that the Presbytery hold its next meeting with them. In the State of Yucatan is another congregation only three years old which during the past year helped its pastor to the extent of \$300 and gave \$275 for other purposes. Another church in the same State, a little more than a year ago called a pastor at a salary of \$80 per month, and unasked, it has been raised to \$120 and is paid in advance. This congregation contributed last year for all purposes, \$3,000.

The Moody of Mexico

From the same source comes this item:

"The Presbyterian Church in Mexico City is a good example of a church at work for God. The pastor of the church is the well-known Dr. Arcadio Morales, the Moody of Mexico. He himself is a flaming evangel, and has gathered around him a band of thirty-eight who assist him in the various soul-saving agencies that he has established. The church is eminently missionary. The members first give themselves to God and then give of their means to extend the knowledge of our Lord among the lost. Pastor Morales and his associates have established 13 congregations where at least once each week, and sometimes as many as five times, the people gather for the worship of God and the study of His Word. While the pastor is preaching at the Central church at 11 A.M. on Sunday morning, there are six other services in different parts of the city and its suburbs being conducted by members of his congregations. They also work in the prisons and hospitals of the city, and have three

day schools under their control, two of the teachers being daughters of the pastor."

How Panamanians Are Churched

Deeply interesting is the record of results already achieved by religious workers in the Canal Zone, tho it is only five years since church work was initiated, under authorization of the Isthmian Commission. *The Canal Record* officially states that there are now 39 churches in the Panama Zone: Catholic, 7; Episcopal, 13; Methodist, 3; Baptist, 7; Adventist, 1; undenominational, 8. Of these 39 church buildings, 26 are owned by the Canal Commission, and all but two are built on land owned by the United States Government. The commission has 15 chaplains in its regular service; there are resident chaplains at the Ancon and Colon hospitals. From the outset, it has been the policy of the commission to give every encouragement to church work, recognizing its importance in making for morality and good order throughout the Zone. This influence has been a most efficient and valuable aid in improving the morals of Panama and in fighting the vice and wickedness which prevailed there a few years ago.—*Homiletic Review*.

EUROPE—GREAT BRITAIN

The Growth of a Century

The Almanac of the Church Missionary Society gives the following statement about this organization, which was founded in 1799: "C. M. S. missionaries, who number 1,360, with the aid of over 400 native clergy and a great company of native teachers, catechists and Bible women, are evangelizing, teaching, healing, nursing, training, rescuing, translating, in Africa, Egypt, Palestine, Turkish-Arabia, Persia, India, Ceylon, Mauritius, China, Japan, N. W. Canada and British Columbia. There are over 360,000 adherents, and about 10,000 adult baptisms take place every year. Some £390,000 are needed annually to maintain existing work."

Zenana Bible and Medical Mission

As the pioneer among zenana missions, this society has maintained its twofold ministry of preaching and healing for sixty years. The women and girls of India have been the object of its care and sympathy, and its progress has meant an ever widening stream of mercy and beneficence. Deeply interesting is the record of the society's progress. At the end of the first twenty years of its activity there were 17 European missionaries and 26 Indian workers laboring in 233 zenanas and 18 schools. The number of pupils was 304, and they met in hired houses and in any building which could be obtained. There was no medical or orphanage work. At the end of 1909 the society had 150 highly qualified European missionaries, graduates or students of British universities, 260 Indian workers, 5 hospitals, where more than 33,000 patients were treated, 12 dispensaries, where 80,000 attendances were made. In 47 schools and training institutions there were over 3,000 pupils. Over 6,000 zenanas are regularly visited, and Bible women and missionaries itinerate in more than 750 villages. In addition, there is a home for lepers, another for untainted children of lepers, two orphanages for girls, and two industrial homes for widows.

THE CONTINENT

Bible Distribution in Germany

The Bible is the most widely distributed and most read book in Germany, according to the German Bible Society's report. The sale last year amounted to 1,350,521 entire Bibles, Testaments and Portions. A great increase in 1909 is chiefly due to the issuing by the Scottish Bible Society's continental branch of illustrated Bible portions, which have had in the past year a surprising sale among continental Catholics. This is a suggestion which might bear fruit elsewhere. Catholic peoples are accustomed to having religion presented to them pictorially. The Württemberg Bible Institution reports great sales among

the Germans of South Russia, noting one item of 7,000 Bibles with Schnorr's illustrations. It also has published a new Catholic translation of the New Testament into German by Dr. F. von Alliotti, which has the papal approbation.

A Great German Y. M. C. A.

The Stuttgart Y. M. C. A. has a great Association house which cost 1,400,000 marks. It has 2,345 active members and more than 1,000 passive members. Fifty-eight family evenings (gatherings to which members' families were invited), 355 lectures, 51 music evenings, 38 foreign mission meetings, 32 debates, 53 garden gatherings, very many Bible circles, ten song choirs, five string orchestral groups, six brass bands, five Sunday-schools with 1,200 children, illustrate its activity. In the year past 300,000 papers and tracts have been distributed by members; social gatherings have been held for hotel employees, police, street-car men. There are sections for bakers, gardeners, soldiers, technical students. Numerous educational courses and gymnastic courses are carried on and summer excursions arranged for. Four hundred guests are served at its restaurant daily and its 80 chambers constantly occupied. It has six secretaries and a chief secretary. Its monthly paper has a circulation of 5,500 copies.

