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THE SPEAKERS OF THE WOMAN'S MISSIONARY JUBILEE CAMPAIGN

# *The Missionary Review of the World*

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## **SIGNS OF THE TIMES**

### **CONVERSION OF AN AFRICAN TRIBE**

While the Moslem power and progress in Africa is a menace which must be reckoned with, there are in Uganda and West Africa many signs of spiritual awakening which show what can be accomplished by prayerful, persevering effort. One of the tribes now showing most responsive interest in the Gospel is the Mabeyes, who, five years ago, were practically untouched, and whose language is not yet understood by any Christian missionary. Some of these Mabeyes have, however, been converted in the West African mission of the American Presbyterian Church, and have become missionaries to their own people, so that to-day the entire tribe seem to be accepting Christianity.

Rev. F. D. P. Hickman, in a recent letter, describes these people of Kamerun and Spanish Guinea as a small tribe inhabiting the hinterland to the north of the Campo River. Until recently they have been looked down upon by other tribes as thieves and cannibals, wedded to all kinds of heathen practises. The Mabeyes seemed to think it was hopeless for them to try to rise above their degraded and despised condition. Within the last five years, however, there has been a wonderful transformation, and they are now turning to Christ by

the hundred. They are waking up from their hopeless, careless state, and are making strenuous efforts to rise in the world.

The awakening is said to have begun when one of the head men of the tribe, who was dying, called some of his people to him and urged them to embrace Christianity. Soon after they began to attend the mission, some of their number were converted and became missionaries to their people. There seems to be an unusual hunger for the Gospel, and tho most of those who attend the mission services do not understand the dialect spoken, they attend in large numbers, and after a service one of their number will interpret what has been said. Many are being received into the church, after instruction, and are bringing their children for baptism. Such is the demand for Sabbath services that some of the Christian young men are asked to go to several towns each Sabbath to speak. The people are developing intellectually and morally, and are winning the respect of neighboring tribes. Rev. A. I. Good, the son of Adolphus Good, has recently been appointed as missionary to these people. The work is most encouraging, and shows what may take place in many other tribes of the Dark Continent.

### A CHINESE EVANGELISTIC CAMPAIGN

At the China Centenary Missionary Conference the evangelistic work committee was told to take steps for the organization of an evangelistic association. This has been formed with representatives from nearly 40 missionary societies. The plans of the association are founded on the understanding that the work of evangelization must be done chiefly by the Chinese themselves, and that this work can not possibly be done without a very large increased force of evangelists. The association is to begin its campaign with the organization of revival meetings in the churches of China; then men are to be chosen, foreigners as well as Chinese, to be set apart to hold annual revival missions at all the large centers in each province.

One of the leading native evangelists is Ding Lee May, under whose ministry over one thousand persons have given in their names during the past year as desiring to study Christianity; while 688 students, both boys and girls from the different mission schools have indicated their desire to "work for the Lord," either as unordained evangelists, Bible women or pastors, just as the Lord may call them. It is impossible to tabulate the thousands of efforts put forth by the unordained evangelists, Bible women and Chinese pastors in all the northern part of China.

In Central China, also, there has been one of these waves of religious interest which have never been accounted for except on the Christian belief that they are a sign of the presence and power of the Spirit of God. For example, the *Spirit of Missions*

reports from Wuchang, one of the great student centers of China, astonishing interest aroused by efforts at Christian evangelization. The meeting in Hankow of the Evangelical Association of China, and the presence there of many messengers of the Word, was made the occasion for a week's campaign in three cities. More than 10,000 turned out each night to hear the message, and hundreds of inquirers were enrolled; 80 of these in the Episcopal parish of St. John's, Hankow. Four meetings held in the Boone Library Hall were attended by from 500 to 800 students a night, most of these being non-Christians from the government institutions.

### DISORDERS IN SOUTH CHINA

China is such an enormous country, with a population four times that of the United States, that it is not surprising to hear of riots, rebellions, murders, mob violence and other disturbances in various parts of the empire. These often mean no more than a strike, a lynching, or a boycott in some parts of America, and yet the appearance of such an item of news of rumors and fears concerning the missionaries and other foreigners in the daily press gives rise to all sorts of alarm. Sometimes they are in danger because they are foreigners, but usually they are no more likely to be disturbed than if they lived in a riotous district at home.

Recently reports have come of disorders in Canton district, South China. The missionaries in some of the outlying stations have been in danger, but thus far seem to have escaped.

Warships have been ordered to do everything in their power to persuade all foreigners to take refuge on the ships, and the British authorities at

Hongkong have cabled to London appeals to have British warships rushed to Hongkong to protect British lives and interests.

The present uprising is probably the most serious that has ever been known in southeastern China, which for years has been disturbed by the secret Chinese societies and political organizations. With fire and sword the rebels are sweeping the country, leaving a trail of death and outrage in their wake.

Several warships from the United States Asiatic Squadron now in Philippine waters have been ordered to China to protect American lives and property interests at Canton, as the result of a conference held by Secretary of State Knox and Secretary of the Navy Meyer. United States Minister Calhoun cabled the State Department from Peking that the British authorities at Hongkong had forbidden British vessels to call at Canton because of the alarming conditions there.

The American Board and the Presbyterian Board of Foreign Missions in Boston and Baptists have missions in the province, but no word has come that any missionary has been harmed at any of the 13 stations in the disturbed district. There are 145 American missionaries in the region—66 men, 45 married and 34 single women. Certain Chinese mission-workers at Canton are supported by the Cantonese Chinese in the United States.

#### **THE PLAGUE AND FAMINE IN CHINA**

It is hoped and expected that blessing will ultimately result to China from the terrible visitation which some provinces of the country have experienced. Thousands have died and thousands more have been re-

duced to extreme poverty. One of the Scotch missionary physicians in plague-stricken Manchuria, Dr. A. F. Jackson, has given his life in this service; and two others in the famine country, Rev. Dubois Morris and Dr. Samuel Cochran, very nearly succumbed to typhus fever, which resulted from their overwork in relief of the distress. The self-sacrifice of the missionaries, the generous help from the Christians at home, the study of the causes and cure for the plague, and the measures for the prevention of future famines have, however, made the outlook brighter, and missionaries express the hope that both the temporal and the spiritual future of the Chinese will be better because of this sad experience.

Dr. Cochran writes from Whai Yuen that the funds supplied for the relief of the famine sufferers were carefully applied with the help of local committees to supply rice to starving families. A special census of the needy was taken, and many men were employed in the distribution. The entire expense of the census and distribution was borne by the local Chamber of Commerce, so that all the funds contributed were used for the supply of food.

The present indications are that the greatest distress caused by the famine and plague are past and that with the reaping of early harvest and the precautionary measures against the spread of the plague, the stricken districts of China are once more beginning to take on a more hopeful aspect.

#### **WILL TIBET BE OPENED?**

The head of the Buddhist religion, the Dalai Lama of Tibet, who is now in exile at Darjiling, India, was inter-



viewed last month by William T. Ellis, the "Editor afield" of *The Continent*. It seems that the office and not the man is revered and worthy of notice, for the Dalai Lama himself, whose name is Ngag-Wang Lobsang Thubden Gya Tsho, is an insignificant personage in physical, mental and spiritual make-up.

Mr. Ellis was obliged to take a white scarf in his hands and approach the Dalai Lama thumbs up. The "divine personage" seemed anything but divine, having a pock-marked face, a bullet-head, pointed ears and waxed mustache. The Dalai Lama intimated that it was his plan to return to Tibet, and, as a result of his observations in China and India, he proposes to open the closed land to foreigners, and to send some of the Young Tibetans to Europe and America for education. If this program can be carried out it will mean great things for Tibet. The Lama expressed regret that Buddhism had declined in purity, but predicts that in four hundred years all the world will be Buddhists. The Tibetans still regard the Great Lama with special reverence. Since by living to maturity and by his travels in other lands, he has already established new precedents, he may help to inaugurate a new era in Tibet.

#### **THE STUDENT CONFERENCE IN CONSTANTINOPLE**

Two hundred and thirty delegates from thirty-three different countries met for five days, April 24-28, in the chapel of Robert College, to consider subjects connected with the moral and the spiritual regeneration of students. Simultaneously there was conducted a campaign with fifty-seven meetings in eight languages, with an aggregate attendance of ten thousand.

Who can estimate the results of such events in this pivotal city! Moslem dailies gave favorable notices of these meetings, and a Jesuit priest who had been persuaded to attend the first address by Prof. Raoul Allier, of Paris, sat up half the following night writing letters to friends to urge them to attend the remainder of the services. The Greek Orthodox Bishop of Para, presided at a series of meetings held in the hall of the Greek Syllogos, loaned for the occasion. Dr. John R. Mott gave a searching address before the Greek Orthodox Theological School, and another before a packed audience of students from the Imperial University, more than half of those present being Moslems.

As for the conference itself, the presence of such men as Prof. Cairns of Aberdeen, Prof. Sadler of Manchester, Prof. Soderblom of Upsala, Dean Bosworth of Oberlin, Prof. Henry B. Wright of Yale, Count Moltke of Denmark, Baron Paul Nicolai of St. Petersburg, Dr. Chiba of Tokyo, Mr. Chengting T. Wang of Shanghai, Mr. K. C. Chacko of India, to say nothing of Mott, Fries, Wilder, E. C. Carter, Miss Ruth Rouse and others, provided a feast of good things to inspire every one. The tone of the conference was pacific, not controversial; Christian, not denominational; constructive, not radical; missionary not propagandist. One consequence of the gathering is to be the formation of a Student Movement for the Ottoman Empire. In the absence of such an organization up till now, the delegates from this Empire were noticeably in the background, there being not even a representative from Robert College on the program. The formation of this

movement will be fraught with difficult problems, due to variations of language, nationality, and religious belief; but the unifying Spirit of Christ is certain to solve these difficulties, and when united in such a national movement, the students of the Empire will prove a mighty force.

#### THE WORLD IN BOSTON

The missionary exposition in Boston has just closed a most successful season. It was visited by from three to fifteen thousand people a day, who could make a missionary tour of the world in sixty minutes, at the cost of twenty-five cents for traveling expenses. Ten thousand stewards, or ushers, exhibitors and participants in the pageant helped to make the exposition a success, and these men and women have, no doubt, received the greatest benefit. Three months of study, contact with missionaries, imparting of information to others and the giving of themselves to service in the exposition could not fail to make an impression on them.

The exposition was well planned and the plans were well executed. The pageant, with its well-trained choir, its impressive scenes from missionary history, its beautiful spectacular effects and its large interested audiences, made a marked impression on the thousands who were present. The scene from the life of Livingstone in Africa and that representing the overthrow of heathenism in Hawaii were especially noteworthy. An historical incident, such as might have been selected from the work among the Nez Perces Indians or Metlakahtla, would have been more impressive than the imaginary one selected to represent work among Eskimos and Indians.

Visitors to the exposition had also opportunities to meet with missionaries from all parts of the world; they could study manners and customs, the methods of heathen worship in India, China, Africa and elsewhere; they could see actually demonstrated the scenes such as take place daily in dispensaries, schools, and churches in mission lands and among negroes, mountaineers, miners, lumbermen and settlers in American home mission fields. Everywhere visitors were personally conducted by missionaries and stewards in a most courteous and effective way. The moving pictures, costume lectures, addresses, storytelling hours and educational conferences offered every opportunity for entertainment and instruction.

One of the most valuable sections of the exposition was the exhibition of graded work in missionary instruction, with samples of work done by students of all ages and with practical suggestions as to methods in missionary education and service.

The value of this exposition seems to us to consist, (1) in the general interest given to visitors in people of other nations; (2) in the benefit of the preparatory study by the stewards; (3) in the opportunity afforded to meet with missionaries and to study the actual conditions and work in mission lands as reproduced in the scenes enacted; and (4) the reflex influence on converts in mission lands who helped to make the exposition possible by their cooperation.

We understand that already several stewards have volunteered for missionary service as a result of the interest awakened by their study. It has also been stated by missionaries that Christians in Burma, who made

and gave many things for exportation, were particularly blest by the opportunity to help to stir up interest in America. The important question is "After the Exposition—What?" Will the churches take advantage of the new interest to provide attractive missionary meetings, to establish mission-study classes, to foster intelligent missionary giving and to increase the number of missionary volunteers? If they do not the time and money expended will be wasted. If they do it will mark the beginning of a new era in the progressive, world-wide missionary campaign in New England.

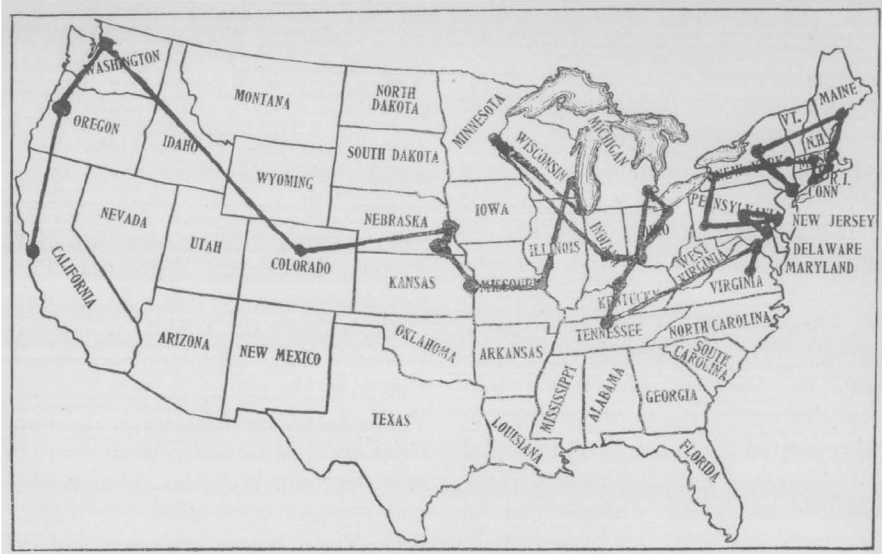
#### CHANGES IN MEXICO

At last there has come a change of government in Mexico. The permanent president, General D. Porfirio Diaz, who has held office, by his own will rather than by will of the people, for eight successive terms, or since 1878, has resigned under pressure from the revolutionists and from members of his own cabinet. The rebel forces were becoming so augmented, and their victories so numerous and important, that the only path to peace seemed to be by the complete capitulation of Diaz and a reorganization of the Government. For years General Diaz has ruled Mexico with an iron hand, which he has claimed to be necessary to preserve order. The chief complaints against his government have been that popular presidential elections have been a farce, that he has ruled despotically, even resorting to assassination and unjust imprisonment, when these seemed called for to carry out his purposes, and that he surrounded himself with many undesirable officials and has continued in office many governors who are obnoxious to the people.

The missionary work has been temporarily interrupted in Chihuahua and some of the other disturbed districts, but it is hoped that the return of peace will bring still greater freedom in the preaching of the Gospel. The greatest difficulties have been due to the bitter opposition of the Roman Catholic Church, whose representatives are quick to use every possible opportunity to discredit Protestants in the eyes of the Government and the people of Mexico. The representatives of Papacy have still great power with the masses, and keep the people in ignorance of the true differences between Roman and Protestant Christianity.

#### WIPING OUT THE SOCIAL EVIL

The new "Injunction and Abatement" law of Iowa is proving to be a powerful instrument in breaking up prostitution in that State. Any citizen can secure in a day an injunction against a disorderly house, or against a house which is suspected, and this injunction can only be raised when the owner proves that the building is not being used for immoral purposes. If he is unable so to do, the entire furniture is confiscated, the owner and occupier are subjected to damages, and it is forbidden to rent the house for one year afterward. This law is doing more to protect women and girls than any of the sort which has even been placed on statute-books. Dr. John R. Hammond says that a brief announcement in a Chicago morning paper of the rescue of a twelve-year-old girl who was being held at a police station, brought inquiries from 500 whose daughters had recently disappeared. He asks: Where were the other 499 twelve-year-old girls?



THE TRIUMPHAL MARCH OF THE WOMAN'S MISSIONARY CAMPAIGN

## THE WOMAN'S JUBILEE CAMPAIGN

BY HELEN BARRETT MONTGOMERY

At the Ecumenical Conference in New York in 1900, an interdenominational committee of five women was appointed, which was destined to do a remarkable work. For ten years they have held, uninterruptedly, regular meetings; each year they have published mission study text-books for women and children that have been used throughout the land in all denominations; they have conducted summer-school courses in mission study and missionary methods in seven States; they inspired the publication of *Everyland*, that wonderful children's quarterly; and to all these many activities they added the inspiration and formulation of a national celebration of the jubilee of the organized work of women in foreign missions.

The secret of all this achievement is to be looked for in many strong and forceful personalities; but, as the other members of this unusual group would be quickest to admit, preeminently in the personality of the woman who for

eight years has been their chairman, Mrs. Henry W. Peabody, of Boston. To all the qualities of leadership, initiative, vision, daring, executive ability, she adds a charm of personality, a sweet reasonableness, a selfless devotion that makes her able to achieve where to others failure would seem foredoomed.

After nine years spent in the study of various fields and types of mission activities, it was decided by the committee to center the study of the women of the churches this year on the story of their own organized work in foreign missions. The text-book "Western Women in Eastern Lands" was already in press when the fact was recognized that the present year marks the fiftieth anniversary of the first woman's board to receive its charter from the State, the Woman's Union Missionary Society of New York City. Six months after the time when the idea was first brought in committee the endorsement of the

women's boards had been secured, an extension committee had been organized in Chicago to engineer the western circuit, local committees had been secured in a score of cities, and the first jubilee meetings were actually under way. It was the first test that had been made on a national scale of the excellence of the women's organizations. The smoothness, ease, economy and efficiency with which units representing a dozen denominations were geared on to the movement was a revelation to even the leaders. Without paid secretaries, without close supervision, without any periodical to represent them, with the briefest time for preparation, the jubilees moved on from West to East in an unbroken series of triumphs. It will be of interest to study features of the movement in some detail.

#### **The National Extent of the Jubilees**

The first jubilee meetings were held in Oakland, Cal., October 12th and 13th. In as rapid succession as railway connections permitted, followed two-day sessions at Portland, Seattle, Denver, Omaha, Lincoln, Kansas City, St. Louis, Milwaukee, Chicago, Minneapolis and St. Paul, Indianapolis, Cincinnati, Detroit. In the forty days covered by these meetings there was only one day when the jubilee speakers were not either speaking or traveling to meet appointments. During that entire time no woman was unable to keep her appointment, not one of them missed her train, umbrellas or rubbers were not once needed. Traveling by night and speaking by day, the happy little group went on their jubilant way.

After an intermission from November 21st to January 23rd, the Eastern circuit opened with meetings at Cleve-

land. Then at the rate of two, and sometimes three a week, came Louisville, Nashville, Washington, Richmond, Baltimore, Harrisburg, Philadelphia, Pittsburg, Buffalo, Atlantic City, Albany, Troy, Springfield, New Haven, Providence, Worcester, Boston, Portland, Syracuse. In addition to those originally scheduled, one-day jubilees were held at Fall River, Newport, Poughkeepsie, Binghamton, Wilkesbarre, Elmira, and many other cities and towns, and Sunday services at Vassar and Wellesley. The closing and national celebration was held at New York, March 28th-31st. While the weather conditions were not as ideal as on the Western circuit, no jubilee was seriously interfered with by rain or storm, and the health of the jubilee party continued unimpaired. One member, Miss Florence Miller, in addition to attending every jubilee, put in the weeks between the Western and Eastern meetings in continuous and very exacting speaking. The schedule of another member of the party showed 110 addresses and talks in the Western, and 209 in the Eastern series.