The Care of Youth in Prussia

The Prussian Government has been considering the youth of the Fatherland, in order to bring wholesome influence to bear upon lads from the age of fourteen, when compulsory schooling ceases, and twenty, when army discipline begins. The result is a scheme of "Youth-Care" (*Jugendpflege*), planned for the entire kingdom, and designed to promote reading and recreation along lines that will prove of lasting benefit. In a prospectus, issued for the information of committees, the scheme is thus defined: "The function of Youth-Care is to work toward the creation of a joyful, physically efficient, morally excellent

youth, filled with sense of solidarity, fear of God, and love for the home and Fatherland."

Trouble in Russian Universities

A clash between students and professors in Russian universities and the Government authorities has brought about a state of affairs that could not be paralleled in any other country and can hardly be understood. More than 1,000 students are in jail awaiting trial for breaches of the peace, 120 professorial chairs are vacant through dismissals or resignations, and in some universities lectures have had to be abandoned in all classes. The disturbance extends to the universities of St. Petersburg, Moscow, Kieff, Warsaw, Kharkoff, and even of Tomsk, in Siberia. The Progressist League of Students has addressed a declaration to Premier Stolypin, saying that the disorders in the universities will cease when the students are permitted to hold public meetings without interference, and when the students now under arrest are set free.

Sects in the Papacy

The Roman Church reproaches Protestantism for its sectarian divisions, but Rome is far from united. In the Roman Church there are the orthodox and the old Catholics, the modernists, and liberal Catholics, the Gallicans. Monastic orders also regard each other with sectarian bitterness. For centuries there has been a feud between the regular clergy and the monastic orders. The Papacy is by no means a model of unity.

Spain and the Vatican

An official statement by the Vatican of the relations between the Papal Court and Spain confirms the information given in telegrams from Madrid. Spain attempted to reopen negotiations regarding the reduction of the number of the religious orders and congregations and to consult the Holy See about the law of religious associations. The Vatican expressed a willingness to reopen negotiations only on condition that no legislation on the

controverted topics should be introduced in the Cortes without the consent of the Holy See. Senor Castillo, Minister of the Interior, in discussing this proposal, said: "We can not share our sovereignty with Rome." Spain's answer to the Vatican note is firm. Senor Canalejas has the support of the Cabinet in insisting that there be no negotiations on the religious association law.

Priests in Portugal

The Roman Catholic authorities are endeavoring to make peace with the Portuguese Republic. It appears that the recent conspiracy of the Episcopate against the Provisional Government had the approval of the authorities at Rome; but, as that conspiracy failed, the clergy are now evincing a desire to come to terms with the Government. It is reported that the advancing spirit of penitence is largely due to the vigorous threat of the Government to bring about the separation of the Church from the State, and, moreover, to refuse such pensions as have hitherto been paid. Meantime, the Government declines to release the arrested priests until the clergy as a body have signified their loyal adhesion to the republic.

Greece and the Bible

The British and Foreign Bible Society—and with it other societies—is in a peculiar position in Greece. For a period of sixty years the society has been allowed the utmost freedom in circulating the Bible in modern Greek, and fully a million copies were circulated in that time. An unfortunate storm broke out in Athens in 1901, and since that time the circulation has been stopt. The cause of the storm was twofold. A Mr. Pallis, a merchant, issued a copy of the Bible in the vernacular, and a Greek professor of theology, under the patronage of Queen Olga, issued another. The former was considered too vulgar, and in the latter the "Slav influence" was feared, as Queen Olga was a Russian princess. Strange as the trouble seems to outsiders, to the Athenians

it was a very serious matter indeed. They rioted in the streets, demanded the retirement of the metropolitan bishop, and even overthrew the Cabinet. This led to the stoppage of the circulation of all modern Greek versions, and the Bible Society's work was placed under a ban. Altho ten years have passed, the same state of affairs still exists, and altho powerful representations have been made at Athens in the hope of securing permission for the circulation of the "authorized" version, they have so far failed.

ASIA—MOSLEM LANDS

The Host of Mohammedans

The total population of the Moslem world has been variously estimated from 175,000,000 to 259,000,000. Following the estimate of the Cairo Conference, we have 200,000,000 distributed as follows: India, 62,000,000; Java, 24,000,000; Russian Empire, 20,000,000; Turkish Empire, 14,000,000, and China, 5,000,000 to 10,000,000. Next come Persia, Morocco, Algeria, Arabia and Afghanistan, with populations varying from 4,000,000 to 9,000,000. The most significant fact is that it is in almost every case a growing population. In India itself the Moslem population has increased during the last decade by over 9 per cent. In Tibet it is estimated that there are 20,000 Moslems, and in South Africa they are now to be found all the way from the Cape to the Kongo. In Abyssinia they are rapidly growing, and in the New World they now number 56,600, 8,000 of whom are to be found in the United States.

The Many-sidedness of Moslem Missions

No other work on the mission field can be presented from so many divergent angles of interest as the great dark, despairing, defiant, desperate Moslem world. Lucknow is a mountain-top of vision second not even to Cairo. As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in the great problem.

Morocco (one of the dark places in the world to-day) is typical of the *degradation* of Islam; Persia of its *disintegration*; Arabia of its *stagnation*; Egypt of its attempted *reformation*; China shows the *neglect* of Islam; Java the *conversion* of Islam; India the *opportunity* to reach Islam; Equatorial Africa its *peril*. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunity in India, and stop the aggressive peril in Africa.

Islam's Grip Upon Its Adherents

A recent visitor to the Orient has written: "One is tremendously impressed by the grip this faith has upon its followers. It seems to be religion in its most tenacious form. It is entrenched strong and deep in the life of the people. I visited Brousa, the ancient capital, where the first six sultans are entombed, a stronghold to-day of conservative reactionary Mohammedanism. We could count 60 mosques from the windows of the girls' school. One hundred thousand Mohammedans in a city of 120,000, and 95 per cent. of them go regularly to the mosque for prayer. That is the sort of thing that makes you stop and think. Converting the world doesn't look so easy over here as it does in a Laymen's Convention. Think of the faithfulness of the faithful, when they can not attend public worship, of their plumping down anywhere—on the decks of ships, in railroad cars, in market-places, and going their 'holy gymnastics!' There is a strange power in this religion."—*Congregationalist and Christian World*.

Israel Returns to Palestine

The Zionist ideal of the repeopleing of Palestine by the Jews is being steadily realized. In a few decades the Jewish population in the Holy Land has increased from 20,000 to nearly 100,000 residents, mostly emigrants or children

of emigrants, from Russia, Rumania, America and other countries. Now that the Palestine Land Development Company is displaying greater activity, the return of the chosen people to the chosen land must proceed on a still larger scale.

Turkey and Zionism

The Zionist movement has suffered a setback through opposition recently expressed in the Turkish Parliament. The Grand Vizier, in particular, has spoken with contempt of Zionism and its expectations. In a statement which, in some measure, serves as a reply to recent misrepresentations, Herr David Wolffsohn, president of the movement, says: "There are millions of Jews and Christians who believe in the advent of a Jewish kingdom in Palestine. Our organization, however, is not based on the religious idea, but simply aims at creating a home for the Jewish people in Palestine, in full conformity with the consent of the Turkish Government."

Presbyterian Work in Persia

The physician in charge of the hospital and dispensary at Urumia reports for the year, 360 patients and 430 operations; 15,000 patients treated in dispensary and in trips to the villages. Many very poor and destitute cases were in the hospital during the year, as well as the middle class and the wealthy. Between the little epileptic street beggar, who from his bed of warm ashes under a public bath-house fell into the fire-pit, in a fit, and had his arms and legs burned to a crisp, and came here to linger a week and die, and the epileptic Kurdish Sheik who came down with twenty servants, bedding, samovars, rugs and satin robes, there was a wide gap in worldly estate, but very little difference in their need of the Christian physician.

INDIA

The Need of Social Reform

At the recent Social Conference held in Allahabad the Hon. Raja Rampal Singh declared that the present Hindu social structure, "built under

different environments and circumstances and with different aims and objects, is not quite suited to our present needs and requirements." How different this is to the Maharajah of Darbhanga's statement that, "on the whole," caste "has wrought beneficently in the Hindu social order." Raja Rampal Singh declares, on the contrary, that tho it may be said to its credit that the present social structure "has withstood many a storm and tempest in the past, the continuous and strong current of the influences of Western civilization, to which it is exposed now, is proving too strong even for its compactness; and owing to a number of social evils that are dominating it on all sides and undermining its very foundation, the whole edifice is liable to fall and bury us under its debris." He also pleads for a remodeling of the whole structure.

The Gospel for India

In the course of an address on "The Conquest of India for Christ," Sir William Mackworth Young, speaking with the knowledge gained by his Indian experience as a former Lieutenant-Governor of the Punjab, declared that assistance given to the Christian missions in India helps to confer upon the 300,000,000 inhabitants of that vast empire the only boon which would meet their requirements, and upon the British Government an added source of stability.

What Christianity Has Already Done

It is stated by Mr. D. Lazarus, in a contribution to the *Indian Review*, that the Indian Christians now number about 4,000,000, i.e., about one-hundredth of the entire population of our great Dependency. He is very hopeful about the part which they will play in the future of India, as large numbers of them are intensely loyal as well as educated. It is said that one graduate out of every twelve is a Christian, which is the more remarkable when it is remembered that most of them have been gathered from "the deprest classes." The attainments, too, of these Christian students

are noteworthy; and the fact that a number of Indian Christian women have taken degrees in medicine, arts and literature points to possibilities the importance of which can scarcely be overestimated.—*London Christian*.

Idolatry Disappearing

Writing in *Darkness and Light*, Miss Gertrude Dickson, of the Ceylon and India General Mission, reports that in many villages the people have said they no longer worship idols. "We visited a village where the old site has been forsaken for a new one farther up, and we saw a new temple built, but no god within. 'Who is your village god?' 'We are thinking of setting up Rama.' After giving them the Gospel and spending a long time with them, we asked if they were now going to set up Rama. They said, 'No, not after what we have heard'; and it was the voice of the men of the village, for all were gathered."

Notable Converts Baptized

Rev. E. M. Wherry writes to the Presbyterian Board: "We are rejoicing at the signs of a great awakening in India. A nephew of Lajpat Rai, by name Dager Ram, and an Arya preacher, called on me recently. He is now a Christian and a zealous preacher of the Gospel. He takes no salary, living on whatever the people give him. He told me of another Arya, who was recently baptized in Rurki by a Methodist missionary. He was on his way to see a prominent man in Allahabad who was soon to be baptized. Two weeks since, Lala Harnam Dass, a pleader in Lahore, was baptized by Rev. N. Prem Dass, pastor at Firozpur. This man was a prominent Arya and an editor of one of their papers. These baptisms are creating a great deal of interest and are exceedingly suggestive."