#### **The Jubilee Organization**

From one hundred to four hundred women from the Protestant community in each locality worked together as one, for the three months preceding the jubilee. There was the executive committee, the subcommittees in finance, transportation, hospitality, publicity, program, luncheon, devotion, music; and the denominational committees, with their close organization. There were weekly meetings of each subcommittee, almost daily meetings of the executive committee. Sometimes there were inspiring committee meetings of the whole, when hundreds

of women met to hear reports from all the subcommittees. The social fellowship that resulted was so appreciated that in many cities the women said that the joy of preparation and the consequent enrichment of life were worth all the trouble, even if there had been no jubilee to follow. The preparations were extraordinary in their thoroughness, their largeness of vision. Deputations spoke of the coming jubilee before churches, clubs, schools, and civic meetings. Circulars were sent to physicians, teachers, preachers; correspondence was begun to interest the country newspapers. Thousands of prayer-pledges were circulated. Automobiles were engaged to conduct each speaker to all her appointments. Luncheons were planned on a hitherto undreamed-of scale. Cottage and church prayer-meetings were held. Copies of the text-book were sent to the ministers who were asked to preach on the opportunities and need of women's work in missions. Drawing-room meetings were arranged in various districts of the city. Meetings for nurses and physicians, for busy women, for school girls, for children, were planned. Preliminary rallies by the score were held in all quarters of each city, sometimes attracting audiences of 600. Denominations held their own preparatory rallies, circulated literature, published the plans for the jubilee offering, assigned luncheon tickets. The largest halls were engaged and preparations were made for overflow, parallel, and simultaneous meetings. Too much praise can not be given to the women in each city who with such thoroughness, such daintiness of detail, such gracious thoughtfulness, and such deep spirituality, planned for the com-

ing jubilee. And God blest and honored them abundantly in the doing.

#### The Plan of the Jubilee

This was essentially the same in all. There were many variations and distinct individuality in the combination



MRS. H. W. PEABODY AND HELEN BARRETT  
MONTGOMERY

of the elements, but the elements were the workers' conference, the luncheon, the drawing-room meetings, the denominational rallies, and the mass-meetings.

At the workers' conference the ever recurring questions were discust with fresh eagerness, and a new definiteness. The points to receive greatest emphasis were (1) *Enlargement*: the enlistment of the whole Church instead of the 10 per cent. Over and over testimony was borne to the debt under which the Laymen's Movement had placed us by insistence on this point, by urgency of the every member canvass every year, and optimistic insistence on going after the last man.

(2) *Enlightenment*: Literature and its diffusion, the study-class acclimated

in every church, the use of posters, banners, charts, moving-pictures, pag-eants. "What one is least up on, she is very apt to be most down on," as one of the speakers wittily put it. The abysmal ignorance of the church mis-sion ward must be undermined by a concerted, well-planned, continuous, well-thought-out attack by the ear-gate, the eye-gate, the play-gate, the prayer-gate, on every side.

(3) *Enfranchisement*: The trouble is a sort of parlor or parish minded-ness, an environment too cramped in which to grow a world enterprise. Small-mindedness is a disease bred by isolation and insulation. To get a world vision of business, politics, sani-tation, peace, is a help to get the world vision of the kingdom.

(4) *Enduement*: The spiritual dy-namic is needed most of all. Missions can not thrive in a prayerless church, nor a church of timid, selfish prayers. Missions were born in prayer, are nur-tured in prayer, and must be extended through prayer. The possibility of being intercessory missionaries was brought home again and again.

The luncheons were the great social solvent and recruiting grounds of the jubilee—to indulge in a violent change of metaphor. There was some-thing inspiring in the very numbers. At Denver, 1,150; at Kansas City and Cincinnati, 1,500; at Cleveland, 2,200; at Buffalo, 2,400 women sat down in one room to luncheon. In Philadel-phia 2,500 were seated in two rooms and brought together for the toasts in the beautiful Academy of Music. In Pittsburg, six lunches, two each day, were held. In these, 4,400 wom-en were served, and 400 paid for the privilege of looking on. In New York, 6,000 women were served in the great

ballrooms and gardens of the Plaza, Hotel Astor, and the Waldorf-Astoria. Most of the lunches were very simple, two, or at most, three courses. Many of them had to be served without tables, "lap luncheons," as they were called. Yet, with very few exceptions they were remarkably well managed; most of them were astonishingly well done. In Seattle, the women of the First Presbyterian Church prepared and served a luncheon to more than 1,000 women, all seated at daintily-spread tables. The service was with precision and dispatch, and the luncheon delicious. It seemed a mir-acle of management that this delicious hot luncheon could be provided at a profit for fifty cents a plate. The at-tendance in the luncheons was a never-failing source of surprize. In Phila-delphia, where the committee had ex-pected to have luncheon tickets on sale for two weeks, 1,750 tickets were dis-posed of in twenty minutes. The spirit of the luncheons was contagious. Women caught missions as children catch the measles. It wasn't safe to go to a luncheon unless one was will-ing to be converted. The Christian fellowship, the hearty singing, the short, spirited addresses of from five to ten minutes each, the dead-in-ear-nest enthusiasm, the very size of the thing, united to produce an impression hard to define, but impossible to ig-nore.

In the drawing-room meetings an attempt was made to reach the women least likely to be attracted to the gen-eral meetings: the women of large means, exacting social engagements, and little active interest. The success of the drawing-rooms varied greatly in different cities. In some they were ideally perfect, in others less success-

ful in reaching the women for whom they were planned. The success was in direct proportion as the committee grasped the idea of the drawing-rooms. Where a committee ran them, relieving the hostess of responsibility and assigning the ticket *pro rata* among denominations, they were less successful; attracting as was natural, women already identified with mis-

in our own country started in a drawing-room; why should it not continue to be presented there? In one of the most influential drawing-rooms of New York, 350 young girls met by invitation, and at the close, all were presented by their hostess with a copy of "Western Women in Eastern Lands."

The denominational rallies were the heart of the whole jubilee—the very



A SCENE FROM THE MISSIONARY PAGEANT—THE MISSIONARY MEETING IN MRS. ROPES' PARLOR

sions and reached by the other meetings. Where a hostess socially popular and standing for the best things, gave herself as well as her house, the results were most gratifying. It proved that it is as possible for such a woman to fill her house with her friends to listen to a talk on missions as to one on Greek art. A new vision of the ministry of the drawing-room came to many a woman in these tender and beautiful meetings. Woman's missionary work both in Great Britain and

pulse of the movement. The thought of raising money was not at all prominent in the minds of the originators of the jubilee, but when once the meetings began, the money commenced to flow in. The boards realized that the time was ripe to celebrate with a thank-offering, the close of fifty beautiful years of work. Special needs were presented, permanent additions to equipment, new buildings and the like. At the denominational rallies it was beautiful to see the solemn eager-



ness of the women. They came together to sit listening with a strange intentness, as the missionaries and secretaries set forth the definite needs and the definite plans. Often there were wonderful seasons of prayer and praise. Sometimes women spoke right out in meeting; as when one rose when a whole churchful had pledged \$2,500 and said:

"I've been thinking of the money I have in these three willow plumes, and I've been counting up the plumes in this audience, and I reckon they would come pretty near to raising the \$30,000 our board wants to raise. I move we take off the plumes or take another collection." They took the collection and got their \$30,000. How the money did roll in; \$19,000 in Denver, \$50,000 in Kansas City, \$85,000 in Indianapolis, \$100,000 in Pittsburg, \$150,000 in New York! When the Western jubilees closed with nearly \$400,000 contributed, it seemed not unreasonable to anticipate a total of \$1,000,000. At the close of the New York meeting more than \$900,000 had been pledged, with six months remaining before the close of the jubilee year, and with scores of smaller jubilees yet to be heard from.

Money was only one of the things pledged in the denominational rallies. In one rally 350 women pledged to get one new member each. Pledges of time, of prayer, of work, were frequent. Subscriptions to mission periodicals were made, new auxiliaries were formed, deputations were planned, State campaigns were organized, prayer-cards were signed. In all, the passing of the old deadening standard of the tiny minimum gift from all, irrespective of ability to give, was emphasized.

"Christ raised the memorial of His praise to two women," said Mrs. Peabody, "the widow who cast in her mite, and Mary of Bethany, who brought her vase of spikenard, very precious. The poor widow he praised for the greatness of her gift in proportion to her power. Had rich Mary said, 'I will bring my mite,' He would never have told her that her gift should be spoken of for a memorial, wherever His Gospel was preached."

"The mite from the mighty is a disgrace; let us wipe it out," said another.

"Hear the pennies dropping, dropping, has been taught to our children long enough. We have been suggesting small gifts, and the subtle power of mental suggestion long applied is in striking evidence in the results," said a third.

In the East, where the two-cents-a-week-and-a-prayer ideal had been longest regnant, the financial returns registered the dominion of a fixt idea. Women had so long been taught to think of missions as a minor charity that they could not at once change their standards. The very women who would give thousands to a local cause, felt that they were making a noble offering to "missions" in giving \$50.

If the denominational rallies were the heart, the mass meetings were the silver trumpet of the jubilee. As the speakers were forcing their way to the platform through a struggling mass that blocked all the aisles and extended far into the street, one of them innocently asked one of the crowd, "What kind of a meeting is this?" "Just a missionary meeting, ma'am." The unconscious humor of the situation often came over the speakers as they hurried from one simultaneous

meeting to another to speak three or four times in an evening on a subject that is not supposed to be popular.

In Nashville, the women had hired an armory, seating 5,000; in Richmond, a convention hall, seating 4,000, and both were well filled. In Philadelphia the police said they were glad it poured the last evening, for they had all they could do to seat the crowd in the Academy of Music, as it was, and a simultaneous meeting besides. In New York, Carnegie Hall was filled to the roof, and good audiences were in attendance at Calvary Baptist and the Fifth Avenue Presbyterian. The size of the audiences, the splendid singing, the rapt attention, the sense of a Presence made the mass meetings tremendous dynamics of missionary enthusiasm.

The message of the mass meeting was a plain statement of facts, a straight appeal to reality. The oneness of the world, the impossibility of keeping America Christian in a pagan world, the impossibility of solving her problems except as factors in a greater world problem, the crisis in the Far East, the educational opportunity in China, the medical needs of India, and the unique influence of the medical missionary, the awakening of Turkey and the new open door in the Near East, the challenge to America of the emerging Christian communities of the Orient, were features emphasized again and again by the speakers. There were few long speeches, from ten minutes to a half hour was the limit usually. The speakers kept to schedule splendidly, or when necessary, were kept there by the chairman. The mass meetings began on time, and closed at half-past nine. It is safe to say that not more than five or six

times was this limit exceeded in the whole series. The men seemed specially to marvel over and to enjoy this feature of the women's meetings. "There is no use talking," said one, "the terminal facilities in these conventions beat ours all hollow." Much of the effectiveness of the mass meetings was due to the absence of preaching, the sticking to facts, and the excellent team work among the speakers.

The mass meetings are full of good stories. Something happened in every city that was good to tell in the next. One of the favorites was about the dear little old lady who was listening to one of the speakers, her guest at dinner, as she dilated on the growing sense of Christian unity.

"Just think," she exclaimed. "In Korea the Presbyterians and Methodists have divided the entire territory between them. Four hundred Methodist churches in Presbyterian territory were told to enroll themselves as Presbyterians, and did so without a murmur."

"Isn't that wonderful," breathed the old lady. "And 400 Presbyterian churches were directed to become Methodist," continued the speaker. "Oh, how could they!" said the shocked little old lady.

Perhaps the most impressive of the jubilee mass meetings was that held in the great Episcopal Cathedral of All Saints, in Albany, with the venerated Bishop Doane presiding. The vast building, shadowy, solemn, beautiful, was packed to the door. For the first time in its history a woman was asked to speak. At the close the Bishop said that he felt the cathedral had received a new consecration in this meeting, whose keywords were unity and missions.

Time would fail to even catalog all the glories of the mass meetings, the superb women's choruses in Washington and Philadelphia, the historical setting of the Washington meeting, the student volunteers in Kansas City, the pageants in Pittsburg, Philadelphia and Nashville, the civic meeting in Denver. Each city had some note of distinction and interest. In New York the beauty and solemnity of the Missionary Pageant given at the Metropolitan Opera House to a "Caruso house," as one of the reporters put it, was beyond praise.

### **The Meaning of the Jubilee**

It remains to speak, in closing, of the meaning of the jubilee. The simplicity of the means used is entirely inadequate to explain the results. A few missionaries, a secretary or two, coming to town to talk about missions is no explanation of the crowds, the enthusiasm, the spirit, the power of the meetings. The conviction deepened with those who were privileged to go from meeting to meeting that the Spirit of God was moving in His Church, preparing it to be adequate to the tasks of the twentieth century. The Young People's Forward Movement, the Student Volunteers, the Laymen's Movement, the Edinburgh Conference, the Women's Jubilee, are all parts of one great world strategy. Our little thoughts, our early Victorian prejudices, our isolated interests, our dwarfed sympathies, our puny gifts, must be changed if we are to do the task God sets before His Church.

In this preparation we can clearly discern: (1) *a new sense of unity*. Our divisions, our unbrotherliness,

have been wastefully wicked and wickedly wasteful of the common good. We must climb to Abraham's height when he said to Lot: "If thou wilt go to the North, then I will go to the South; if thou wilt go to the South, then I will go to the North; let there be no strife 'twixt me and thee, for we are brethren."

The jubilee has taught women to plan and work together as one Church for the big interests of the kingdom, while loyally loving their own division of the main army. In New York, steps were taken looking toward a united campaign for their common interests on the part of all the women's boards of all the churches. To have the stimulus of great interdenominational mass meetings, to have simultaneous membership campaigns, to issue universal prayer-pledges, to set a goal toward which all shall work, is as possible as to combine in one course of study as we have for ten years. A new breath of life is astir. We can never go back to our isolation.

(2) *A new appreciation of service*. The inevitable reflex of a world vision is new power for the next task. The whole includes the part. A church alive to the kingdom can not be indifferent to the city or the nation. Already, when the faint echoes of the jubilees are still ringing, we hear of study-classes organized, State campaigns begun, prayer-circles multiplied. The root of all philanthropies is love. An enriched soil is the best situation to get good rootage. God can not bless a disobedient church. He can bless, and He is blessing the church that is not disobedient to the heavenly vision of an earth redeemed, and that goes into all the world preaching the good news.



BEDOUIN TENTS NEAR TUNIS, NORTH AFRICA

## NORTH AFRICA FROM A MISSIONARY POINT OF VIEW

BY JOHN RUTHERFORD, M.A., B.D., RENFREW, SCOTLAND

Author of "The Gospel in North Africa," etc.

The northern half of Africa is, perhaps, the largest part of the world's surface which is still practically unevangelized, and presents a great challenge to Christian faith. The southern half of the continent has many missions, and in South Africa Gospel work has been carried on for a century or more. Even in Central Africa, where the Gospel has entered more recently, as, for instance, in Uganda and Livingstonia and the Zambesi, there are strongly manned missions; and the work of the Gospel on evangelistic, educational and industrial lines has been marvelously successful. But when we turn to that part of the continent which lies to the north of the equator and of the great central lakes, how great is the difference, how little has been accomplished, how little has even been attempted!

The great belt of territory stretching from the Gulf of Guinea across the continent as far as Abyssinia is known as the Sudan. Under this name there are countries containing some forty millions of people; these are northern Nigeria, Sokoto, Bornu, Adamawa, Bagirmi, Wadai, Darfur and Kordofan. This vast region, which is still practically unexplored,

and also the whole of the Sahara Desert, with a multitude of large oases and with a vast uncounted population—all are without the Gospel, for any attempt to proclaim the kingdom of God there is only in its very infancy. Dr. Karl Kumm, of the United Sudan Mission, is almost the only Christian man who has traveled through those countries of the Sudan. His journey in 1909-10 was across Africa, from the Niger to the Nile.

The lands which border the southern shores of the Mediterranean (with the exception of Egypt), have had the Gospel introduced only within the last thirty years. Morocco is separated by not more than fifteen miles from the British fortress of Gibraltar, and southern Spain.

Stretching for hundreds of miles along the coast there are fertile plains, beyond which the hills gradually rise to the Atlas Mountains. This mighty range stretches east and west from the Atlantic coast in Morocco, through Algeria, until it reaches the coast of the Mediterranean at Cape Bon in Tunis. Some of the summits are 7,000 or 8,000 feet in height, and in winter are covered with snow, while the plains beneath are basking in the sunshine. Here flourish the palm-tree

with its loads of dates, the vine in the Algerian vineyards, the fig-tree, producing abundance of food, and the olive, with its harvest of berries, which when prest in the native oil-press,



SOME BEDOUIN GIRLS OF NORTH AFRICA

affords oil both for light and also for cooking. The orange-groves are full of beauty and fragrance, and supply rich harvests of golden fruit.

In the Roman period North Africa was one of the grain-growing districts, from which the city of Rome drew its food supply. The physical features, notwithstanding centuries of neglect, are still excellent. The climate is delightful, the soil is fertile, there are large mineral resources quite undeveloped, so that these countries possess all the outward conditions of prosperity.

The French have been the owners of Algeria since 1830, and great material improvements have been introduced, such as railways, harbors, excellent roads, bridges, police, and all the other signs of Western civilization.

But in Morocco and Tripoli, under Moslem rule, enterprise is stifled, injustice and oppression have the upper hand, and poverty and decadence and misery abound on every side. The blight of Islam rests alike on the land and on the people. In Morocco "there are no roads, and goods have to be carried into the interior by mules and camels. Passengers must ride on a beast or walk, and as there are no bridges over the rivers, they have frequently to wait on the bank for hours or days till the floods subside. There are neither harbors nor lighthouses at the coast towns. Steamers lie out in the offing at anchor in the Atlantic swell, and passengers and goods are transported in boats and lighters, when the weather makes communication possible."

East from Morocco is Algeria, which, along with Tunis, is a French possession. Algiers, once a stronghold of the Barbary pirates or corsairs, as they were termed, is now a flourishing city and a favorite health resort for Europeans. The grandeur of some of the scenery can hardly be exaggerated. The city and the bay of Algiers are peculiarly beautiful, with the snow-covered Djur-Djura Mountains some forty or fifty miles to the east, in the Kabyle country, while the plain from the sea to the foot of the mountains is rich agricultural land. In front are the blue waters of the Mediterranean, while overhead is the cloudless blue of heaven.

There is much in North Africa that is interesting to the lover of the grand and beautiful in nature, and there is much, also, that greatly interests the student of history; but much more is there that appeals to the disciple of Christ. Even the natural beauty and

the historical interest alike make a fresh appeal to send the Gospel to the peoples there, the Arabs, the Berbers, the Europeans, for in those lands of sunshine the minds of the people are not in the light of the Lord.

The first of the conquerors of North Africa were the Phoenicians, and Carthage was the capital of their African colony. The people of Carthage offered public sacrifices of children to their idols, Baal and Astarte, until the Christian era. The ruins of Carthage are very wonderful, and monuments have been excavated there, showing the worship of the gods of Tyre and Sidon.

Tripoli is still part of the Turkish Empire, and Egypt is in the hands of the British Government. The former country is, like all things Moslem, backward and insecure; Egypt is in a condition of marvelous outward prosperity, altho in recent years there has been the beginning of a native outcry against the British Government.

The original inhabitants of these countries, Morocco, Algeria and Tunis, are the Berbers, whom Professor Sayce believes to be identical with the Amorites of the Old Testament. "The Berber aborigines," writes Dr. Gwatkin,\* "look like Europeans, and are utterly unlike the Semite or the negro, or even the Egyptian. Their tall and sinewy forms, often with blue eyes and flaxen hair, have given rise to many a legend of the Vandals in the recesses of Mount Aures, or of the Gothic fugitives in the Canaries; yet their vivid and emotional temper reminds us rather of the Gauls or Phrygians than of the solid Teutons. It is not for want of courage that they never played a leading part in history.

The Numidian cavalry turned the scales of war for Hannibal at Cannæ, for Rome at Zama. . . . After five-and-twenty centuries of foreign

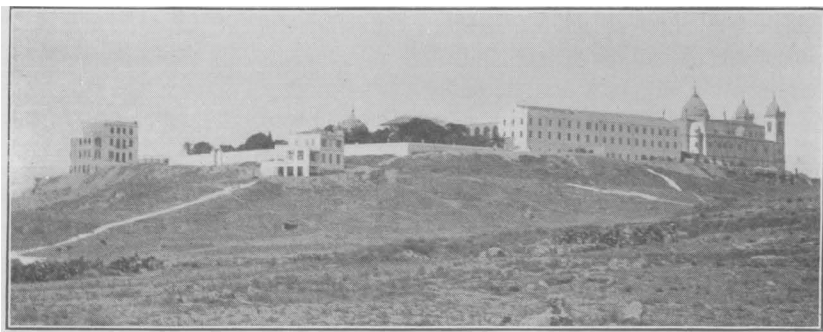


THE TOMB OF JOHN HOWARD PAYNE, AT TUNIS, NORTH AFRICA

rule they are still the basis of the population."

The next of the invading races, after the Phoenicians, were the Romans. It was during the Roman period that Christianity entered North Africa. The references to North Africa in the New Testament are numerous. The ship in which St. Paul sailed on his voyage to Rome was, at one point, like to fall on the quicksands—so the sailors feared. These quicksands, the Syrtes, lie off the coast of Tripoli. The nobleman who had been to Jerusalem to worship, and who, as he sat in his chariot, read the prophet Isaiah, was an African: he had come from far up the Nile, his home was somewhere near Khartum. One of the prophets

\* "Early Church History," Vol. 2.



THE ROMAN CATHOLIC CATHEDRAL ON BYRSA HILL, AT CARTHAGE, NORTH AFRICA

and teachers in the church at Antioch was Lucius of Cyrene. Cyrene is in North Africa, between Egypt and Tripoli. Apollos, the friend of St. Paul, "an eloquent man and mighty in the scriptures," was a North African: he was born in Alexandria, in Egypt. The man who carried the cross of Jesus was a North African, Simon of Cyrene. This one fact—even were there no other—makes an irresistible appeal to every man who knows what we owe for salvation here and hereafter to the crucified, but now living and reigning Christ.

Two translations of the New Testament have come down to us from the second century, showing how the early Christians loved the Word of God, and translated it into the common tongues. One of these is the Syriac, the other is the Old Latin version; and the latter of these, the Old Latin, was made by Christian men in North Africa, for Latin was the language spoken there at that time. An appeal to us in these days of Bible societies, to give the Bible to North Africa again.

The Christian era in North Africa gives us the names of men who have left their names indelibly in Christian history, men like Clement of Alexandria, Origen, Tertullian, Cyprian,

Athanasius, Augustine. The work of Athanasius and of Augustine is imperishable, that of the former in defense of the true and eternal Sonship and Deity of our Lord Jesus Christ, that of the latter connected with "the doctrines of grace."

There were also Christian martyrs in North Africa, men and women who were true to Christ in the dark days of fiery trial and persecution. The prison, the sword, and death by wild beasts—these were the portion of the Christian martyr then. Who is there who has not heard the thrilling story of Felicitas and Perpetua, the two Christian women who were put to death for Christ's sake at Carthage?

After the Romans came the Goths and Vandals, and in the seventh century there was the Arab invasion, propagating the faith of Islam. The Hegira or Flight of Mohammed took place A.D. 622, and before the seventh century had closed, his successors had entered North Africa in the interests of their religion. Tho Mohammed was dead, these Moslem warriors were impelled by an enthusiasm which carried all before it, and the nominal Christianity of North Africa was practically blotted out by the conquering hosts of Islam. Sidi Okba, or Akbar, one of the Arab generals, whose tomb

is near Biskra, in the Algerian Sahara, led his army as far west as Morocco, and when he reached the Atlantic, he spurred his horse into the sea and exclaimed that, were it not for the barrier of the ocean, he would compel every nation under heaven to worship God or die.

The candlestick of the North African Church was removed out of its place, and for 1,200 years—except in the Coptic Church in Egypt—the Gospel seemed to have no place in North Africa. But among the Kabyle tribes to this day there lingers the wistful memory that their ancestors once were Christians: certain Christian facts and customs still exist among them, and seem to have been of use in the work of the Gospel in these days. Thank God that His Word has again, within these last few years, reentered these lands, and its entrance has not been in vain.

#### Modern Missions

The religion of the Arabs and Ka-

byles is Mohammedanism, which professes to be a revelation given to Mohammed by God; but its condemnation is written on its face, not only in the contradictions found in the Koran, but above all, in the permission which it openly gives to its adherents to live in sin, and in the express revelations, which it alleges were made to Mohammed, allowing him to commit the sin of impurity. This taint has run through its history from the very beginning to the present day.

The position of woman in all Moslem lands is unspeakably sad, and is one of the most terrible blots on the Mohammedan religion. Woman is everywhere degraded and prevented from occupying the position of affection and of honor, which the New Testament gives to her. Christian women too often fail to realize how great are the benefits here and now of "our common salvation," how great the freedom, the privilege, the deliverance from the sore social disabilities



THE REMAINS OF BASILICA AT CARTHAGE, WHERE CYPRIAN PREACHED AND MARTYRS WERE BURIED



and cruelties which fall upon women wherever Christ is unknown. The miseries of our Moslem sisters are unceasing. One of their sayings is, "When a girl is born the threshold weeps for forty days." The sorest burden and the greatest sorrow fall on the girls and the women.

Women of the poorer classes are treated as mere beasts of burden. Indeed, it is not an unknown thing to see a woman alongside a donkey, and both woman and donkey dragging the same plow. Such is the servile toil in the fields; and in the houses things are little better.

Better-class women are kept in strict seclusion, and often go out-of-doors on Fridays only—the Moslem Sabbath. They are then allowed the privilege (!) of visiting the cemeteries, where they meet their women friends. They have no choice of a husband, but are practically sold to the highest bidder. The Koran permits every Moslem to have four legal wives at the same time, and the result is that Moslem homes are the abodes of ill-will, jealousy, intrigue and misery. A lady missionary asked a Mohammedan how he could have peace in his house with so many wives. For answer, he produced a wooden stick, and said, "This always brings peace."

Some, whose adverse criticism of Christian missions is often heard, allege that a knowledge of Christ is quite superfluous and unnecessary to Moslems, because of what they call the beautifulness of Islam with its teaching of the unity of God, and its other merits. Such persons would have a different opinion if they happened to be present, day after day, in the dispensary of any of the medical missions in North Africa, and if they

saw the nature of the diseases treated by the doctors. It is always the same story to a large extent the diseases are the result of immorality. "By their fruits ye shall know them" is our Lord's test of all things. Islam has utterly and lamentably failed in morality and in its treatment of woman. Moslem women, when they hear the story of Jesus, of His life and His Cross, express their astonishment at the character of the Savior, so unlike is it to that of Mohammed. The purity, the self-sacrifice, the love of Jesus, all so new to them, so unlike anything they ever heard or thought—they call Him "the White Christ."\*

Christian women owe everything to Christ. Is there no appeal to make the Gospel known to Moslem women?

The practical duties of the Mohammedan religion are prayer, almsgiving, fasting, "bearing-witness," and the pilgrimage. Prayer is offered five times every day. Every morning the muezzin calls to the faithful, "Come to prayer, come to prayer, prayer is better than sleep." Fasting is binding on every Moslem from sunrise to sunset during an entire month every year, the month of Ramadhan. Witness-bearing is the belief and the repetition of the following words, "There is no God but God, and Mohammed is the apostle of God." To repeat this on a death-bed, they allege, is to make sure of entering paradise. In North Africa they have a saying, "Shun a man who has made the pilgrimage to Mecca once; live not in the same street with him who has performed it twice; and reside not in the same country with a man who has visited the Kaaba thrice." His assurance of the Moslem heaven makes him still more wicked.

\* See "Our Moslem Sisters."

Mohammedanism is a system which is intentionally anti-Christian. It asserts that Mohammed is the "Comforter" promised by Christ. It also tells us that Christ, after being crucified, miraculously left the cross without dying, while another person took His place upon the cross and died; but He who died on Calvary was not Christ. "I delivered unto you first of all," says St. Paul, "that Christ died for our sins, and that He was buried, and that He rose again the third day, according to the scriptures." Mohammedanism denies that Jesus is the Son of God; it denies that He died for our sins; it denies that He died at all; it denies that He rose from the dead.

The Mohammedan is never ashamed of his religion. Wherever he is, he is quite ready, without demur, to kneel down in the street, and repeat the evening prayer, and testify to God and to Mohammed. Dr. George Smith gives an interesting instance of this.\* Dost Mohammed, an Afghan prince, was captured by the British in the war of 1838, and was sent to Calcutta, where as he drove with the Governor-General's family on the course, he astonished the public by getting out of his carriage daily at sunset to pray toward Mecca.

When Mohammedans hear the Gospel, they often say that they find great difficulty in accepting the statement that Jesus Christ is the Son of God. "What do you mean" they ask, "by speaking of Christ as the Son of God?"

Jesus is the Son of God. This name is used in order to distinguish Him from all created beings. His Sonship means that He is of the same nature with God the Father. The name "Son

of God" shows the moral and spiritual identity existing between the Father and the Son. The relationship is not one of creation, but is a filial one, that of Son with the Father. The relationship of Christ to the Father did not begin during time; it is anterior to time; it is an eternal relationship.

There are three Mohammedan universities in North Africa. One is at Fez, in Morocco. The second is in the city of Kairwan—one of the "holy" cities of Islam—in Tunisia. The third is in Cairo, in Egypt.

A missionary at work in Tunisia, and who is well acquainted with Moslem modes of thought, believes that it is the duty as well as the golden opportunity of the Christian Church, to establish at once a strong mission at each of these centers, Fez, Kairwan and Cairo, for the purpose of presenting Christ and the Gospel to the thousands of Moslem students who are being educated at those universities. Every year a multitude of Moslems, who have finished their education in the Koran, leave those cities as zealous propagandists of Islam. We have only to recall the fact that the countries already referred to in the Sudan were heathen a century ago or less, and have now been converted to Mohammedanism, to have the fact borne in upon us, that it is absolutely necessary both to evangelize those lands in the Sudan as well as the adjoining countries which are still heathen, and also to give the Gospel to the Moslem students in Fez, Kairwan and Cairo. The example of Raymund Lull, of Henry Martyn, of Bishop French, of Emma Herdman, and of other brave souls, who lived and died to carry the Gospel to Mo-

\* "Twelve Indian Statesmen," page 51.

hammadans, as well as the call from the 220,000,000 Moslems of the world, should not fall on deaf ears. This is the cry from the modern Macedonia—"Come over and help us."

The languages of North Africa are chiefly Arabic and the various dialects of the Berber tongue. There are, of course, also the languages of the Europeans, chiefly these: Spanish, French, Italian and English. The translation of the Bible into Arabic is a beautiful and faithful version: it is the work of Dr. Van Dyck, of the American Mission in Beirut, Syria. It has been of very great service in carrying the Gospel to all who are able to read Arabic. Some translations of portions of the New Testament into colloquial Arabic have also been printed.

Translations have also been made into several of the Berber dialects. One of these calls for special notice. Mr. E. Cuendet, one of the missionaries of the North Africa Mission, in Algiers, has labored for many years at the translation of the New Testament into the language of the Kabyles, and has finished it. The Kabyles have kept themselves distinct as a race through all the centuries since they settled in North Africa, not mingling with the successive nations who conquered the land, but retiring to their fastnesses in the mountains. Thus, there is in their language a living representative of one of the tongues spoken in Canaan at the time of the conquest of that country by the Israelites under Joshua.

The various societies and agencies at work in North Africa are chiefly these: The British and Foreign Bible Society, the North Africa Mission, the Southern Morocco Mission, the Cen-

tral Morocco Mission, the Gospel Union of Kansas City (U. S. A.), Miss Trotter and coworkers in Algiers, the Brethren, the French Wesleyans in Kabylia, the Church Missionary Society in Egypt, the United Presbyterian Church of the U. S. A., the Dutch Mission, the Egypt General Mission, the Methodist Episcopal Church of the U. S. A.

The British and Foreign Bible Society has various depots in these countries. In Morocco, Algiers, Tunis and some other towns, there are shops in which the scriptures are sold, and where the missionaries look out for opportunities, which occur every day, of putting the Gospel before the people.

In Egypt the society has an important depot. Mr. Wm. Summers and Mr. Hooper have charge of the Bible work from the Canary Islands in the Atlantic, to the Indian Ocean; surely a wide enough field.

In Morocco there is a population estimated at from four to eight millions; the area is equal to five times the size of England. Excellent work is being done by the societies working in Morocco. The South Morocco Mission has a staff which, in 1910, consisted of 6 men and 12 lady missionaries, while the work is **superintended** by a strong committee which meets in Glasgow. The honorary president is Mr. John Anderson, principal of the Bible Training Institute, Glasgow, who was also the founder of this mission. The stations occupied are Marrakesh, Mazagan, Saffi and Mogador. This mission was begun in 1888, as an attempt to answer the call to take up work in a needy and unoccupied part of the mission field.

The North Africa Mission began

work—at first among the Kabyles of Algeria—in 1881, exactly 30 years ago. The work expanded into the attempt, which God has greatly owned and blest to reach the Arabs, as well as the Jews and Spaniards and Italians, in Algeria, Morocco, Tunis, Tripoli and Egypt. Were funds and men available, work would be begun in northern Arabia also. The work among the Kabyles has been very

The stations occupied by the North Africa Mission are, in Morocco, Tangier, Casablanca, Tetuan, Arzila, Larraish, and Fez; in Algeria, Cherchell, Algiers, Djemaa Sahridj, Constantine—the ancient Cirta—and Tebessa; in Tunisia, Tunis, Bizerta, Susa, Kairwan, and Sfax; in Tripoli City, and in Egypt, Alexandria, Shebin-el-Kom, and Asyut. Many of the Haussas from the Sudan are found in Tripoli,



A LADY MISSIONARY READING TO ARAB WOMEN IN NORTH AFRICA

fruitful in its results, one or two small churches of converts have been organized, and the work has stood the test of thirty years, notwithstanding many social and other difficulties, as well as much opposition of a religio-political nature. This brave mission has done, and is still doing, much to carry God's salvation to the natives of all those countries. But the field is very wide, and the mission needs more support, both in prayer and in money.

One of the former missionaries of the North Africa Mission, the late Miss Emma Herdman, labored most energetically from 1884 to 1899.

to which they have come right across the Sahara Desert.

The French Wesleyans have also a mission in Kabylia, in Algeria; while Miss Trotter and the ladies associated with her reside in Algiers and work there and in the surrounding district. The Methodist Episcopal Church of the U. S. A. have also begun work in Tunisia and in Algeria.

In Egypt the work of the United Presbyterian Church of the U. S. A. has been greatly blest; it is of long standing, and has had a very wide influence.

The methods followed by these mis-

sions are: Preaching the Gospel, medical work in hospitals, dispensaries, and in the people's homes; women's missions to women; children's homes and classes; itineration; scripture selling and distribution.

The present need of North Africa has been made more vivid than ever by the greater knowledge now possessed regarding the various countries and the people. There is scarcely one missionary to every one hundred thousand souls. The work could be greatly extended, and this at once, if workers and means were forthcoming. There is a marked change within the last few years toward the workers and toward the Gospel. Some of these important results have been summed up as follows:

1. Closed doors, scowling faces, hatred, threats, and even violence—two of the missionaries of the North Africa Mission were murdered, one in Morocco, the other in Sfax, in Tunisia—have been changed into open houses, friendship and gratitude.

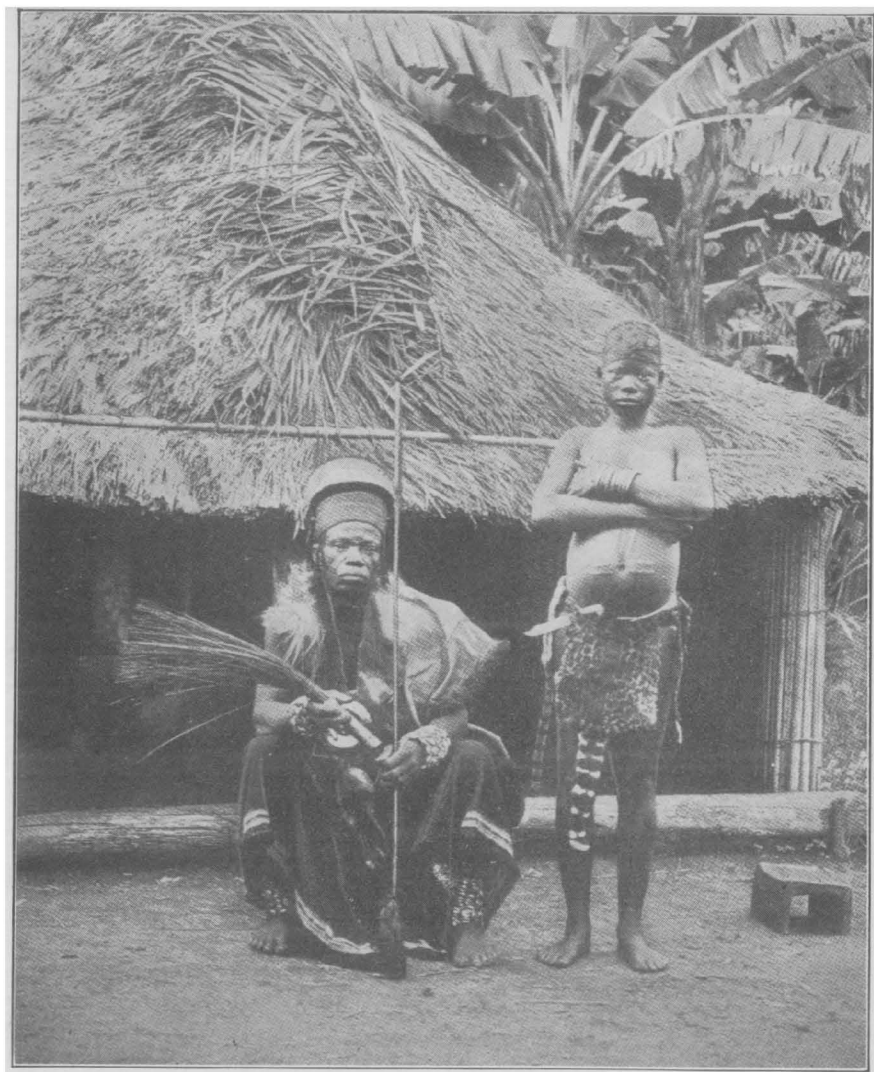
2. The former idea, once so prevalent that the "Nazara," or Christians, were idolators, and that they were guilty of all kinds of wickedness—this idea has been overthrown, so far as the missionaries are concerned; and the name of Jesus now stands for purity, goodness, sympathy, love, and help to the helpless. The missionaries are trusted as the people's true friends.