Appointment of an Indian Archdeacon

Those who desire to see the time come when an Indian Church shall become an independent branch of the Church will note with interest that the Bishop of Lahore has obtained the sanction of the Government to the ap-

pointment of an Indian priest as an archdeacon in the diocese of Lahore. The Rev. Ihsan Ullah has been appointed to this post and will be called Archdeacon of Delhi. His duties will be to go about among the Indian congregations for the object of deepening spiritual life, stirring them up to more systematic self-support, and suggesting methods for its promotion; to give attention to the condition of religious education in mission schools, and to exercise pastoral care of Indian Christians who are resident in isolated places and out of touch with congregational life.—*Mission Field*.

Islam Invading India

In India Islam is making great progress. By intermarriage of Moslems with native women by offering them a higher culture and a more respectable position, Islam is capturing many of these deprent races. In Bengal, for instance, they have increased until now instead of being inferior to Hinduism, they are actually superior to it in numbers. Here again our Christian churches are letting the opportunity slip from them. These low-castes, or untouchables, would accept Christ just as the sweepers are doing in our own North India and Punjab missions, if we only gave them the opportunity. But most of our missions are too short-handed to carry on effectively the work that now exists. In all India, with its 62,000,000 Mohammedans, there are very few missionaries set apart especially for Moslem work.—*Presbyterian Bulletin*.

Hindus and Moslems in Conference

A conference between Hindus and Mohammedans, presided over by Sir William Wedderburn, met recently at Allahabad, when prominent leaders of both communities were present. Sir William Wedderburn, before leaving England to preside at the Indian National Congress, had conferred with the Aga Khan, Sir Pherozshah Mehta, and Mr. Ameer Ali, in reference to the purpose of the joint conference which was formulated under three heads, as follows:

1. To have a free and frank interchange of views made in a temperate and friendly spirit on the more important questions that divide the two communities.

2. To discuss what common ground there is for joint action by the two communities, and to arrange, if possible, for such joint action; and

3. To insure where Hindus and Mohammedans must differ that the controversies and pursuits of different interests shall be conducted without unnecessary bitterness and with a reasonable regard for the legitimate interests of either party.

CHINA

Chinese Students Aroused

On New Year's eve a gathering of Americans and Chinese sat down to dinner in Peking, the bond of union being that all present had studied in American colleges. Dr. Yen, of the Foreign Office, was toastmaster, and another member of the Foreign Office was elected president of the American College Club of North China, which was organized that night. Our minister to China, Hon. W. J. Calhoun, together with H. N. Tong Shao Yi, who went to the United States to thank the American people for returning the indemnity, were elected honorary presidents. There is a charter membership of one hundred, and the number will probably soon be doubled and will gradually increase as more Chinese students return from America. Just now the Americans in the club outnumber the Chinese—for there is a surprising number of American college men in North China—but ultimately this condition will be changed.

An Evangelistic Band

Rev. C. F. Symons writes from Shanghai: "Once a week the Rev. Dzing Kyi-Doh, Mr. Sing Dz-eng, Mrs. Han and Miss Wu form themselves into a preaching-band and visit the homes of the Christians. The singing of a hymn soon attracts the neighbors, and to the assembled and startled crowd the Gospel is preached.

The idea was conceived by Pastor Dzing for the benefit alike of Christian and heathen. It helps the Christian by giving him an opportunity of explaining to his neighbors and others what it means to be a Christian, and the heathen by providing a rendezvous if they should become sufficiently interested to wish to make further inquiries. It makes the Christian home a little center of Christian work."

The Progress of Five Years

A visitor to Kuapa, a Miao town in Kweichow province, found there a church capable of seating 1,000 of the aborigines who swarm in from the neighboring farming country. When he left, a large group of Christians gathered on the brow of a hill and sang "God be with you till we meet again." Five years ago these people were in grossest heathenism.

Baptism of a Family

The Rev. W. Browne, of Chukih-sien Che, records the interesting case of four members of a family being baptized together. There was the old father, a man of seventy-three, who had been a vegetarian, now a great believer in prayer, and one who has had many answers to prayer; he finds great delight in reading the Bible, and is an example to his family. With him a son and a daughter-in-law were baptized; another daughter-in-law was to have been, but was unavoidably detained; the fourth was a little grandchild. "It is not often," Mr. Browne writes, "that we have so many of one family, and I believe all are real Christians. Their need is for more teaching, especially the women; but owing to our lack of lady workers and Bible women, only an occasional visit is possible."

Union Training School for Evangelists

A new and important union movement is for the establishment of a great school for the training of evangelists, Bible women and other Christian workers in Central China. The visit of Dr. Wilbert W. White and his associates of New York City to a

number of missionary gatherings in China resulted in an urgent call, signed by missionaries from all parts of the empire, for the establishment of one or more such schools, available for Chinese of all denominations. The spirit in which this project is pushed is that of the closing word of Dr. Mott, at Edinburgh, "Together."

A Chinese Farewell to Archdeacon Moule

In some account of the farewell accorded to Archdeacon Moule by Christians of Chekiang, Bishop Molony says that one speaker at the meeting presented a red satin scroll, about five feet square, on which was inscribed in characters in gold paint the history of the honored missionary; this was accompanied by two long dark purple scrolls on either side with inscriptions in classical Chinese, much more concise and yet expressive than the English rendering: "He came to the East, carrying the Doctrine, and for fifty years has endured hardships on behalf of the saints in China. . . . We escort him on his return to the West, and for hundreds of generations the people of Chekiang will speak of his virtues and celebrate his labors." As Bishop Molony remarks, the Chinese, tho so prosaic and practical, "always do things in good taste, and express themselves, not in time-worn, hackneyed phrases, but in appropriate and heart-born sentences."

Gains Made by One Society

A remarkable testimony to the truth of the statement that "the blood of the martyrs is the seed of the church" is contained in the recent report of the work of the China Inland Mission. During the thirty-five years of the mission's history preceding the Boxer crisis of 1900, 12,964 persons were baptized; in the nine years that have succeeded that time of terrible persecution and martyrdom, the mission has received as communicants into the Church over 20,176 believers, Persecution, and even death, may silence the voice of one who testifies for Christ, but such persecution will always inspire and strengthen faith

and will produce a greater power for testimony in the hearts of other believers.

Griffith John's Prediction

The great speech of Dr. Griffith John on the occasion of the celebration of his jubilee by the Chinese Christians was concluded in the following words:

"And now I want to assume the rôle of a prophet. Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers! China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it."

KOREA

The Evangelizing Zeal of Koreans

A correspondent in the Korea mission field states that in the great evangelistic campaign which has been conducted in Korea the Korean workers were far ahead of the foreigners in zeal for the effort. This is explained by the fact that the Korean workers had but one thing to do, while the missionaries had many responsibilities in the management of the entire campaign. The Koreans who did the house-to-house visitation, or made individual appeals, as a rule did the work with discretion. One of the results of the campaign was that multitudes signed cards expressing a desire to become Christians. These are not among those who joined the churches. These inquirers will furnish a field for steady evangelistic work for months to come. The native pastors show great zeal in their efforts to secure the salvation of the people. Another result of the evangelistic campaign is that the Korean pastors made great advance in the conduct of revival work. In many cases in the past when an appeal has

been made to the congregation and the inquirers came forward, the pastor secured promises to reform, to attend church and study the Bible, not expecting immediate conversion. During the meetings the pastors have learned to expect the conversion of the inquirers then and there, and many appeals were made to the congregation at the close of the sermon with well-nigh irresistible power.

A Challenge to Southern Methodists

The seven members of the Methodist Executive Committee of the Richmond Laymen's Movement have sent out to their brethren this appeal: "Of the 40,000,000 heathen apportioned to the Methodist Episcopal Church, South, 2,000,000 have (by request of our Virginia Conference) been assigned to the Methodists of Virginia. These are people living in a triangular section, near the center of Korea. Having been thus given to us, no other Church will enter that territory. Shall we not do our duty by these people? We hope to raise, in addition to our regular assessment for home and foreign missions, not less than \$6,000 for Korea. For the sake of the Master, who gave His life for them, for the sake of these worthy people themselves, and for the good name of our denomination, shall we not endeavor to increase our gifts of last year?"

Another Notable Case of Giving

The missionary spirit of the presbytery ran high. Tho the mission committee had thought that it would be unable, for lack of funds, to return Rev. Choi Quan Lul to his work in Vladivostok, yet his address before the presbytery so stirred those who heard him that after the benediction, when the pastor of the church was seen weeping, and it was asked what he was weeping for, some one replied that it was because there was no money to send the missionary back. Whereupon some one in the back of the audience remarked that he had five yen he would give toward sending him back. This was announced, and a

voice from the audience called out: "Stop crying! The money is forthcoming," and then one after another began to bring up money. One man gave 50 yen, and before they left the church that night nearly the entire sum was subscribed, and the next day the needed sum was pledged. So we not only retain the present force on the field, but are able to send two more out. Two of the graduates of the seminary are sent abroad, one of these ordained and one unordained. The church now supports six foreign missionaries in three stations: one in Quelpart Island. Altho the people are Koreans, it is separate from Korea, and the work is carried on solely by the presbytery. One is in Vladivostok, and one in Manchuria, all among our own people, but outside of Korea proper.—*Herald and Presbyter*.

What One Korean Woman Did

Christians in Korea are surely "Doers of the word, and not hearers only." One woman who has been a Christian six or seven years, has led over 100 women to Jesus. For workers in the "Million Movement" small blank-books are provided. On the first page is written the name of some unconverted friend, and beneath, an appropriate Scripture verse. The friend is exhorted and prayed for till she becomes a Christian, then another name is placed on the second page.

Japanese in the Korean Campaign

It is very gratifying to notice that during the evangelistic campaign in Korea the Japanese Christians in Japan earnestly cooperated in the movement. Several of the denominations of the Japan missions sent Japanese pastors to Korea to conduct meetings among the Japanese. The Christians among the Japanese in Korea were deeply and prayerfully interested. The meetings were held in halls and churches. The reports state that the audiences were attentive to the two, and sometimes three, talks given each evening. The Christians were very faithful in assisting during the meet-

ings by giving out invitations and bringing their friends and in personal work in the services. A missionary, writing of this work, says:

"The missionaries and Japanese pastors who came over to help us have entered most earnestly into the spirit of the campaign, and have, without exception, given pure, simple Gospel sermons in a most direct, earnest way, leading their hearers to definite decisions. We thank God that His power is being manifested so marvelously in Korea at this time among the Japanese as well as the Koreans. Our prayer is that the work may go on and on, hand in hand, until both peoples shall become the children of the one God and Father in heaven!"—*Missionary Herald*.

JAPAN

A Conference of Federated Missions

At the time of the Missionary Conference held in Tokyo in 1900, in order to express more fully the unity of the various Christian missions working in Japan, there was appointed "The Standing Committee of Cooperating Christian Missions." This committee, consisting of one or more representatives from each of the Protestant missions (with two or three exceptions), has met in January of each year ever since. Some important work has been done by this committee, such as the publication of the very useful annual called "The Christian Movement in Japan," which has since developed into the Conference of Federated Missions. It is practically certain that the Conference will henceforth stand for a close federation, if not the organic union, of all the denominations in Japan; it will stand for a broad comprehension of the whole missionary problem in Japan, a closer study of the field and a better distribution of forces; and it will stand for a strong forward movement in Christian education. Through this Conference also a strong cooperative Christian Literature Committee is about to be formed, to meet a great need in Japan, and there will be union effort in the framing of a uniform

language study course, in providing for the education of missionaries' children and in social and eleemosynary work.