3. The Gospel is becoming known both in the coast towns and even in places far remote in the interior. Souls have been won for Christ, especially among the Kabyles; but also among the Arabs, men and women have come to know the salvation of God. Among the Jews, the French, the Italians in Tunis, the Spaniards in Tangier and

elsewhere, there has been gospel work "with signs following" in conversion and changed lives.

Medical mission work is carried on in Rabat, at Tangier—the Tulloch Memorial Hospital—at Marrakesh. These stations are in Morocco. There is also a medical mission at Sfax, in Tunisia, under the charge of Dr. Churcher. The sick are attended to, medicines are dispensed, surgical cases are treated, and to all comers the Gospel of the grace of God is proclaimed. An idea of the need of North Africa may be seen from what exists at that one spot, Sfax. Dr. Churcher writes: "My wife and myself are the only witnesses, that we know of, to the Arabs in this city of some 60,000 people; nor is there any one in the regions beyond. The great need is emphasized when we have poor sick folk coming to us from the Kerkenna Islands, where there are some 8,000 people living without either doctor or missionary, or when we visit country markets or towns and find dire need, both physical and spiritual." Many copies of the printed Gospel are also given to the patients at the dispensaries and hospitals. Besides the stations already mentioned, medical mission work is also done at many other places, *e. g.*, at Tripoli, and in Egypt.

North Africa has now something of the aspect which a tropical jungle presents to a pioneer. After years of toil there is a clearing seen in the dense and matted growth of centuries, and here and there are patches of ground in which wheat has been sown, and where it has grown and has been harvested. Even so is the kingdom of God (Mark 4:26). The work is hard, no one denies this, but the result is as sure as the promises of God.



AN IKOKO CHIEF AND HIS WIFE, KONGO FREE STATE

## WOMAN'S LIFE IN AFRICA

BY M. E. RITZMAN

Winwood Reade graphically describes the fearful degradation of Africa as, "A woman whose features are in expression sad and noble, but which have been degraded, distorted, and rendered repulsive by disease; whose breath is perfumed by rich spices and fragrant gums, yet through all steals

the stench of the black mud of the mangroves and the miasma of the swamps; whose lap is filled with gold, but beneath lies a black snake, watchful and concealed; from whose breasts stream milk and honey, mingled with poison and with blood; whose head lies dead and cold, yet is alive; in whose

horrible womb heave strange and monstrous embryos. Swarming around her are thousands of her children, whose hideousness inspires disgust, their misery compassion. She kisses them upon the lips and with her own breath she strikes them corpses at her side. She feeds them at her



A ZULU WOMAN WITCH DOCTOR

breasts, and from her own breasts they are poisoned and die. She offers them the treasures of her lap, and as each hand is put forth the black snake bites it with his fatal fangs. Thus for ages and ages this woman has continued to bring forth children, and to kill them as she attempts to nourish them.

"Look at the map of Africa. Does it not resemble a woman with a huge burden on her back, and with her face turned toward America?"

"The index of the civilization of every nation or people in all the

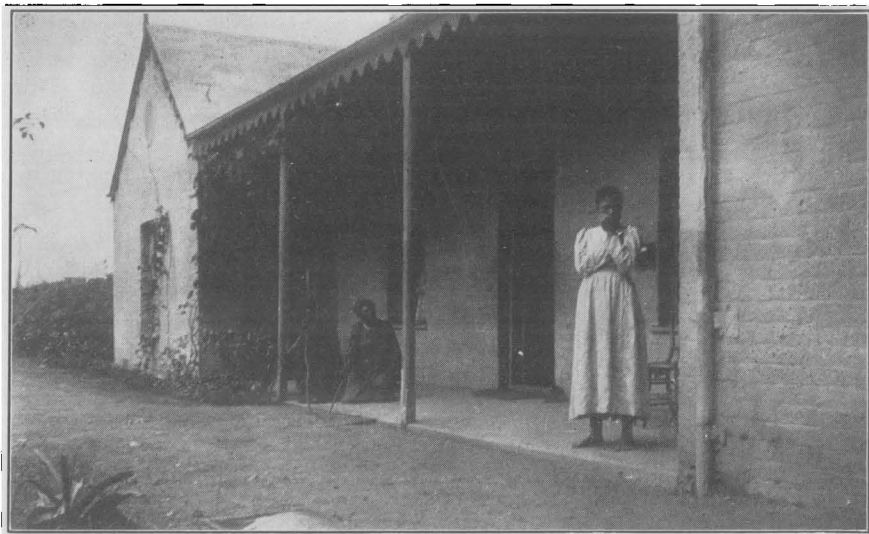
world," says another writer, "is not their religion, their manner of life, their prosperity, but the respect paid to woman. 'Woman has always been the life and spirit of all true and genuine civilization.'" Mothers and homes are the corner-stones of empires. According to this test, the un-reached peoples and tribes of many parts of Africa are as low as it is possible for any nation to go. Everywhere, from birth to death, woman is but the tool, the slave of her so-called lord and master. She lives the life of a drudge, without education, with no spiritual light piercing her midnight darkness, and finally goes out into the unpierced deeps of eternity, oftentimes without even a decent burial.

Marriage is contracted in early years. It is considered the end and aim of a girl's existence, and she only waits for some one to buy her. In some tribes of Central Africa, even before birth, some man will aspire to be the husband of the unborn child, and will deposit a sum of money or some equivalent in value with the mother or father. In case the child be a girl, she already belongs to him, and if a boy, the fee deposited is returned, to be offered to some other expectant mother. In most tribes, however, marriage does not take place until the tenth or twelfth year.

The bride is acquired by purchase, the price varying according to the tribe in which she lives, the number of girls on the market, her own charms, and the wealth of the would-be bridegroom. "Five large blue glass beads will buy a woman in some sections of Africa, but it takes ten to buy a cow." In some tribes the price is as high as from forty to sixty goats.

Among the Shilluks of southern Sudan, according to latest quotations (1910), the purchase price of a girl is five or more cows, according to her charms. The father takes the cows he has gained in exchange for his daughter's hand, and buys another wife for himself. A man thinks just as much of his wife as he does of the goats or the cows he has, and no more.

is no limit to the number he may have, provided he can find them and buy them. A man's prominence and authority in the village and community is estimated by the size of his harem. His reputation as a person of wealth expands with every wife he takes, and the central idea of marriage is to increase his honors and provide abundant service for his physical



A RUNAWAY ZULU PRINCESS AT INANDA SEMINARY, SOUTH AFRICA

This girl chose a Christian education in preference to heathenism and marriage to a Zulu Prince.

She was valued at 100 head of cattle, but would not return home. In the photograph her is trying to induce her to leave the school and to return to her heathen surroundings.

There is not, as in the Orient, lamentation at the birth of daughters. They are welcomed, because they are an article of trade. A man sees a fortune in his daughters, a boy in his sisters, for they will bring in so many head of cattle.

Polygamy is everywhere practised and presents gigantic obstacles to the elevation of the natives. It has been well called the idol and the curse of the Africans. The chattelizing of women is its twin sister. All that a man has will he give for wives, and there

wants. "A man's wives make the house great" is a common Zulu saying. With only one wife a man is considered poor. If I have but one wife, who will cook for me when she is ill? is a question often asked by the wife-loving native.

Among the Shilluks, the king is the most married man in the territory, having 200 wives. The king of Ashanti, in the days of his wealth and glory before the coming of the British, was limited to 3,333 wives, who during the working season were scat-



tered over his plantations, but in the winter occupied two streets in the capital, and were kept secluded. As a result of this system, women are as unevenly distributed there as money is among us.

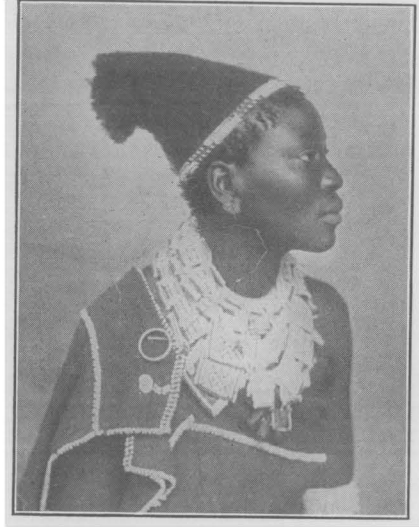
The Rev. J. S. Mills, in his "Mission work in Sierra Leone," gives the following reasons for polygamy. "Polygamy is entrenched in three great facts difficult for us to meet: The first is the 'impossibility for one African woman to do the work of the house, prepare the food, fetch the water, cultivate the farm, and look after the children attributed to one man. She might do it if she could do the work one white woman can do, but she can not. This leads her not to care a fig how many women have her man's attention, so long as he gives her as much cloth and beads as any of the others receive. She reasons, the more women, the less work, and she is satisfied.' The second fact is the one well-known to ethnologists, that the negro, when he knows that his wife is to give birth to a child, lives separate from her until after that child is weaned; and he thinks he must have another wife to live with during this interval. The third fact is that public opinion favors the plurality of wives by making a man's standing depend to some extent on it." Servants, as a rule, do not exist among the Africans. The wives are nothing better than servants, altho they do not bear the name. In such a state of things, the more wives a man possesses, the more hands he has at his disposal, the more land he can cultivate, and the more wealthy he can become.

Under such circumstances, what is woman's condition in the dark Con-

tinents? In the first place, polygamy is attended by the same fatal consequences which everywhere follow in its train. "It makes man a tyrant, and women and children rivals, intent upon supplanting each other, and renders filial love extremely rare." Between the man and his wife there exists no affection. The African woman oftentimes detests her husband above all others, and strifes, jealousies, and endless bickerings prevail among the women of the household. Murder of a husband, or of a rival wife, or of her children is not uncommon. So suspicious is the African husband of his own wives that when food is prepared for him by one of them, he makes her eat a portion of it, to make sure that it has not been poisoned.

There is no family life. With all his wives, the African has no home. There is no such thing as parents and children gathering around the dinner table or the hearthstone. That belongs to Christianity. The wives live apart with their children, in huts built for them. When meal-time comes, one of the wives has to prepare the food for her husband, and then stand and watch him eat it. If there is any left after the husband has gorged himself, he may throw it to the hungry children or to the still more hungry dogs and the wife has to look out for her own dinner. "The naked children catch a snatch of food at any hour of the day and run off to eat it, or lie down to eat and sleep like little cubs. If there is a 'family' at all, or if it 'gathers' anywhere, it is in single file on the road, coming together for safety from a distant plantation or fetching building materials from the forest, or removing from the old collection of huts to build in a new loca-

tion. In the latter case, the man walks with a grand air at the head of the column, carrying a gun which weighs four or five pounds, while behind him files the procession of his wives,



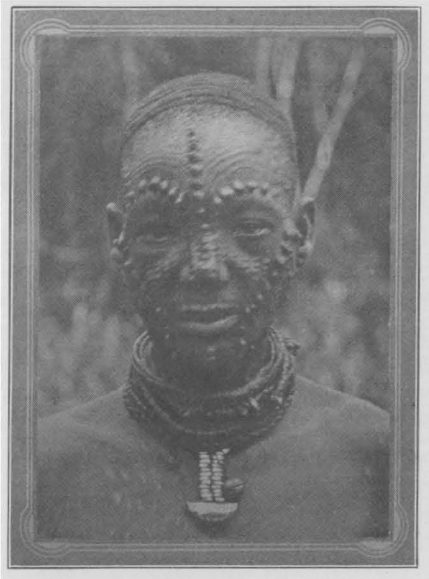
A ZULU GIRL OF SOUTH AFRICA

the favorite next him, loaded with all his possessions, iron cooking-pots particularly in evidence, a load of perhaps fifty pounds to each woman."

The African husband, as a rule, is a lazy, exacting, indolent man. Woman is his drudge. While her lord and master lounges, snuffs, smokes, hunts, guzzles beer, or gads from kraal to kraal discussing a recent case of witchcraft, or gorges himself with meat like a boa-constrictor, she, with a child on her back, and a heavy hoe on her shoulders, goes to the fields, digs the hard soil all day long or pulls the rank weeds from the garden, for she is both miller and baker, cook and farmer, and beast of burden. At night she returns home with a heavy bundle of fire-wood on her head. On their journeys, the women of the Bushmen not only carry their chil-

dren, but also the furniture. At the halting-places they have to see to the making of the fires, and the procuring of wood and water—the last often difficult enough to procure. In short, the women attend to everything not immediately connected with the chase. If food runs short, they are the first to be stinted, and get ill-treated as well. A weak, old, or sick woman is often left behind; a bowl of water, a root or two, and a bit of meat, are placed beside her, and the wild beasts soon accomplish her destiny.

Woman's position is well illustrated by the story of the native African who ordered his wife to carry him on her shoulders over a deep and perilous ford of a river. She obeyed his command successfully. The husband, on

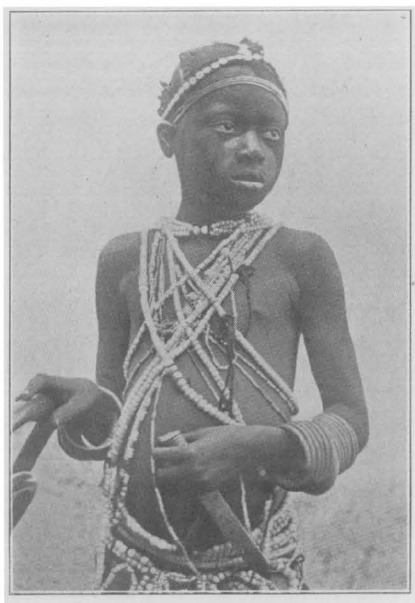


A NGOMBE WOMAN, UPPER KONGO

being remonstrated with by a white man, asked in astonishment, "Then whose wife should carry me over if my own does not?"

A missionary writes: "None but

those who have witnessed the working of polygamy in South Africa can adequately conceive the degradation and misery it involves, and the strong counteracting influence it presents to philanthropic labor. Both mind and heart are brutalized by it. Should



A YOUNG KONGO BRIDE

the wife be sick and unable to perform her daily task, she is liable to hear from the husband the question: 'Why do you not work and get back the cattle I have paid for you?' If childless, she can be returned to her home as an unprofitable thing." Unquestioning obedience is required of the wives by their husbands. All signs of disrespect or disobedience are promptly met with severe punishment.

Another result is her dwarfed intellectual capacity. Millions of African women never saw a book in their life. So low has she sunk among some tribes that even the instincts of her humanity seem to have given place to

a groveling and loathsome animalism. There is very little, if any, chastity among the native heathen women of Africa. "She is the prey of the strong, her virtue is held of no account, she has no innocent childhood, motherhood is desecrated, and when she wraps vileness about herself as her habitual garment, it is encouraged." In early childhood, by means of vile practises, the sweet innocence of the child is blighted, before it ever unfolds, and evil habits are forced upon the unsuspecting babe. In the home there is no privacy, and lessons of personal purity are never taught by precept or example. Before it seems credible, these little girls are encouraged to become the constant companions of some boys of their own age, and are led into sin by means of certain games, which are conducted by some one older. In a letter home, the Rev. Donald Fraser described these conditions in the following words:

"It is the gloaming. You hear the ringing laughter of little children who are playing before their mothers. They are such little tots you want to smile with them, and you draw near; but you quickly turn aside, shivering with horror. These little girls are making a game of obscenity, and their mothers are laughing.

"The moon has risen. The sound of boys and girls singing in chorus and the clapping of hands tell of village sport. You turn out to the village square to see the lads and girls at play. They are dancing; but every act is awful in its shamelessness, and an old grandmother, bent and withered, has entered the circle to incite the boys and girls to more loathsome dancing. You go back to your tent bowed with an awful shame, to hide

yourself. But from that village and from that other, the same choruses are rising, and you know that, under the clear moon, God is seeing wickedness that can not be named, and there is no blush in those who practise it. Made in God's image, to be His pure dwelling-place, they have become the dens of foul devils: made to be sons

heathen women have confest that there comes a time when this life of enforced licentiousness is absolutely abhorrent to them. "The life of the ordinary woman or slave is worse than can be described. She may be bought and sold at pleasure, rented out here and there, exchanged for a more desirable wife, and cast out by husband



A BAPTISM AT MBANZE MANTEKE, KONGO FREE STATE  
Rev. Henry Richards stands on the bank under a white umbrella

of God, they have become the devotees of fashion."

Thus a little girl is being prepared for the life she is to live, and when but a mere child, sometimes no more than eight or ten years old, she is taken away to her husband. Among many tribes the full bridal fee is never paid by a man until he is satisfied that the young wife will be to his liking. If she is not, he returns her to her parents and receives his money back. In this way girls are often passed on from one man to another before being accepted as a permanent wife. Even

and relatives should disease attack her."

Theal, who is a cautious and cool-headed observer, and a man who knows the natives intimately, says: "Chastity in married life can hardly be said to exist among the coast tribes. By custom, every wife of a polygamist has a lover, and no woman sinks in the estimation of her companions on this becoming publicly known."\* Again, he says:† "It is taken as a matter of course that a woman mar-

\* "Theal's History," Vol. 3, page 292.

† Fifth volume of the same work, page 413.

ried to a polygamist, unless he be a chief of very high rank, will form a connection with some other man. She does not sink in the slightest degree in the estimation of the other women. By so doing, the offense is punishable by native law, the lover being subject to a fine, and the woman to chastisement by her husband; but in most circumstances is passed unnoticed as an ancient custom of the people." So much for the coast tribes. What of the mountain tribes?\*"In the mountain tribes it is a common occurrence for a chief to secure the services and adherence of a young man, by the loan of one of his inferior wives, either temporarily or permanently. In either case the children belong to the chief, who is regarded by law as their father. Another revolting custom of the mountain tribes is that of polyandrous marriages. A man who has not the requisite number of cattle to procure a wife, and whose father is too poor to help him, goes to a wealthy chief and obtains assistance on condition of having joint marital rights."

In the words of Dr. Dennis, woman in Africa "is regarded as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world."

Ellen Groenendyke, at the Nashville Student Volunteer Convention, told the following story: "In Africa, where I have been closely allied with work among women, their condition is sad. In telling the story of Jesus

and His love to those who have never heard, I have often been greeted with the wide-eyed surprize of 'I am only a woman,' as much surprized as tho I had told the story to one of the cattle. One day in passing a hut, I was startled to hear the groans of the dying. Going round to the door, I found several men and women sitting outside, chatting, joking, laughing. I inquired what the trouble was, and received the reply, 'It's just a woman.' By the time my eyes were accustomed to the darkness of the room and I had found the woman nude and dying, and had given her a few words of hope in Jesus, she had gone out into the hopeless African night of 'only a woman.'"

Christian women, what are you doing for your sisters in darkest Africa? Did not Christ die for them, just as well as for you? Does He not love them just as much as He loves you? Do you not realize that the only thing that makes your position different from hers is the fact that you have heard the story of the Christ Child? Said an African woman once: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?" Can the African woman say of you, as she can say, alas, of too many of our American sisters, "This woman is not interested in us; she cares not that to us no heaven is promised equal to what she now enjoys; we are too far off. O, God of America, are we too far off for Thee to care? Is there no help for us? Is Thy child a true representative of Thee?"

\* Third volume, page 292.

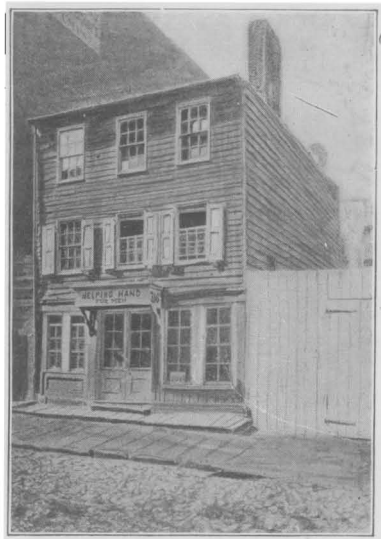
## THE JERRY McAULEY MISSION—OLD AND NEW

### EDITORIAL

For thirty-five years the old building at 316 Water Street, New York, has been a birthplace for twice-born men, a haven of refuge for weary, sick, "down-and-out" wanderers and human derelicts. The old mission was founded in 1872 by Jerry McAuley, the converted river thief and drunkard, and was the first mission in the world established especially for outcasts—a place, as Mr. Hadley used to say, "where the drunkard is more welcome than the sober man, a thief than he that is honest." For nearly forty years this has been a life-saving station. Men from all classes and nations have wandered there as a lost hope, and have received new courage and strength, and more than all, new life from God. The old mission has become famous all over the world, and the names of Mr. and Mrs. Jerry McAuley, Mr. and Mrs. Samuel Hadley and Mr. and Mrs. John H. Wyburn are enshrined in many hearts as the dearest human friends of wrecked humanity. Those converted in the mission have become workers in many fields—missionaries, ministers of the Gospel, philanthropic Christian business and professional men, who, in turn, have extended the Gospel and help of Jesus Christ to others, so that no one can estimate the extent of the endless chain that has stretched from Water Street to all parts of the world.

Now the old building, where so many have found life and peace, has proved to be itself a wreck that needs repair or renewal. Like so many of the men who have come to its doors, it has become unsanitary, unsafe, unsightly—a wreck—but unlike them, the building has become worn out in the service of God and of man. There

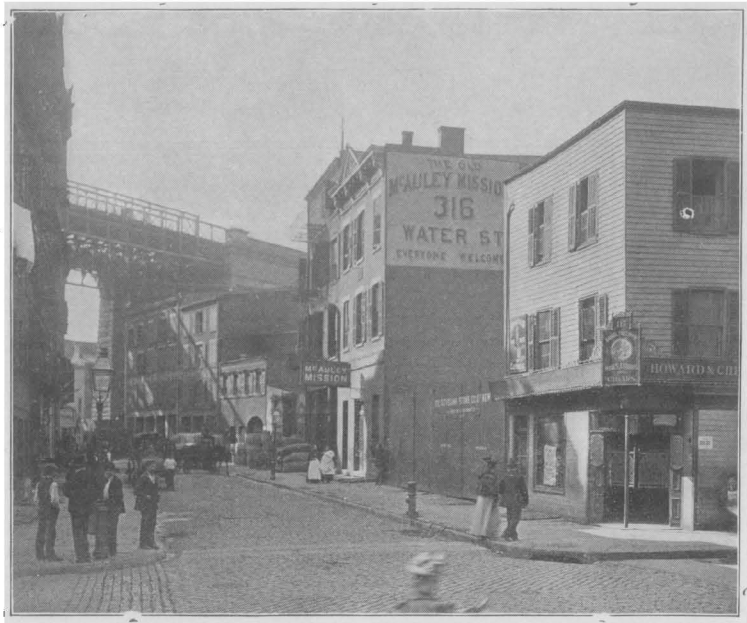
is only one thing to do—*rebuild it*. This ought to be done *at any price*. Jerry McAuley and S. H. Hadley can



OLD MC AULEY MISSION

not be brought back to continue their work, but God has raised up others of like spirit and power to carry it on, and God has given His disciples the means to replace the old hall with one which can continue to be a lighthouse and a life-saving station in the dark and deadly districts of lower New York.

On the night of April 9th, the closing meeting was held in the old mission building. As usual, the hall was crowded to the doors, but on this occasion there were, perhaps, more of the saved drunkards in proportion, than usual. They had come from near and far to bid farewell to the beloved birthplace before it should be laid away to rest, like so many workers, and a new one should take its place. The meetings in Water Street are a glorious contrast to many church meetings. Here the time



THE SECOND JERRY MC AULEY BUILDING

was too short for the number that waited to speak and tell of their experience of the power of God. Those present who had found Christ during the past twelve months were asked to stand, and twenty-five rose to their feet. In quick succession they gave their testimony—the story of prosperity and opportunity in early life, of falling and ruin through strong drink and other sin—bankers, business men, workmen, sailors, English, Irish, Americans, Germans, all saved in the same way, by the same Lord. Repeatedly, the men needed to be admonished to speak briefly, to talk short and to the point, until one enthusiastic convert stopt the clock. When the twenty-five had finished their stories of life in Christ from one week to one year, there were more eager to testify than had yet spoken. There was the old patriarch of ninety-one years, who has been saved from drink and sin only seventeen—con-

verted after the age of seventy. There was a former prosperous business man, the buyer for one of the famous dry goods firms of America, ruined through drink, saved by Christ in Water Street. Another was a skilled and trusted employee of the American Bank Note Company, with 100 men under his direction, who lost his position through intemperance, and lost his appetite for drink when he found Christ in Water Street. There was Carlton Park, a man once dead in sin, who rose again to newness of life in Water Street, and has now opened a similar rescue mission in Williamsburg.

In every quarter of the globe, men are to-day telling the story of how, in this famous old birthplace, they were enabled to find freedom and pardon through the blood and power of Jesus Christ—freedom from the thrall of the Drink Fiend, pardon for sins of deepest dye. The McAuley Mission

unalterably stands for salvation for the poor, lost drunkard, through the uplifting power of Jesus Christ, *and in no other way*. Here a full and free salvation is proclaimed, and here a man, bruised and mangled by drink, the devil, and inexorable circumstances, may find helping hands, loving hearts, and a Savior that can save to the very uttermost all who come to God through Him.

The men who come to Water Street are usually men who have long before forfeited their rights—rights to confidence, rights to fellowship, rights to cooperation. Some by sheer folly and perverseness—some by the tragic heritage received at birth, some by the still more tragic education received in childhood years, some by a deliberate pandering to a degrading passion and a vicious thirst for liquor. Nearly all are steeped in drink and depravity, with all that was ever good in them long since subordinated to the lowest instincts of human nature, and

now constitute the wreckage of society. Here in this mission these men meet Jesus Christ and become new men in Him, with new desires, new power, new surroundings, new service, new friends, new faith and hope and love.

Is it any wonder that the converts love the old building, and that the old door-sill is to be preserved, the stone over which thousands of men have stepped from the darkness of ruin and despair into the light of God's presence and the experience of His power.

The work in Water Street has gone on from strength to strength—and the end is not yet. Never at any previous moment in its wonderful history has "Water Street" been able to report so large a percentage of its converts as standing fast in the liberty wherewith Christ makes men free. In the judgment of all who know anything of the magnitude, the importance and the crying demand of the great work carried on in Water Street, the time is ripe for action. Indeed, and of a truth,



THE MEETING-ROOM OF THE FAMOUS MCAULEY MISSION



the work of the old Jerry McAuley Mission has outgrown its quarters.

The new building is to be erected on the site of the old—316 is too significant and well known to be changed without good reason. It is to be a modern, well-built structure, with a larger hall, a home for the missionaries, a reading and supper room and lodgings for those who need the daily contact with the workers to give lasting results. During the past years Mr. and Mrs. Wyburn have taken many converts into their own home and family, but the results have repaid the sacrifice, and have shown the great need of a dormitory in the new building.

How is this new mission to be built? The cost will be \$100,000, and they need more. One branch of a Young Men's Christian Association to-day will cost from \$200,000 to \$500,000, completed and equipped. Is \$100,000 too much for a mission known all over the world, one where every year hundreds of men are redeemed, and become respectable, useful citizens and Christian workers? The city or State could well afford to pay for the building, on account of the influence of the mission and the saving in the cost of crime, correction and care of paupers. But the city and State will not do it. Christian men and women must bear the expense from the money entrusted to their stewardship. Through the legacy of the late John Huyler, the pledges of trustees and the gifts of other friends, \$30,000 has already been given or pledged. There remains \$30,000 to be given. Surely, God will speedily put it into the heart of some of His stewards to supply the lack, and thereby perpetuate the noble

work of life-saving for time and for eternity.\*

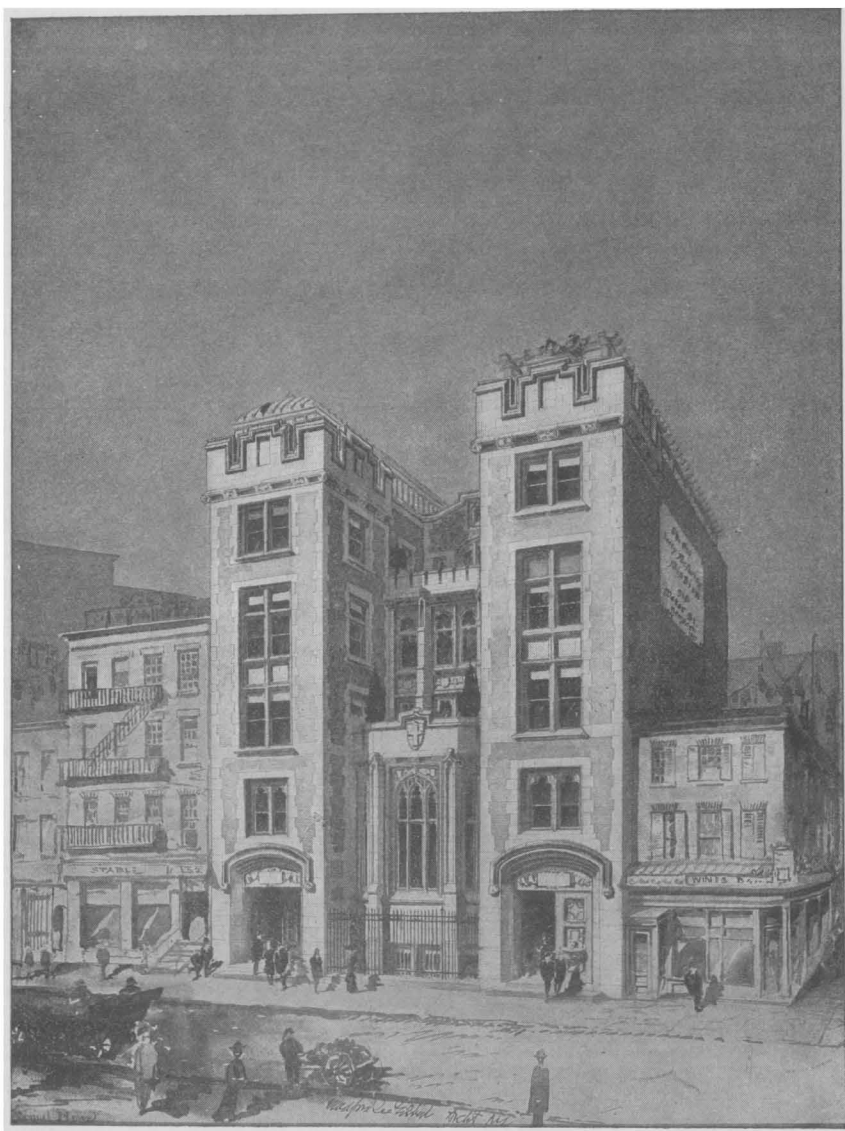
John H. Wyburn, the present superintendent, is a man of different type from his predecessors, but there is not the slightest danger of the magnificent traditions of Water Street suffering aught at his hands—in his love for the poor drunkards, in his unwearying patience with men who fall, in his unswerving belief in the power of Jesus Christ to save to the very uttermost, in his faithfulness to his charge, Mr. Wyburn is a worthy successor to the men who having once labored here, through faith and patience now inherit the promises.

The plans for the new building have been unanimously approved by the trustees. Advantage has been taken of the experience of the past three decades, while suggestions made by the trustees, superintendent, and workers have been utilized and incorporated in the general plans; altogether, it is hoped and intended that the new quarters of the Old Jerry McAuley Mission will be a model for work of the particular character which, under God, has won for it world-wide fame.

Prominent among the increased facilities which the new building will afford, is one which will enable the superintendent to remedy a state of affairs that he has long felt to be a distinct setback to the permanent usefulness of the work carried on in Water Street. As the result of the friendless, homeless condition of the poor, sin-racked fellow who comes to God in Water Street, it is necessary that,

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\* The finance committee consists of Mr. F. T. Hopkins, Mr. J. Frederick Talcott, Mr. W. E. Louger, Mr. Thomas S. Clay, and Mr. Lewis H. Hyde. The secretary is J. H. Wyburn, 316 Water Street, New York, and the treasurer is R. Fulton Cutting.



THE ARCHITECT'S PLAN FOR THE NEW WATER STREET MISSION

for a time at least, he make his home in one of the cheap lodging-houses on the Bowery—neither the most desirable nor beneficial environment in the world for a poor fellow who is fighting as for his very life against the ever-recurrent desire to return to his habits, which have bound him hitherto as with rings of steel.

In the new building, vastly increased facilities for a great development of this helpful ministry will be afforded. The extra provisions will supply accommodations for upward of 60 men. Single rooms, showers and lavatories will be placed on each floor, in addition to large dining-rooms and kitchen accommodations. Other amenities will be added—open porches, roof garden and a conservatory and solarium, where flowers can be raised for the mission sick and hospital visitations. Another new feature of rescue mission enterprise will be planned for in the new building. Excepting the various police stations and the alcoholic ward in Bellevue Hospital, there is no place existing in the whole city of New York where a poor, drunken fellow picked up on the street can be taken and cared for, while at the same time be placed beyond the sphere of inimical surroundings. By all engaged in rescue work in this great world-city, this want has for years been keenly felt. It has now a more healthy prospect of being met and remedied. A hospital has been arranged for in the new mission, where cases of this sort can be attended to and looked after by volunteers from the ranks of the converts, and where touched and helped by loving hands, the poor, lost drunkard has an opportunity afforded him of taking heart and hope again.

The new mission building will occupy the entire available plot of ground with seating capacity, accommodations and working areas in corresponding proportion. It will be five stories in height, fire-proof and germ-proof throughout, with sanitary walls, ceilings and floors. It will be fitted throughout with the very best type of open plumbing, solid earthenware fixtures, forced ventilation and heating, outside breathing spaces, well lighted and conveniently arranged rooms. The sanitary treatment of the floors, walls and ceilings will be equal to that of any modern hospital service. An electric passenger elevator will run to the top floor, where the main dining-room, laundry and kitchen will be located, away above the noise, dust and unhealthy damp of the old swamp forming Water Street. A business office for the superintendent's use will be located on the mezzanine floor, over the entrance, and also a room for the janitor. Above the roof electric signs will be erected, easily discernible from the passing river craft and by the countless thousands who cross the East River bridges, night by night the lights will flash out their message reminding many a weary storm-tost marine on life's troubled sea, that down in the Old Mission in Water Street there is for him a refuge in the time of storm.

It is hoped that the building will be completed and ready for occupancy in time for the next anniversary. It is confidently believed that friends of Christ and of the Old Jerry McAuley Mission will count it a pleasure, as well as a privilege, to lend to the Lord in this rebuilding of His temple, and thus lay up treasures in heaven.

## THE PRAYER LIFE OF NATIVE CHRISTIANS \*

Converts from heathenism to Christianity have often had greater and livelier assurance of the fact that God is the hearer of prayer than have many members of old-established Christian communities. As the child approaches the parent with a request and at once holds out the hand to receive the desired gift, so the recent convert goes to God in the full assurance of faith. Is it not natural that the Lord should reveal His mercy in a very plain and tangible manner to a man who only after a hard struggle has learned to trust in Christ? Therefore the babe in Christ frequently tastes and sees that the Lord is good when the more mature man in Christ fails to receive from lack of simple faith. The periods of the founding and of the revival of the Church have thus been times of miracles, and among these miracles must be counted the wonderful answers to prayer. As in the days of Christ and the apostles, so now in the dark places of the earth where the Christian religion is being planted among the heathen, the miraculous answers to prayer serve the purpose of arousing the indifferent masses from their stupor. Christian converts from heathenism well understand this. Boas, a native elder in India, once said: "Answers to prayer are not now given as frequently and quickly as in the days when the Lord was still unknown in this country. Then He revealed His power; now His kingdom is established in this land." The men who witnessed the miracles of Jesus were astonished and afraid. That was the purpose of the Lord's miracles, and that is the purpose of the miracles wrought to-day

in answer to the prayers of native Christians, namely, to awaken and to turn to God the blinded heathen.

We select a few especially significant examples from the multitude of answered prayers of Christian converts. A negro of St. Johns had been in attendance at the services of God's house. On his return he found that a thief had entered his home and had carried off all his possessions. He did not lament and complain, but in child-like simplicity and assurance prayed: "Dear Savior, Thou knowest that I did not leave my house to do wrong, but to hear Thy word and to receive a blessing for my soul. Yet this calamity has come upon me. I pray Thee to restore me my possessions before sunrise." As he believed, so it was done unto him. Before the sun rose the thief was discovered, and all his possessions were restored.

These Christians are so much like children that they do not hesitate to approach their God in regard to everything that concerns them. In this respect they are quite different from the great majority of American Christians, who seem to imagine that they ought not to trouble God with little matters. Missionary Nottrott recently reported the following: "Yesterday a man brought me a piece of money (about twelve cents) as a thank-offering for answered prayer. 'One of my oxen,' he said, 'fell down suddenly. We prayed. The Lord blest our efforts, and the ox is well again.'" In Bethel, Bunge prayed during a great drought as follows: "Lord, Thou hast commanded in Thy word that we shall eat our bread in the sweat of our faces. We would

\* Condensed in free translation from the German of F. Buettner in *Der Missions-Freund*, by Louis Meyer.

like to sweat in our labor, but Thou doest not allow it. Send forth a rain soon, that we can labor again in the sweat of our brows."