The Pocket Testament League

Practically every one of the Chinese Christians in Tokyo has joined the Pocket Testament League. At the Chengtu Industrial Exhibition 13,000 Portions of the Gospel were sold. It is remarked that among the 150,000 Japanese now settled in Korea there is a striking willingness to buy the Scriptures. This is perhaps due to the change of environment. Miss Wirwick writes of Japanese soldiers stationed in Manchuria who, describing their lonely life, have written for Gospels and Christian literature.

AFRICA—NORTH AFRICA

Baptism of a Bedouin

That the new Turkish Constitution, with its proclamation of religious liberty, has failed to alter very materially the conditions under which missionary work is carried on in lands under Moslem rule is proved by the following incident related by the Rev. R. F. McNeile, of Cairo:

"On St. Luke's day we had an exceedingly interesting baptism. The man was a full-blooded Bedouin, the product of C. M. S. work in Palestine. A lady was visiting a Bedouin encampment some two or three years ago, and read something from the Bible in one tent, talked about it, and so on. And immediately this man, who was present, was impressed, and has gone straight on ever since. When it got too hot for him in Palestine, about a year ago, he came here, and has turned out a delightful fellow—very simple, of course, but extraordinarily keen."—*C. M. S. Gazette*.

Why Africans Prefer Islam

Islam is getting in a deadly work, which complicates the problem for Christian missionaries. The creed of the Koran does not interfere with slavery and polygamy, and offers no ideals above the sensual and material, thus rendering the transition from native superstition both easy and agree-

able. Mrs. Alice G. West writes: "The African Moslem, listening curiously to the new teaching, says: 'Yes, I believe most of that already, but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness; not so the Koran; and we Africans often find the lie convenient. No; since the two paths lead alike to heaven, I choose the easier way.'"

Is It a Prophecy of Better Days?

A missionary in the Nile Valley writes to the *United Presbyterian* of a Coptic church which was claimed and finally secured by the Protestant party, and muses in this hopeful vein: "This Coptic church, transformed and rededicated to the service of Christ, started a new train of thought. We have often been a little discouraged at the sight of many new Mohammedan mosques being built. Some of these are beautiful and cost immense sums of money. Is it too much to expect that some of these may yet be rededicated to the service of Christ? We remember how, with a feeling of sadness, we visited the famous mosque in Damascus which was once a Christian church, and how we prayed that God would take away the reproach from his people. If one suggested the possibility of some of these beautiful mosques being transformed into churches the remark would be received with amazement and incredulity. 'Verily, if the Lord should open windows in heaven might this thing be.' With men it is certainly impossible, 'but with God all things are possible.'"

WEST AFRICA

The Deadly Curse of Rum

Rev. David A. Day writes home: "I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that

tropical climate is depopulating the country more rapidly than famine, pestilence and war; and I am only waiting for a man to fill my place at Muhlenburg Mission to come home and take the platform against the rum traffic; for I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the Gospel there. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country."

A King Turned Missionary

Missionary Schwartz, of the Basle Society, writes home from the Gold Coast: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the children to sing them. One can not but admire the results of his teaching. It is an extraordinary apparition, that of a king, himself still heathen, who is giving Christian religious instruction. . . . The same society's mission at Bali and Bamum, in the Kamerun, is advancing very hopefully, and two chiefs, who are not themselves converted, are favoring the Gospel by every means in their power."

SOUTH AFRICA

An African Tuskegee

It is proposed to build a college in South Africa for the native black people; not an ordinary college, which directs its efforts solely to the training of the mind, but a college something on the lines of that run by

Mr. Booker Washington at Tuskegee. The college courses are to be prepared with full regard to the difference between the average native and European student in languages and inherited beliefs, prejudices and instincts, in environment, early upbringing and future position in life. The great aim of the institution will be to train, not lawyers and doctors seeking employment from the whites, but men of character fitted to do social work for their own people. During the recent years there has arisen among the natives of South Africa a strong and persistent desire for education. The plan has the support of Lord Selbourne, Lord Milner and the bishops of Lincoln and Birmingham. It is the work of a commission appointed in 1903 by Lord Milner; they reported the advisability of founding a central native college, to be "established and aided by the various states for training native teachers and in order to afford opportunities for higher education for native students."

Christians in a Union Conference

A general missionary conference, attended by all the missions laboring in Nyassaland, except the Universities' mission, was held at Mvera, the central station of the Dutch Reformed Mission, not long since. It was the third such conference, the first having been held at Livingstonia in 1900, and the second at Blantyre in 1904. There were altogether at the conference 78 European missionaries, including wives. Eleven of those present were nephews of Dr. Andrew Murray, of Wellington, in Cape Colony.

Political Union and Christian Union

On Friday, November 4th, the first National Parliament of South Africa was opened at Capetown by the Duke of Connaught as representing the King. All the auspices were favorable, and the new body received congratulations from the various self-governing colonies. Meanwhile there are problems of ecclesiastical as well as of political union awaiting solution in South Africa. The missionaries la-

boring there are feeling the need of closer union. The *Christian Express* of Lovedale has been eliciting the opinions of missionaries of different denominations, and has found them practically unanimous in condemning the waste and overlapping that at present prevail.