An aged missionary helper (female) said to Niesky one day: "Oh, that men would not only bring all their difficulties to the Savior, but also trust Him for every good thing, for He never puts to shame His needy children. I have experienced that again just now. The Government had ordered that all inhabitants of the town should build chimneys, and I had to build three of them. I had neither money nor building material, and did not know where to get either. In this hour of need I prayed to the Savior and said, 'Dear Savior, Thou hast prepared me in my mother's womb, and before I was born Thou didst foreordain that Thou wouldst be mine and that I should be Thine eternally. Then Thou didst bring me to Thyself, and I have become acquainted with Thee. Thou hast taken me up, and my sins are forgiven. I have always brought all my sorrows to Thee, and Thou hast delivered me from many difficulties. Help me again now, for I can not expect help from any one else.' The next morning a man came, who was under some obligation to me, but had never made an effort to discharge it, and said, 'Mother, do not worry about your chimneys, I shall have them built for you.' He kept his word, and I have another proof that my Savior hears prayer and does more for me than I ask."

In the station Schietfontein, founded by the Rhenish Brethren in Cape Colony, Missionary Alheit and the native elder David were one day standing in the garden. Both saw two Kafirs leaving the station and begin-

ning to wade through the river, that they might rejoin the heathen. Alheit was moved with sorrow, for in one of the two the Holy Spirit had been working, so that the missionary had had great expectations, and now the man was turning his back to the light and returning to heathen darkness. The missionary spoke to his trusted elder of his frustrated hopes, but David answered not, looking only with rapt attention after the two fugitives. Suddenly, in the middle of the river, the one about whose flight Alheit had complained, stopt, cried bitterly and turned back. Broadly smiling, David exclaimed, "I knew that he could not escape. I told him this morning, 'The Lord is working in you, and you are trying to escape. I tell you that it is impossible for you to wade through the river to-day. The Lord will not permit it.' I told him so, and now you see how true and good the Lord is."

Here is another case from the same territory. Between the Rhenish station Stellenbosch and Cape Town, an equal distance from each, an old Hottentot woman, a poor widow, was living in a small house in 1840. Missionary Esselen used to hold occasional services in this house for the few blacks scattered over the sand desert. Those days were feast days for the widow. As the number of the converted blacks increased her own happiness increased, and she began to pray that the Lord would cause the erection of a real house of God upon that very place. Esselen used to smile over such faith, for who should build a church in such a desert? But the aged saint prayed on, and her prayers have been answered, tho she did not live to see it. Her own house has

been enlarged and has become the home of a missionary, and near by stands a nice church building, the home of a congregation of more than 200 communicants. The place is called Sarepta, after the place where lived the widow who lodged Elias.

The prayers of heathen Christians are of greatest importance for the spread of the gospel. With zeal and simple faith they pray for their brethren who still remain in heathen darkness.

Missionary Ratcliffe once heard the following prayer of a Christian negro: "Oh, Father in heaven, hear my prayer and send Thy holy spirit upon our dear teachers that they be of pure hearts. Make their tongues like two-edged swords that they may strike the sinners on their right and on their left, and lead them out of the darkness of this world to Thy light and to Thy knowledge, through Jesus Christ our Lord."

The French missionary Bisseux was thus consoled by an old African herdsman: "I can not tell you how often and how long I have prayed while with my cattle in the fields, that God's word which you preach may convert the souls of the heathen. I said, 'Lord, hast Thou not sent Thy servants into this distant land to proclaim to us Thy salvation, and hast Thou not brought us here that we become acquainted with Thy Son who died for us?' When you, dear teacher, arrived, I prayed to God that He would cause you to learn our language speedily. I said, 'Oh, Lord, order that we soon understand what he shall tell us of Thy good word.' And in a short time we understood you fully."

A missionary tells that newly converted South Sea islanders develop a

wonderful missionary zeal, which puts American Christians to shame. Each one chooses a heathen comrade. For him he prays. Him he tries to bring to church. With him he talks of God's Word. And him he remembers before the throne of grace, until he is converted. Then he chooses another comrade. This, however, is not the custom of the South Sea islanders only. The heathen know that others pray for them, and they are afraid of the power of intercessory prayer. A missionary of the Basel Society received a remarkable proof of this fact. A heathen woman came to him and asked him to forbid the native helper to pray for her. When she was asked how she knew that the helper was praying for her she answered: "I know it well. Once I could render service and sacrifice to my idols in peace, but now I have no peace in doing it. That is the effect of his prayers. Then he has told me that he is praying for me and my family. Two daughters and a son of mine have become Christians. If he continues, I shall probably become a Christian, too. I do not want this, therefore forbid him to pray for me."

In the prayers of these Christians thanks to God and man are not forgotten. The example of an older pupil of a missionary school in West Africa may suffice. He wrote: "Oh, Lord, open Thou our hearts that we lift them up and thank Thee for Thy goodness and mercy which Thou didst manifest toward us by sending us the missionaries who show us the way to heaven. We sat in darkness, but Thou didst send Thy servants who give us the light of the gospel. We thank all our friends in Europe. May the Lord open our hearts that we pray

for them that the Lord minister unto them an abundant entrance into heaven. Cause us to be glad and joyful in the salvation which has come to us. If we obey the gospel and live accordingly, we shall have eternal life. But we can not do this ourselves. God help us that we may understand Thy holy Word; that we in our homes speak and say, Come and hear what the Lord has done for our souls. We knew not Jesus, Thy only begotten Son, who came into the world to save sinners. But in Thy mercy and kindness Thou hast sent us Thy servants to reveal Thy wonders to us. Help us, Lord, to do Thy will and to keep Thy commandments. Christ, hear us. In Thy word we were told that Thou hearest children when they call upon Thee. Let our humble prayer come before Thee. Lord, our heavenly

Father, to whom shall we go but to Thee? Lord, we must come and bow our knees before Thee and pray to Thee on account of Thy goodness to us all. Amen."

Wherever the Word of God brings blessing, and salvation amid the misery and sin of earth, there it finds a loud echo. That echo, reverberating from earth to heaven, is the prayer of believing hearts. Already it is a rich, grand chorus of many voices. But the praise of the Son of God does not yet sound from all heathen and peoples and tongues. Therefore, we must not cease to pray: "Revive, enlighten, warm, and kindle the whole earth. Reveal Thyself to every nation as Savior, Prophet, Priest, and King, until at last the great song of jubilee shall be sung by an innumerable multitude of the redeemed."

## TRAINING A NATIVE MINISTRY FOR INDIA

BY REV. W. T. ELMORE, RAMAPATAM, INDIA

The present political condition in India is emphasizing this all important branch of missionary work. The spirit of unrest, a desire for independence throughout India has also reached the Christian community. While it often demands a readjustment of relations between missionary and Christians, which calls for the exercise of the greatest tact, wisdom, and consecration, yet it is the new spirit of Christian responsibility for which we have hoped so long, and which, if properly directed, may be a great power in Christian work. The great need is for a qualified ministry which can undertake new responsibilities, and lead the Indian Church in an era of new life.

In the securing and training of men to become independent leaders there are some problems to which the missionaries are giving attention. One is that there has arisen in Southern India a wrong impression as to the ultimate aim of the native worker. He has sometimes been made an assistant missionary. Naturally, this leads him to believe that it is only right that in time he be made a full missionary, with salary paid by the foreign board. With such ideals before a young man it is very difficult to get him to plan to become a pastor of a church. We must teach our young men that the missionary's work is but temporary, that a missionary must be one who is sent, and that the great

Scriptural work of Christian leaders in any land is to be pastors of churches.

The artificial call of men into the ministry has been a hindrance, but is rapidly passing away. The missionary gathers boys into his schools, and his need is so great that he educates practically all of them with the idea that they will become Christian workers. Such work has been wonderfully blessed in the men who have been thus trained, but one of the good evidences in the new life in the Church is that fewer men are being called by the missionaries, and more are hearing the call in other ways.

The lack of self-sustaining churches has also worked against a strong ministry. The young man comes back from the seminary, and instead of entering independent service, often becomes a helper to the missionary. The value of such work in the past can scarcely be overestimated, but with established Christian communities a change is coming, and the best of our young men are desiring to have their own work. This spirit in the young men is going to bring about the self-sustaining churches. A year ago a young man graduated from our Theological Seminary, the most highly educated man in his class. He did not seek work in a mission station, altho he was in demand, but took the pastorate of a struggling village church. The results have been most gratifying. In less than a year that church invited and largely entertained an associational meeting of a large number of churches, the first instance of the kind in a mission which has now 60,000 Christians.

Another obstacle has been the competition of secular callings, especially

teaching. It takes grace for a young man to become the pastor of a small church at one-fourth the pay which he may receive as a teacher. And yet, with all difficulties, we, in our mission, have one preacher for about each 150 Christians.

The training of men in our Theological Seminary has made much progress in the last generation. Thirty years ago the men who went to the seminary, many of them first had to be taught to read. Now we are getting men up to the matriculation examination, and a few above. The grade of teaching has, of course, kept pace with the qualifications of the students, but the spiritual insight of many of those unlettered men of God will always be the wonder of those who have worked with them.

The Bible is still the basis of our teaching, and I hope this may never be changed. In fact, American seminaries are adopting the same methods with their introduction of the study of the English Bible. We teach history, homiletics, theology, public speaking, etc., but every student goes through the Bible from beginning to end during his course. In a competitive examination between our graduates and those of any American seminary, in the Bible, its history, interpretation and teachings, I believe the American students would come out second best.

We also believe in practical training. Once or twice a year, students and faculty go out for an evangelistic tour. For about ten days students and teachers, divided into bands, travel from village to village in various parts of the mission, "teaching and preaching the Gospel of the Kingdom." We are often surprized to see



an indifferent student get his heart warmed up and become a most enthusiastic worker on these tours. Long, hard marches in the burning sand, under a tropical sun, give an opportunity to endure hardness as good soldiers, and we are seldom disappointed.

Another important feature of the training which ought to be more developed is learning how to adapt oneself to the methods of the land. Naturally, most missionaries evangelize by preaching, and yet this is by no means the method by which a Hindu learns of his gods. Strolling singers recite the deeds of the gods in a weird chant, accompanied by some musical instrument. I believe in adopting this method, and have used it with success. A man should be trained to sing the history of salvation to the same tunes and the same accompaniments. I have never known resentment because of the change in the story, but have often heard words of appreciation for a "story of sense." Such a plan properly used, will draw crowds as large as will come for a stereopticon, and they will remain for hours, becoming continually more interested, which is not the case with other methods. Also the story sung always gives opportunity for preaching in the best sense of the word, the explanation of the message.

Aside from the work done in training institutions, there is another method of training workers, which is employed, more or less, by all missionaries, and that is by the daily association with the touring missionary. It is the method which Christ used, and it will never be out of date. No field missionary should allow his conscience to accept any excuse, except actual

physical disability, for his not being on evangelistic tours as much as weather will permit. As he goes through the villages he finds bright young men, village teachers, preachers, and others whom he calls to go with him so long as they can be spared from home. The association in such work has been the making of many a preacher. Many a youth, after such a tour, will say, "I have decided to become a preacher. Will you recommend me to the seminary?" Many a man from the seminary will get a new inspiration or regain his lagging zeal.

One night we had at least 500 people who were sitting listening to the singing with great interest. I had invited a young man to speak, explaining the story. He was a teacher of good ability, but no speaker. He began, doing his best, but he did not please the audience, and they began to call to him to sit down, and let some one else try it. I caught his eye, to see what he wanted to do. His eye flashed. He rose to the occasion. He seemed a new man, and for an hour he held the people, and no one moved, to say nothing of calling him down. It was the making of a preacher.

This field work is, of course, supplemented by Bible teaching. A missionary should have a Bible class somewhere every-day. He always has people around him, helpers, servants, visitors, coolies, school-children. He moves in the midst of a shifting audience. Wherever he is, at home, or in tent, the missionary who has a regular daily time of Bible study, even tho the attendance shifts, will find that he is continually developing workers, many of whom will go on to complete preparation and great usefulness.

## WANORO—A STORY OF EAST AFRICA

BY JOSEPHINE B. HOPE, KIJABI, BRITISH EAST AFRICA

A native girl, with a pretty face clouded with sullen looks, came for medical treatment. Her little finger on the right hand had been severed at the third joint, and you can imagine our horror when we learned that she had been hung up by her finger until

and to whom the money would go when they were sold.

When Wanoro was about ten years old the famine came on, with its ravages of hunger and disease, and her mother, as well as the other wives of her father, died. Two of her brothers



A GIKUYU FAMILY IN BRITISH EAST AFRICA

it had been severed by her weight. Her hand was attended to and her trials were told.

Why was she treated so? Her birthplace is not many miles from here. Her father had four wives, but he died while Wanoro was still too young to remember him; and his wives and their children were left to care for themselves. Wanoro and her sister Wambui were the only little children, but they had older brothers, who gave them a sort of protection

went to live with the Masai, and two went to another Akikuyu chief. Wanoro and her sister were left alone—two little girls—with no one to care for them or to protect them. You can imagine the kind of life they were compelled to live.

Some time after the famine her older brother came back from the Masai and took the two girls into his home, for they were nearing the age when they might be sold.

Their environment during those unprotected years had shown its effect upon their lives. The brother had much trouble, and he was far from kind and patient with them. These people have a sense of honor and respectability. This these sisters had lost during the period when they most needed protection; and the loss was, in a degree, as great as if they had been white girls similarly situated.

One day, in a fit of hunger, Wanoro stole some meat and meal from her brother, which she cooked and ate. When he accused her of the theft she denied it; but, knowing the truth, he cruelly beat her, and then, not deeming that sufficient punishment, he suspended her by the finger, where she hung until her frantic effort wrenched it from her hand.

In her endeavors to escape, her clothing was torn from her body, and a skin was given to her by one of her friends so that she might decently come to the mission.

What would have become of her if there had been no mission station near to offer an asylum? She came to us and arrangements were made to transfer her to another brother who had manifested some interest in the things of God. He lived on mission property with a woman who had been left ownerless at the time of the famine. She was a regular termagant, and, since she hated Wanoro fiercely, the poor child found that she had stepped out of the frying-pan into the fire.

Wambui had been bought by a man, so Wanoro was left alone.

This woman tortured her unbearably with her tongue, and told lies about her among the people in the hope that, because of her unenviable reputation, no one would want to buy her. This treatment rendered Wanoro sullen and defiant, and she refused to do any work.

Finally, she said she wanted to come to Kijabe and live with us. Her brother demurred at first; but, as he could do nothing with her, he finally gave his consent. She came to talk things over, but the thought of adopting civilized clothing made her withhold her consent. As she was only partially clothed, and that in dirty, greasy skins, it was impossible to permit her to come to live in the home without the change. She went back to the village, followed by our prayers, and after remaining there a few more days, one afternoon she came to us to stay. She was given a bath and clothes. She rolled up her native skins never to use them again, and from that time she has changed both in looks and in life. She discarded all her heathen ornaments and seemed to turn from everything of her old life. A few weeks later she gave her heart to God. Could you see her now—merry, light-hearted, neat, clean, learning to read, to write, to sew, and to work about the house—you could scarcely believe that a few months ago she was in heathendom. Is it worth while to rescue such girls?

# FRUITFUL SEED-SOWING IN CHINA

## HOW THE CHIEF SECRETARY OF THE CHINESE NATIONAL ASSEMBLY BECAME A CHRISTIAN

BY MISS SARAH M. BOSWORTH, FUCHAU, CHINA  
Missionary of the Methodist Episcopal Mission

Some years ago, Hu Sie Guong, a graduate of our Anglo-Chinese College at Fuchau was engaged to teach English in the family of a district magistrate in Central China, sur-named Ling. Hu was an earnest Christian, and of sound Christian stock, his grandfather and other relatives being devoted ministers of the Church. He stipulated that he should be free to worship God and to study his Bible and teach it to his students, and that he should not be required to teach on Sunday or to take part in any heathen ceremonies. When he arrived at the yamen (official residence) of his employer he wore plain clothes and made no show to attract attention. At the feast given in his honor, he declined the wine and tobacco, and politely begged to be excused from the social game of cards which followed, saying, "I am a Christian, and we Christians do not do these things." The next day he began his work, insisting upon regular hours and habits for his pupils. So systematic and faithful was he that he quickly won the confidence and esteem of his employer and his pupils.

There was no church in the place, and Magistrate Ling's knowledge of Christianity was limited to the "cases" between Christians and non-Christians which had come under his jurisdiction, and which had evidently not been altogether creditable to the Christians. "He has been very glad," wrote Mr. Hu at that time, "to learn the truth about Christianity from me." The pupils also became interested and willingly studied the Bible with him.

The lack of church privileges was a great trial to the young teacher, and it was a glad day for him when a missionary passed through the city and called upon the magistrate. He was surprised and delighted to meet this Christian teacher in a heathen yamen, and told him of a chapel a few miles distant where he could attend church. Later, having been properly satisfied of his church-membership in Fuchau this missionary invited him to a communion service at a more distant town. He traveled two nights, going and coming, sleeping on the hard floor of a boat, to attend the service. These experiences were developing his own Christian character.

One rainy Sunday he wrote to a former teacher, "I could not attend church, as it has rained hard all day, but I have had a good time with my Bible and the sermons [Moody's] you gave to me, and God has been a little sanctuary to me here in my own room." These were lonely days, far from home, but he was brave and true, and the seed was faithfully sown, as much by his consistent life as by his direct teaching of God's truth.

Later, the magistrate's sons decided to join the ranks of the Chinese students who were just then invading Japan; and having accumulated a good part of his earnings, Mr. Hu determined to accompany them. One of the sons of the magistrate had manifested a particular interest in the new religion, and in Japan availed himself not only of Mr. Hu's help, but of that afforded by the Y. M. C. A., and Christian friends, and became a Chris-

tian, tho not making any public profession.

The Ling family are natives of Fuchau, tho the father holds official position in another province. Returning, after some years in Japan, to Fuchau, the son, Ling Diong Ming, was elected a member of the first Provincial Assembly. When that body organized for work on October 14, 1909, he was made chief secretary, a position of great influence and responsibility. Another member of the Assembly, sent from the southern part of the province, is a graduate of the Anglo-Chinese College, Ding Kie Siong, a member of the Methodist Church, and an earnest, outspoken, Christian. He was elected second vice-president, thus two members of the Executive Committee of the Assembly are Christians.

In November, during this session of the Methodist Annual Conference, about fifty members of the Assembly accepted an invitation to visit a session of the Conference. It was a notable gathering. Messrs. Ding and Ling were among the speakers and each laid emphasis upon China's need of Christianity and exprest the belief that she would not take her place among the nations until Christian truth prevailed among her rulers and people.

Not long after this, Mr. Ling came seeking some one to help him in Bible study and preparing for baptism. His association with men like Hu and Ding, and the instruction and help received in Japan had led him to this decision, and on March 6, 1910, he was baptized and received into the Church of Christ, before a large au-

dience of students and others. Thus publicly casting in his lot with the people of God.

The influence of his example on this large number of non-Christian students who were present, as well as upon his associates in the Assembly, and in the Provincial Law School, where he is a teacher, can not be overestimated. Already the first vice-president is looking with much favor upon the church, and other men of influence in politics and reform, are being attracted more and more to Christianity. In Japan, still further preparing himself for service to his country is the modest young Christian who first turned Ling Diong Ming's thoughts from the doctrines of Confucius to those of Christ.

#### HONOR TO A CHINESE CHRISTIAN

Mr. Ch'eng Ching-yi, who was elected by the World Missionary Conference in Edinburgh to be China's representative on the permanent committee, has just been ordained in Peking to the pastorate of the London Missionary Society's church in the Chinese capital. This position has always hitherto been filled by missionaries from this country, including Dr. Edkins. Mr. Ch'eng Ching-yi was born thirty years ago in Peking of non-Christian parents, but, the whole family becoming Christian, he was educated at the Peking and Tientsin schools of the London Mission, and afterward for two years in Glasgow. He assisted Rev. George Owen in revising the Mandarin version of the Chinese Bible. For the last two years he has been carrying on evangelistic work in his native city.

## FAMINE SCENES IN CHINA\*

BY WADE D. BOSTICK AND ABBIE T. BOSTICK, PO-CHEO, AN-HUEI, CHINA.

The hearts of the Chinese people are fainting in them. They are obliged to sell all that is in the house, and then even pull down the house and sell the wood for fuel. Still not having anything to eat, they sell one article of clothing after another, until they are all but naked, even in cold weather.

These are the conditions we find in this famine-stricken district to-day.

I have employed 200 men to do hard work at 3 cents a day and not being able to use more (because the money was not to be had), I have had to turn away thousands who wanted employment at the same price. Sometimes, when I go to where they are at work, I am surprised at the ghostly appearance of some of them. A few mornings ago my heart was sick, when I went out to them and noticed that one was so weak that he could hardly walk, and yet he was carrying his end of the pole on which was strung the basket of dirt. I told him to stop work and come and sit down, and when I asked him what was the matter, he tried to say that he was hungry. I found that he was already in such a condition his tongue and his lips were well-nigh past use, and he spoke in that indistinct way that indicates the last throes of death. This man and two or three others had to divide that 3 cents, and thus he was starving. Yet this pittance of 3 cents a day was life to him, and he dared not stop work thinking that that was the only way even to get that little. I at once sent a man to help him home and have for these days given him his daily allowance, and to my happy surprise he seems to be recovering.

Two days ago, at a neighboring temple, where some refugees had lodged for the night, there was a scene that should move the world. A family of five—father, mother and three children—were found, where the parents had first taken a cord and choked the children to death, and then had hanged themselves. Those parents knew what they were doing, and it was an act of love; for if you could see the poor, helpless, little ones, on the streets, knowing nothing of any one to care for them, it is likely that you would think it more merciful to first free them out of their present condition.

Many people are eating much poorer food than is given to cattle in America or England. Many of the things now used for food at other times were even here used formerly for cattle, horses or hogs, or even as fertilizer. One of our church-members, a man that has been in pretty good circumstances in other years, is now eating the residue from the sesame-seed, after the oil has been made from it, and so are all his children, including a new baby that has just come into the family. This refuse is ordinarily used as a fertilizer, and is little more like human food than the cotton-seed hull when it is taken from the cotton-seed oil-mill.

There are 300,000 foodless in this country, and I, as a representative of the Famine Relief Committee, can not recognize any individual and show them favors that are not given to all. This is harder in China, as it is the custom of the people to expect favors from those who are more noble in family ties or in acquaintance. It

\* Dated February 22, 1911. Conditions have now improved.

would be a real stumbling-block to the cause to give more help to the church-members than to others, and thus give ground for feeling that there are material advantages to be had from being connected with the Church.

Every one at home can do a little to help this situation by sending something to give to those who need and who are as near death's door as they can be not to pass into it.

There are 3,000,000 people on the point of starvation. It is estimated that \$100,000 at the lowest computation, is still required to feed these people until the harvest. Their troubles will be by no means over then, for houses, furniture, farm implements, cattle, clothes, everything has been sold to buy food, and the gathering in of the crops, to say nothing of the getting together again of the homes, will be a serious business. The pneumonic plague in Manchuria and northern China has now come to within a few days' joining of the famine district. Should it once touch these famine-stricken people the death-rate will be too awful for words.

One mother, a widow with four children dependent on her, told me, with tears streaming down her face, how she had tried to throw away the skeleton-like little baby she carried in her arms, but she said the child always found its way back to her, and she added, "It is not easy to give one's own child away." She said she felt sometimes she would just have to drink poison, and put an end to her miserable existence, and one of the others asked her what would become of her children if she did that, and she said, with despair in every feature, "Don't ask me."

We have just had more than twenty

days of rough, snowy, rainy weather, and of course this has made the days much harder for the poor, starving people. One woman told me that as they failed to get any cooked food during that time, they ate a handful of bran to keep warm. Large, well-built men are beginning to look like skeletons, and some have succumbed to the ravages of hunger, and have fallen down in the street, and breathed their last, with no one but the public officers to see that they are moved away. We hear daily of such deaths, and as we see the sallow faces of the multitudes, we can but feel the number of deaths will be much increased in a few weeks, if speedy help is not given.

The appropriation sent us by the Shanghai Committee has been exhausted, and the ones who received the first help are wholly without anything at all, and even the ones who received the latest help can not have much of it by this time. How eagerly we await a telegram saying there is another appropriation, and for us to proceed to give it out. Every day's delay means the death of many.

We offered to buy bricks from any who bring them to-day, and it sounds like a Babel outside the door. Before sunrise they were here with them, old men, old women, little children, middle-aged and all, and some have been so enthusiastic in finding them, that there have been several complaints from the neighbors that their walls are being torn down to fill the baskets of those who are bringing them to us.

Farmers are selling their utensils, and the big, fine trees are being cut down for fuel, to buy a little rice, the cattle are nearly all sold and killed, so that it will take a long time to recover.

## A CHINESE VIEW OF CHINA'S NEED \*

BY CHENG TING T. WANG

Archdeacon Moule maintains in his letter that China's greatest need is Christianity, the dynamic teachings of Jesus, yea, the knowledge of God and love and of sin and forgiveness through Christ. I readily agree with his view that that is her greatest need, because it touches at the heart of her life as a nation. This is my own conviction also. I come to this conviction not because I was born in a Christian family and baptized while an infant, but because after careful study of the teachings of Jesus I find there is something in them which I do not find in those of our own sages. This something, it seems to me, lies in the difference of attitude toward life between Confucius, our representative sage, and Jesus.

Hitherto China has been one of the best-praised and worst-abused countries of the world. At times she is extolled to the skies as if the "Celestial Empire" were indeed the blest abode of the holy angels. At other times she is denounced in a language which unmistakably depicts her people as the very inhabitants of Dante's inferno. But whether extolled or denounced she has kept, until recently, a serene and, to the Western people in general, a surprizing silence. In this very silence, however, we shall find the reason both for her exaltation and her abuse.

From time immemorial there has been present in our people a belief based upon a philosophical conception that right shall ultimately prevail. So conspicuous is this belief in us that it has led Sir Robert Hart, one of those who understands us well, to remark: "They [meaning the Chinese] believe in right so firmly that they scorn to think that it requires to be supported or enforced by might." Now, the philosophical conception behind this belief is that a man would ultimately not do to another what he would not have another do to him. Is that not the grand principle that has grad-

ually but steadily raised the savage man to the dignity of civilization? What humane act could we ascribe to the civilized man without referring to this great underlying principle of self-protection? It is a principle more or less understood and followed by all the nations of the world, but it is most conspicuously present in us. Upon this corner-stone is built the whole system of the Confucian ethics and morals, out of which come the much-praised qualities and characteristics of our people's politeness, filial devotion, contentment, lack of ostentation, reverence, and intense love for peace.

Such qualities merit praise, but the principle which produces them is *ipso facto* narrowed down to the realm of the negative good. So much emphasis is laid upon *not* doing that "the moral man" practically does nothing else but refrain himself from doing evil. Just as we are highly commended for possessing such enviable qualities, so are we severely censured for the lack of others, which are the fruit of the greater doctrine of the positive good. The brutal custom of foot-binding, which has crippled billions of our women, stunted our people, and retarded our progress, has been in vogue for the past eight centuries, to say the least. When did we find an organized force to suppress this evil until within the last two decades, when a greater doctrine—the Christian doctrine of the positive good—began to make itself felt? Opium was forced into our country at the point of the bayonet, but it was clearly recognized as a most baneful drug. Yet where was the concentrated action of the people to battle against it, except again in the last two decades, when that same doctrine asserted itself? What has been our share in mitigating the sufferings of humanity: to preach good tidings to the poor, to proclaim release to the captives, to recover sight to the blind, and to set at liberty them that are bruised? We regret to admit that we

\* Being a reply to Archdeacon A. E. Moule's letter address to the scholars of China, and printed in *The East and The West*.



have only a small share in this ennobling work. Bitter as the pill is, we have to swallow it in making this confession. But why have we only a small share? Because we as a people have not learned that mightier and nobler doctrine of the positive good, the doctrine of doing to others what we would have others do to us. Herein we find the fundamental difference between the Oriental civilization and the Occidental civilization, or between the Confucian civilization and the Christian civilization. The former rests satisfied if the self is subdued from doing evil, but the latter will not feel satisfied until that self has been so subdued that it may be directed to do some positive good.

Christianity is and will be, therefore, the greatest force for good in China, just as it has been for other nations of the world. Give the Chinese the Christian doctrine of the positive good and you will pull the trigger by which is sent forth the abundant mental and physical energy for labor, no longer for the perfection of the self alone, but for the uplifting of others as well. Imbue him with the Christian spirit of service and he shall have his strength renewed; he shall mount up with wings as eagles; he shall run, and not be weary; and he shall walk and not faint. Inspire him with the Christian principle of love, and he shall not overcome evil with justice, but shall overcome evil with good; he shall recognize men of all nations as his brothers; and he shall enter the sweet communion with God as his Father. Are what I have said above mere by-products of a sophist, a fanciful ecstasy of a day dreamer, or the cherished hopes of a Utopian? Nay, my friends. They are facts as I observe them with my own eyes.

There are movements set on foot in China to-day which cause the Western nations to sit up and take notice: the marvelous crusade against opium, the energetic suppression of foot-binding, the unequivocal abolishment of the time-honored educational system and in its place the introduction

of the new, the gigantic number of students now studying abroad, the wonderful innovation of a constitutional government, the ambitious program of remodeling the army and the navy, and what not. Such stupendous changes are real marvels, especially when undertaken by a people hitherto scornfully characterized by Western nations as "sluggish," "degenerated," "lacking in initiative," and by scores of other epithets equally vituperative! These changes, however, need not excite our wonder, for a new spirit has set to work and a greater doctrine has come to be applied. Whereas in the past centuries the supreme motive of the Chinese was for self, which in the best sense of the word was for acquiring individual welfare through industry, right living and frugality, to-day the uppermost thought of the nation is the welfare of all through the service and sacrifice of the individuals. Thousands and thousands may be found to-day who are laboring incessantly and sacrificing unsparingly for the public weal. Altho the native Christians are yet few in number when compared with the prodigious number of the population, yet their influence is clearly felt. More than that, there is a larger number of men who have caught the Christian spirit of service and sacrifice without openly professing themselves as the followers of Christ.

The Christian spirit of service knows neither weariness nor discouragement. Need I look back to the early centuries of the Christian era to find examples for my illustration? Indeed not. What better example can we find than Dr. Robert Morrison, the first missionary to China? From the time he touched the shores of Canton to his death twenty-seven years later he labored without ceasing and overcame difficulties which required herculean strength. Nor are instances lacking among the native converts. What shall we say of men like Pastor Hsi Sheng Mo, of Shansi, or of Dr. Y. S. Li, of Soochow, or of the noted Dr. Yung Wing, the first Chinese who

ever graduated from Yale? Time fails me to recount their unremitting labors. They toiled in season and out of season, in health and in sickness, because through a knowledge of that greater principle they had a purpose in life, a goal to reach, and a battle to fight for and win.

The greatest beauty of Christianity, however, lies in the brotherhood of men and the fatherhood of God through the principle of love. It is the one platform broad enough for all nations of the whole world to stand upon as brothers. *Unum in Christo* is the center toward which all the races of mankind are drawn and around which the followers of the Peerless Leader revolve in ever-increasing numbers in these nineteen centuries.

Such in brief is my conception of the Christian religion. I speak from the bottom of my heart when I say that China needs Christ. Therefore there is sound reason for me to agree with the venerable Archdeacon on this point. But I fear very much that he is not aware that it is some of the methods by which Christianity is presented which we do not accept.

In the introductory paragraph I remarked that my father has been a minister of over thirty years' standing in the "*Church of Great Britain*" of Ningpo. I have italicized the title of the church because it seems extremely strange to have a British Church in China, the members of which are almost all Chinese. It is not quite reasonable that there should be such a thing as a "British" Church, an "American" Church, or of any other nationality. We believe in the same teachings. There is one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all. The Church is the Church Universal. Such adjectives as British, American, and others merely designate the lands which God has given them for their habitation, and are used for convenience sake. But it is altogether

intolerable to have a British Church upon the soil of China whose members are not British but Chinese.

Some people may think the name to be a matter of small importance and that so long as the spirit is right we can afford to leave the name alone. This is not so. Confucius said, "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs can not be carried on to success." The good missionaries sent out by the Church Missionary Society are anxious to bring to us the teachings and spirit of Jesus Christ. Their mission is to teach us about the great truth enunciated by that great Teacher, and to baptize us in the name of the Father, and of the Son, and of the Holy Ghost. They are not to make "British" Christians out of us. Then why should the Church be called British if it is meant and intended to be Chinese?

Moreover, many of the thinking Chinese believe that the British Church in China is British in practise as well as in name, if not in spirit and intention. Otherwise we would ask why should the policy of the Church in China be decided by a Board in London? A young graduate from Oxford or Cambridge is often appointed to a position of authority in China. There he is to direct the "Mission" in which several of the native preachers may have begun their careers as ministers of God when the recently appointed graduate was, not infrequently, yet unborn. The question is, What are the qualifications for a person to be the director of a mission? There are Chinese preachers to-day who know the Bible better than many of the missionaries and who can preach sermons far more intelligible to the congregation, yet they are ever to be under a "British" supervisor. Again we ask, why?

Some would perhaps readily answer that as the mission is financed by an organization which is British it should be directed by the Brit-

ish. But the mission is not sent out to China to uphold the honor or glory of Britain, but that of the crucified Christ. The banner to be carried before the men commissioned by the mission is the cross and not the Union Jack. The object of the mission is to plant and nurture, with the guidance of God, a strong "Chinese" Church. Therefore, it is only clear that missionaries, from whatever nationality they hail, should foster the idea of self-propagation of the teachings of Jesus by training the native converts for leadership. If ever China is to be evangelized it must be evangelized by the Chinese themselves. This is not a mere assertion on account of racial pride, but is an established fact based upon experience. Nowhere in the record of the whole history of the Christian Church do we find a nation that has not been ultimately evangelized by its own people. Many missionaries have long ago expressed their desire to see the Chinese take the leadership. Their favorite remark is, "They—meaning the Chinese—must increase, and we—meaning themselves—must decrease." This, I believe, is the good intention of the majority of the missionaries, altho quite a few of them seldom show in their action what they profess to the public.

I love China. She needs Christ and to be evangelized. We should, therefore, plan and follow the best and quickest way to Christianize her, so far as human knowledge is able. It is our duty to propose and leave Him in His infinite wisdom to dispose.

The remark made by Bismarck that one-third of the students of Germany rule that Empire is significant when it is applied to China, for in no country in the world does the student have so great an influence over the populace as he has in China. The venerable Archdeacon is more than right in his effort to reach the students of China by addressing himself to them on things concerning the Kingdom of God. The Chinese student is not only the head of the nation, crowning over

the farmer, the artizan, and the merchant, but he is also the backbone and brain, yea, the very soul of the nation. It is in his guiding hand that the country has outlived all the important ancient nations and is now being rejuvenated and becoming once more one of the most vigorous young nations of the world. The Archdeacon himself concludes that this is one of the two reasons to account for the solidarity of the Chinese people. In order, therefore, to evangelize China it is clear that the first step will be to evangelize the students.

But we will readily admit that if there is a class of people that is hard to tackle, it is students. Their intellectual power, their social prominence, and, very often, their material abundance, all work against them in their coming into contact with Christian influence. In order to reach the students we must meet them on their own ground. In other words, in the evangelization of the students we must use students, and in order to evangelize non-Christian students, we, of course, must have strong Christian students to work among them and to reach them for Christ. Therefore, the question that seems to me of most importance to-day in the evangelization of China is the securing of the services of the Christian native young men, and to set them to work for their fellow young men.

To accomplish such there are two definite things to be done, and they must be done speedily. First, we should as quickly as possible train native workers to the highest possible efficiency; and secondly, we should give them definite and proper responsibility when they are qualified.

With regard to responsibility, I touch upon the keynote of the missionary problem. Hitherto in China, as it has been in all newly opened fields, the native ministry has been conspicuous only in the absence of well-trained and educated men. This is partly due to lack of time and facilities for the development of the native ministry, but greatly due to the

unwillingness of the missionaries, with a few notable exceptions to be sure, to give responsible positions to the native workers on the ground that they are not fit for such responsibility. But why are they unfit? Is it by reason of their being Chinese, or due simply to lack of the necessary training? It is inconceivable for the missionaries to assume that the Chinese, because they are Chinese, are unfit for responsible positions, altho not a few of them entertain such an idea if they do not actually take that attitude. To these I say with all sincerity and without mincing my words: Let us alone. The Lord will provide for us some other way for our salvation.

Let me repeat the two points I have made above, namely, to train some promising native youths as thoroughly as possible and to give them appropriate responsible positions after they are trained for them. These are the two necessary steps for the effective evangelization of China. Meanwhile, it is fair for us Chinese to realize that the Master's work calls for whole-hearted and consecrated services, and that we should justify our holding responsible positions only by showing ourselves capable and efficient. No greater harm could befall the Church than to have inefficient men hold places of high responsibility.

In thus advocating the training of, and the assigning of responsibility to, the native worker, do not misunderstand me as to say that we do not need any more missionaries. If there is a time when we need them most it is *now*. The country has its doors wide open as it never did before. We are sitting at the feet of Christian nations for instruction. Out of the stupendous population of 400,000,000 we have, according to the latest figures known, less than 200,000 Church communicants all told. At one time

there were over 15,000 Chinese students in Japan, but among so large a number of students we found at the beginning of the Christian work carried on by the Young Men's Christian Association there were only six Christians, including the two secretaries sent out there. Yet this is about a fair proportion of the number of non-Christian students to that of the Christian in China to-day. Could we expect, then, such a handful of Christian students to evangelize the tremendously large body of non-Christian students, or the two hundred thousand Christians all told to Christianize the gigantic number of four hundred millions? I consider this as *the time of all times* for all lovers of the Kingdom of God to make a forward movement in China in the name of Jesus. We assuredly realize, therefore, the necessity of your help *now*. With sincere and hearty cooperation as our watchword let us join hand in hand to advance God's kingdom in the land of Sinim, and remembering the words of Zachariah: "Not by might nor by power, but by My spirit, saith the Lord of hosts," let us arise to the occasion in the power of the living God.