Why South African Churches Do Not Unite

The question of the union of the various Protestant churches of South Africa has been before the several denominations for some time. It has not been agreed upon, and *The Quarterly Register* of London gives the reasons for failure to unite. It says: "The Dutch Reformed Church is not disposed as yet to enter into church-fellowship with their English-speaking neighbors. The Episcopal Church can not admit the possibility of their joining with dissenters, tho they will receive them into *its* arms. The Wesleyans could not see why their powerful denomination should be expected to make concessions in doctrine and in polity for the sake of union with the numerically small Presbyterian Church, and so the Baptists alone remained. These brethren agreed to a 'Basis,' which has brought down on their heads the wrath of their United States kinsmen, who have threatened them practically with excommunication for surrendering their distinctive tenet; while now the Presbyterians themselves have come to admit that the proposed 'Basis' can not hold together, and so the movement has come to the ground." In the place of church union, it has been proposed that there be effected some form of federation. This seems likely to be accomplished.

EAST AFRICA

Methodists Work in East Africa

Bishop Hartzell writes to *The Northwestern Christian Advocate* as follows: "The territory of the East Africa Mission Conference lies under two national flags: the British in Rhodesia, with chief centers at Umtali for work among the whites, and at Old

Umtali for work among the native blacks; and under the flag of the new Portuguese Republic, having its chief centers at Inhambane and Kambini, lying on the coast 250 miles east by rail and 250 miles south by sea. The Conference was organized in 1801, with three members and four probationers and a church-membership of 246. The working force now consists of thirteen men and eleven women missionaries and 128 native teachers and evangelists. The church-membership has grown to 4,802, the Sunday-school enrolment to 5,948 and the number in day schools is 4,854. Self-help has been a cardinal point in administration, and during the year 8,301 has been raised on the field."

Africans and the "Baby-Organ"

Writing from Embu, British East Africa, Mrs. Crawford (C. M. S.) reports the successful treatment of two chiefs in the temporary hospital. One of the chiefs, Kabuthi, who, according to custom, had been carried into the woods to die, was brought to the mission by Dr. Crawford, and now, grateful for benefits received, he has promised to learn to read. A hospital chapel of wattle and daub, with high-pitched banana-bark roof, was recently opened, on which occasion some 400 or 500 savages, wild and almost naked, were present, many of them carrying spears. All clambered for the front seats, and order seemed to out of the question. But the strains of the "baby-organ" quieted them down, the mystery as to the source of the sound being solved by the conclusion that "there was somebody inside!"

A Missionary Romance

An interesting story has just been told concerning the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa. Nineteen years ago, a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad laid the foundation of

greater things. He bought an English primer and began to attend school at the mission. Later, he was ordained a minister of the Gospel, went on a voyage of European travel, and has since built a church which has some 300 members. The episode is one which shows how the natives of Central Africa are learning to help themselves.

MISCELLANEOUS

Items from the Philippines

It was generally supposed that the \$7,000,000 paid by the United States Government to the Church of Rome in settlement of the friars' claims in the Philippines ended the difficulties. This does not seem to be the case, however. They are back again in the islands in larger numbers than ever, and the courts are full of their claims. They are now carrying on extensive schools in competition with those of the state.

How to Get a Missionary Church

A missionary Sunday-school will make the church missionary, and it is about the only thing that will. The Laymen's Missionary Movement is doing much, and so is the work of our women. But all that is too limited in its scope; and intensive as they are in their work, they really do not cover the ground. Grown-up people, most of them, are so set in their opinions that you can not shake their prejudices loose. Our real chance is with the children. Put them through the Sunday-school when their hearts are tender and impressionable. Let them breathe, in a missionary Sunday-school, the atmosphere of missions, and in fifteen years we shall find hundreds of young people volunteering where now there are scores. There will be splendid women who will not only have the spirit but the qualification to lead the work of our women's organizations, and there will be men who are willing not only to give their money but their time and service to the great cause of the world's evangelization.

FOR THE MISSIONARY LIBRARY

THE BOOK ABOVE EVERY BOOK. A Popular Report of the British and Foreign Bible Society. 12mo. London, 1910.

The contents of this volume consist, for the most part, of incidents connected with the distribution of the Scriptures among non-Christians last year. The value of the Bible is shown by these incidents to be tested by its large circulation, its many versions, its universal acceptance, its accessibility, its vitality, and its catholicity. Like other volumes of the same kind, this book is a fine example of what a popular report should be.

MISSIONARY HEROES IN AFRICA. By J. C. Lambert. Illustrated. 12mo, 156 pages. 75 cents, *net.* J. B. Lippincott, Philadelphia. 1910.

There is probably no field of literature so rich in romance and adventure true to life, noble and heroic, as the missionary field. Africa has attracted many whose love of humanity and taste for adventure have combined to make their careers noteworthy. This volume of sketches tells the stories from the lives of such men as Mackay and Hannington of Uganda, Livingstone and others of Nyassaland, Coillard of the Zambesi, Arnot of Garengange and Lloyd among the pigmies. It is pre-eminently a book of true stories for boys.

THE CALL OF THE NEW ERA. By. Rev. Wm. Muir. 12mo. 351 pp. \$1.25 *net.* American Tract Society, New York, 1910.

This is one of the missionary series edited by Dr. George Smith, and already noted in these pages. It presents a forceful brief for the missionary movement, showing the era of preparation in the Old Testament, the advance in the apostolic era, the dark ages, and on to the Reformation and the present day. Altogether, Mr. Muir has given us a simple, clear presentation of the progress of the missionary movement, and enforces the call of Christ to every Christian, to help carry the Gospel to the whole of the non-Christian world. The vast opportunities of the present are shown to be a new clarion call to advance.

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

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

These new volumes of the Children's Missionary library are interesting and well written. The volume on Jamaica has perhaps too much historical matter to justify its name, since only about one-third is about the children and their life. The information is, however, well given for children.

The Japan volume is the best juvenile book we have seen on "The Land of Islands." It contains facts about the country and people but written in a style that can scarcely fail to interest and impress children.

WHY WE BELIEVE THE BIBLE. By Amos R. Wells. 12mo, 167 pp. \$1.00. United Society of Christian Endeavor. Boston, 1910.

This is not a theological or scholarly investigation, but a simple catechism giving the questions that might interest any Christian or inquirer, and the concise answers of a Christian student. Such a book ought to be of value especially to young Christians or to those working on the mission fields. It is not sufficiently thorough and full for students of theology or those who want to go deeply into the investigation of the reasons for faith in the Bible as the Word of God.

REPORT OF A SECOND VISIT TO CHINA, JAPAN, AND KOREA, IN 1909. By Arthur J. Brown, D.D. Pamphlet. Presbyterian Board of Foreign Missions, New York, 1910.

Dr. Brown went as a student of missionary problems and an adviser of the missionaries. His report presents clearly the result of his observations and the conclusions arrived at in the discussions. The report is for private circulation only but is extremely valuable to all who are students of the missionary enterprise. A great many facts of general interest are also given about the countries visited, for Dr. Brown is a keen observer and ready writer.

HELEN E. MOSES. By Jasper T. Moses. Portraits. 12mo, 191 pages. \$1.00, *net*. Fleming H. Revell Co., New York. 1910.

Mrs. Moses was a member of the Christian Women's Board of Missions, a woman who lived a beautiful and noble life. She was editor of *The Missionary Tidings*, president of the board, and an effective public speaker. The tribute is written by her son, that her example may be a challenge to other women who serve the cause of Christ in the home land. good might have been preserved without doing violence to the teachings of Christ in regard to sin, and salvation, God and man. Christ likeness is shown in unselfish service, but that is not the whole of Christianity; God is good, but goodness is not the whole of God; unkindness is sin, but sin is more than unkindness; good deeds may be an answer to prayer, but prayer is more than a kind wish, and answers to prayer do not always come as man's good deeds.

THE GIRL IN HER TEENS. By Miss Margaret Slattery. 12mo. 50 cents. The Sunday School Times Co., Phila. 1910

Miss Slattery is a teacher of teachers—one who understands the girls because she loves them and worked with and for them and has studied them. Her little book will be of untold value to parents and Christian workers, who are trying to help girls. Any one of a hundred suggestions in the book would more than repay the reader.

SOUTHERN BAPTIST FOREIGN MISSIONS. By Dr. T. B. Ray. 12mo. 35 and 50 cents, *net*. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 1910.

Dr. Ray and the Baptist Missionaries tell here the story of their work in China, Argentina, Central Africa, Italy, Brazil, Mexico, and Japan. It is a book that Southern Baptists would do well to own and gives for all the digested information on the excellent work of this denomination.

PILGRIM SONGS. By Henry W. Frost. 12mo, 262 pages. The Gospel Publishing House, New York. 1910.

These are verses for Christians written by the Home Director of the China Inland Missions. They are full of music, of spiritual uplift and much of true poetic thought and beauty of expression. They will come as messages of hope and comfort and religious inspiration to many kindred spirits in the home land and in foreign fields.

NEW BOOKS

BRAZIL AND HER PEOPLE OF TO-DAY. By N. O. Winter. 12mo. Decorative cloth, boxed, \$3.00; three-quarters morocco, boxed, \$7.00. L. C. Page & Co., Boston. 1910.

SMOKY DAY'S WIGWAM EVENINGS. By Charles A. Eastman and Elaine Goodale Eastman. Little, Brown & Co., Boston. 1910.

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

DAVE RANNEY; OR, THIRTY YEARS ON THE BOWERY. An Autobiography. Introduction by Rev. A. F. Schaffler, D.D. Illustrated, 12mo., 205 pp. 75 cents. American Tract Society, New York. 1910.

PANDERS AND THEIR WHITE SLAVES. By Clifford G. Roe. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York. 1910.

WHO'S WHO IN MISSIONS. An Illustrated Game for use in the Home Circle, in Mission Bands, Junior Societies and Sunday-school Classes. By Belle M. Brain. Sunday-school Times Co., Philadelphia. 1910.

REAL RELIGION. Friendly Talks to the Average Man on Clean and Useful Living. By Howard Allen Bridgman. 12mo., pp. 184. 75 cents. The Pilgrim Press, Boston. 1910.

PILGRIM SONGS. Verses for Christians. By Henry Weston Frost. 12mo., pp. 262. Gospel Pub. House, 54 West 22d Street, New York. 1910.

THE FUNDAMENTALS. A TESTIMONY TO TRUTH. Volume IV. 12mo., 126 pp. Testimony Publishing Co., Chicago, Ill.; 808 La Salle Avenue. 1910.

PAMPHLETS

PIONEERING AMONG THE KACHINS. By W. H. Roberts. Illustrated. 39 pp. 7 cents. American Baptist Foreign Mission Society, Ford Building, Boston, Mass.

MORRISON AND THE OPENING OF CHINA. By Henry K. Rowe. Envelop Series Quarterly, January, 1911. Illustrated. 21 pp. Annual subscription, 10 cents. American Board of Commissioners for Foreign Missions, Boston.