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#### THE RESULTS OF CHRISTIANITY

The Chinese have seen the efficiency of mission schools, mission hospitals, and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals, and the basis of their practise of medicine. Government officials have even come and actually measured desks, seats, and other equipment of missionary schools, to be used in establishing government schools. Missionary work is touching the Chinese national life in vital points, and is providing the impetus to the present moral awakening.

## THE MOSLEM MENACE\*

BY WILLIAM T. ELLIS

Mohammed is the Atlas who bears up Turkey on his shoulders. Remove the prophet and the nation falls to smithereens. Without Islam, the Ottoman empire could not last for six months. Calling on the Minister of War in Constantinople, I heard the cry of the mullah, weird and reechoing, as he stood in the center of the building and reminded the men at the head of the army that they are servants of the prophet. A few days later I was sitting in the home of the Minister of Foreign Affairs, chatting about the possibility of a Pan-Islamic movement, when the same call to prayer came so loudly outside the window as to interrupt the conversation.

On my way from the selamlık, the weekly function wherein the Sultan goes to public prayer, I photographed a warship between the minarets of a mosque. I bought a photograph of the leading officers of the army, and in their midst was the mullah, or imam, the Moslem ecclesiastic. All of which is a parable of the state of Turkey.

Religion rules here—and it is still the religion of the sword. Many protest otherwise, and I know that the Young Turk officials intend otherwise. They themselves are lax Moslems, forced nevertheless to appear orthodox. They really are freemasons, for the Young Turk movement was primarily masonic, and one can not be at the same time a mason and a true Moslem. But they must make many concessions to the fanatical party, whom they fear, even tho at the same time they regard them with contempt.

There are those who say that because the Young Turks are non-religious men using, for their own ends, the religious fanaticism of the kingdom, they are really more dangerous to civilization than genuine fanatics. This is not the case; the enlightened and tolerant leaders are merely paying what they believe to be necessary tribute to religious prejudices, in the exigencies of practical politics, in order to preserve their own existence. They

honestly look forward to the day when real religious tolerance will be the rule throughout their complex land.

That day is coming. The leavening schools of the missionaries insure it. Educated Moslems, with rare exceptions, are not fanatical. The blind intolerance of Islam will be destroyed gradually by the now swift progress of education—and possibly, also, by a severe disciplining at the hands of Christendom. It is by no means improbable that the solidarity of orthodox Moslem hatred for Christians will give way only after the followers of the prophet have been taught their lesson by the only argument to which they have ever listened. I look for armed conflict again as in centuries gone between sections of the Moslem world and Christendom—probably in north Africa or in Arabia, where the ignorant fanaticism of pristine Islam still prevails.

### The Senussi Movement

The very genius of Mohammedanism is conquest by the sword; and that it is still true to type in its attitude toward Christians may be shown by many instances. Only a few days ago, on the occasion of the departure of the Egyptian sacred carpet for Mecca, the Alexandria mobs severely mishandled European spectators, and that without the slightest provocation.

This, remember, was in the Europeanized, modern, British-ruled city of Alexandria. And Moslem newspapers defended the act. Assaults on Christians along the edge of the desert are so common as scarcely to elicit notice. "You can make a phalanxed argument," said an old American resident of the empire to me, "that the unrest in Turkey will not end as long as Moslems rule over Christians."

More ominous, tho doubtless destined in the end to prove futile, is the Senussi Movement, which centers in the oasis of Jarabub, about a hundred miles west of the great oasis of Siwah, out of which it is boasted that no European traveler has returned alive

\* Condensed from *The Continent*.

for many years past. In this place there has been in course of collection for a long while a great store of modern munitions of war, purchased in Germany, and run in from the small ports of the Mediterranean on the north aboard smugglers' boats. Paris and Berlin and London and Washington are fully informed of this fact. It is known whence the weapons come, their approximate number and character, and their purpose. This purpose is nothing less sensational than that exterminating way with Christendom, of which the Moslem who has not been tinged with modern learning dreams always in his moments of highest ecstasy.

The Senussi Movement, which takes its name from its founder, an Algerian dervish, is no new thing. Zealots have been organizing beneath its banner for at least a generation. It has patiently waited and worked through all these years for its opportunity. Far and wide throughout the Moslem world it has reached, and those who regard it as a mere aggregation of desert fanatics are far astray. There is documentary evidence that the father of the present khedive of Egypt address letters to Senussi such as, in the old days, the king of Spain would send to the pope of Rome. They were the letters of a follower to a leader.

Because the Senussi Movement is a secret society, nobody on the outside may trace its ramifications. An American consul said to me, "The friendship of the Senussi is the best thing you can take with you on a trip into the interior of north Africa." It reaches also to the big cities.

A Cairo editor, a few years ago, began to publish in all innocence a series of articles on this remarkable secret society, some facts about which he had unexpectedly come across. From all sides he received warnings to stop. Three leading government officials, friends of his, casually suggested to him that he would better drop the subject. Subsequently, he learned that all three men were members of the Senussi Movement.

Nevertheless, the dream of the Senussi, and of all the militant Pan-Islamists, is in vain. They may, and probably will, make trouble for France in North Africa, or for Britain in Egypt. The collection of arms at Jarabub may seem all-potent to the poorly armed tribes of the desert, but it has never entered their wild heads that in order to make war against Christendom they would have to possess a navy powerful beyond even the ambition of any European government.

Moreover, there is no actual solidarity in Islam. The caliphate of the Sultan of Turkey has been the one cohesive strength in Islam, as well as the mainspring of Turkish power. But that caliphate, which leads Moslems of many nations to speak of "my sultan," is every month becoming more and more an empty shadow.

There will doubtless be many serious local outbreaks of the Moslems against Christians, and along this line will probably come the break-up of the Ottoman empire; but the day has passed when Turkey could gather to herself the legions of the prophet for a revival of the struggle of the Crusader centuries. The spirit of the Young Turk leaders and the presence of Christians and Jews in the reorganized Turkish army under the new régime renders this impossible. As one cabinet minister said to me: "If I should get up in the senate and advocate Pan-Islamism, they would probably lock me up in an insane asylum."

#### **Adana the Movement of Fanaticism**

Mark well, however, that the mood of the average Moslem toward the Christians has scarcely changed at all. The new era has in many respects and instances enhanced the old bitter-nesses. Consider the Adana massacres of two years ago. All sorts of explanations of this horrible, unspeakable, incredible reversion to barbarism have been made—including one among Western friends of Abdul Hamid that the poor, oppressed Turks were merely defending themselves against the high-handed and dangerous Armenians. That is bosh. There was indeed some

foolish and high-sounding talk of patriotism among the Armenians and considerable buying of weapons, but nothing that would justify even severe police measures.

The evidence is abundant that the actual motives of the massacre were three: Moslem hatred of Christians, Turkish lust and Turkish love of loot and cruelty. The occasion was Abdul Hamid's attempt to overthrow the constitutional government by bringing down on it the vengeance of the powers. A complication of the case was the apparent acquiescence of the Young Turk government in the second massacre, which followed nine days after the first.

Notwithstanding this I found all the Christian leaders in Adana—Protestant, Greek, Armenian and Syriac—a unit in ascribing responsibility for the second and worse massacre direct to the Young Turks themselves, whose soldiers, they declare, shared in the slaying of the Christians whom they had just disarmed. The evidence they present I can not explain away; and yet I find it impossible to accept their judgment. A new government, on trial before the world, and of known tolerant views, would not take such chances, even had it been murderously disposed toward any portion of its subjects. Only a blood-steeped ruler like Abdul Hamid, in desperate straits, would dare such an expedient.

The constitutional government, wonder of wonders, did hang fifty-six Moslem Turks, and it behaved with scant consideration toward the ecclesiastics of Islam. True, the persons punished were inadequate in number and inconsequential in character, but they were Turks; and to see Moslem Turks hanging at ropes' ends is a sight to disturb the equanimity of the most fanatical Moslem.

The missionaries were just and fearless in measures of peace, defense and relief. It was while trying to extinguish a fire that Rogers and Maurer were shot. I have seen the spot where they fell, and the house whence came the too-well-aimed bullets. The iden-

tity of the murderers is known in Adana, yet nobody has ever been punished and no indemnity has been paid. It is said that the Washington Government is holding the case open as a means of bringing pressure to bear in behalf of certain commercial concessions that are being sought. One is reluctant to believe this. Certainly the laxity of Washington in this case makes more perilous the position of every American in the Turkish empire to-day.

#### Progress of Modern Ideas

Will there be any more massacres? That is a question I have been asking up and down the empire, from the Sublime Porte to village elders. From Christians the answer generally is "Yes," "Probably," "Nobody knows what a day may bring forth." But the officials are unanimous and forceful in declaring that a general massacre, such as was always the possibility in Abdul Hamid's reign—whom they freely curse—is now eliminated from among the possibilities.

Everybody at least concedes that if another carnival of blood bursts forth, it will be local and quickly suppressed by the strong hand of the new army. No more will massacres be part of Constantinople policy, tho they may be a direful adjunct of the impending struggle between crescent and cross.

Modern usages are breaking down strict Moslem practises, and that means to break fanaticism. The business man of to-day has no time for the five daily prayers, tho the desert rover may. So far as I have been able to observe, a very small proportion of city Moslems, outside of ecclesiastics and pilgrims, either make the prayers or keep the fasts. I have seen them eat ham and drink wine. Their wives are interested in the new fashions—which is a foretoken of the end of polygamy. Only the very richest Moslem could afford to keep more than one wife in the foreign style of the day. The fashion magazine and the daily newspaper are elbowing books of Moslem tradition off the shelf.

At present the leadership of the Mo-

hammedan people is with the mullah, the imam, the hadji—all ecclesiastics versed only in the lore of the Koran. A generation hence it will be with the college-bred man. There is no organized reactionary party in Turkey, as there is a royalist party in France; and the chances of its coming into being grow fewer with the decline of the mullah's power.

#### Interviewing the Mohammedan Pope

Officially, through the ecclesiastical head of the faith, the Sheik-ul-Islam, I have been assured that the old days of strife between Christians and Moslems are over. I fear he was only speaking officially; and that privately he would share the sentiments toward me, an "infidel dog," which I saw written on the faces of the "hadjis" who filled his outer offices. The Sheik-ul-Islam is the voice of the followers of the prophet, the interpreter of the holy law, the final court of appeal in the Moslem world.

Rather stout, with a strong face, his black beard sprinkled with gray, and his deep-set eyes closed while he spoke on the law (altho there was an almost imperceptible twinkle in them as he dwelt with elaborate Oriental politeness on the very great honor I had done him in calling), the Sheik-ul-Islam looks like a scholar. Even he has been touched by the fashions of the "Franks"; for while he wore the red tarboosh, with an unusually long white cloth wound around it into a turban, and the outer robe of black reaching to his ankles, his shirt seemed to be the coat of a pair of striped pink pajamas, and his trousers were European, tho baggier than is fashionable in the West.

He is a canny man, too well posted to go in for unsuccessful reaction. His type is not unlike that of the successful ecclesiastical politician at home, keen to find support for the popular cause in the teachings of his church.

"The Koran, and the early teachers of Islam," he said, in a slow, deep voice, "provided for government by a council or conference, like our parliament; which shows that a constitu-

tional form of government is in full accord with the Moslem law, to which absolutism is contrary.

"The law required that the caliph should call on the people for advice. Under the recent reign of terror"—everybody makes a scapegoat of the exiled Sultan—"this had been set aside, but the effort of Islam had been to restore it. The idea of a parliament is essentially a return to the old ways."

"Are the sentiments of fraternity and tolerance between Moslems and Christians, of which the world has heard so much, being realized in practice?"

"Assuredly," was the terse reply.

"And both are now sincerely on an equality in the empire?"

"They certainly are, in a political sense" (of course, he would not admit that Christianity is equal to Islam). "Every office in the Government, even that of Grand Vizier, is open to followers of any religion. Two members of the present cabinet are non-Moslems, and either might be appointed Grand Vizier at any time; and Moslems would not object."

"May I assure Americans that the old spirit of religious strife has disappeared from Turkey?"

"Yes; it has gone utterly. There is a steadily growing feeling of tolerance among the people. Wherever you go in Turkey you will find the spirit of 'Liberty, equality, fraternity' on the increase. A welcome awaits you from Moslems everywhere, and I am glad you are going to see conditions throughout the country for yourself?"

All of which is official, and meant for publication; but it does not at all square with my own subsequent experiences and observations. And I strongly suspect that his excellency knows better. But he also knows that the political fortunes of Islam and the fate of the Ottoman empire are inextricably interwoven; and he must put the best face possible on a difficult situation. His job is no easy one, for it means the reconciling before the world of the middle ages and the twentieth century.



## FORTY YEARS OF FREEDOM\*

### THE PROGRESS OF AMERICAN NEGROES SINCE THE CIVIL WAR

BY W. E. BURGHARDT DUBOIS, PH.D.

In 1859 there were 4,500,000 persons of negro descent in the United States, and of these 4,000,000 were slaves. These slaves could be bought and sold, could move from place to place only by permission, were forbidden to learn to read and write, and legally could neither hold property nor marry. Ninety-five per cent. of them were totally illiterate, and only one adult in six was a nominal Christian.

The proportion of slaves among negroes fifty years ago was steadily increasing, and the South was passing laws to enslave free negroes. The half-million free blacks were about equally divided between North and South. Those in the South were a wretched, broken-spirited lot, slaves in all but name.

The 225,000 negroes in the North were the leaven of the whole black lump, and were making a desperate struggle for survival. They aided in the anti-slavery movement, had a few newspapers, and produced leaders like Frederick Douglass and Harriet Tubman. They planned and carried through a systematic migration to Canada, where several prosperous settlements sprang up. They supported schools in many cities, founded the catering business in Philadelphia, and repeatedly held conventions appealing for justice.

For the most part their appeals fell on dead ears, altho Garrison, Sumner, Phillips, Harriet Beecher Stowe, and John Brown came to their aid. The battle in 1859 was, despite all effort, going sorely against the black man. He was harried by mob in Boston, New York, Philadelphia, and Cincinnati. He was forced to live in the worst slums and alleys. He was either excluded entirely from the public schools, or was furnished with cheap and poor substitutes. In 300 years

only twenty negroes had received a college training.

Everywhere, save in parts of New England and partially in New York, he was entirely disenfranchised and largely without civil rights. The Fugitive Slave Act of 1850 was proving a bonanza for kidnappers, and in 1857 the Supreme Court had declared that the negroes were not citizens, and that they had always been considered as having "no rights which a white man was bound to respect."

#### And Now

Such was the situation in 1859. Fifty years later, in 1909, the 4,500,000 negro Americans have increased 126 per cent, to 10,000,000. Legal slavery has been abolished, leaving but vestiges in debt peonage and the convict-lease system. The freedmen and their sons have

1. Earned a living as free laborers.
2. Shared in the responsibilities of government.
3. Developed a vast internal organization of their race.
4. Aspired to spiritual self-expression.

The negro was freed and turned loose as a penniless, landless, naked ignorant laborer. Ninety-nine per cent. of the race were field hands and servants of the lowest class. To-day fifty per cent. are farm laborers and servants; more than half of these are working as efficient modern workmen under a wage contract.

Above these have risen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 33,000 sawmill employees, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 black-

\* Professor DuBois is one of the leaders of his race in America. Born in 1868, he obtained a fine education in Fisk University, and then in Harvard, the latter university making him a doctor of philosophy. He became an assistant in the department of sociology, University of Pennsylvania, and then professor of economics and history in Atlanta University. He is now head of the Department of Publicity and Research in the National Association for the Advancement of Colored People. He is author of a number of books, and is one of the most cultured and eloquent orators of America.

\* Condensed from *The Christian Endeavor World*.

smiths, 2,500 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

Fifty years ago these people were not only practically penniless, but were themselves assessed as "real estate." In 1909 they owned nearly 500,000 homes, and among these about 250,000 farms, or more than one-fifth of those they cultivate, with 15,000,000 acres of farmland, worth about \$200,000,000. As owners and renters of farms they control 40,000,000 acres, worth more than \$500,000,000, with a gross income of \$250,000,000.

Negroes to-day conduct every seventh farm in the land, and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half-century, starting with almost nothing.

To-day the negro is a recognized part of the American Government; he holds 8,352 offices in the executive civil service of the nation, besides furnishing four regiments in the army, and a large number of sailors. In the State and municipal civil service he holds at least 10,000 other offices, and he furnishes 70,000 of the 900,000 votes that rule the great States of the North and West.

In these same years the negro has relearned the lost art of organization. Slavery was the absolute denial of initiative and responsibility. To-day negroes have 35,000 church edifices worth \$56,000,000, and with nearly 4,000,000 members. They themselves raise \$7,500,000 a year for these churches.

There are 200 private schools and colleges managed and almost entirely supported by negroes, and other public and private negro schools have received in forty years \$45,000,000 of negroes' money in taxes and donations. Five millions a year is raised

by negro secret and beneficial societies, which hold at least \$6,000,000 in real estate. Negroes support wholly or in part more than 60 old folks' homes and orphanages, 30 hospitals, and 500 cemeteries. Their organized commercial life is extending rapidly, and includes all branches of the smaller kinds of retail business and forty banks.

Above and beyond this material growth has gone the spiritual uplift of a great human race. From contempt and amusement they have passed to the pity and perplexity of their neighbors, while within their own souls they have arisen from apathy and timid complaint to open protest and more and more manly self-assertion. Where nine-tenths of them could not read or write in 1859, to-day two-thirds can; they have 200 papers and periodicals, and their voice and expression are compelling attention.

Already the poems of Dunbar and Braithwaite, the essays of Miller and Grimke, the music of Rosamond Johnson, and the painting of Tanner are the property of the nation and the world. Instead of being led and defended by others, as in the past, they are gaining their own leaders, their own voices, their own ideals.

This, then, is the transformation of the negro in America in fifty years; from slavery to freedom, from 4,000,000 to 10,000,000, from denial of citizenship to enfranchisement, from being owned chattels to ownership of \$600,000,000 in property, from unorganized irresponsibility to organized group life, from being spoken for to speaking, from contemptuous forgetfulness on the part of their neighbors to uneasy fear and dawning respect, and from inarticulate complaint to self-expression and dawning consciousness of manhood.



## EDITORIALS

### LUTHERAN MISSIONS (See Statistics)

Many people will be astonished to note the extent of missionary work carried on by the Lutherans of Scandinavia and Germany. The modern Protestant Foreign Missionary Movement began with the Moravians, and one of the first German missionary enterprises was connected with the famous Francke orphanages at Halle. Frederick IV, King of Denmark, who sent out the first evangelical missionaries to India, is called the "nursing father of Protestant missions." At first all the German and Scandinavian missionaries labored only in colonies, now they are scattered all over the globe. Much of the Scandinavian and German Lutheran work is carried on through the twenty-six societies in America, tho most of the supporters are poor settlers in the West and Northwest. Back of the figures set down in these tables are heart-stirring stories of prayer and sacrifice, of effort and suffering, of disappointment and victory.

### STEWARDSHIP AND IRRESPONSIBLE COLLECTORS

So many warnings have been uttered against giving money to support unauthorized and irresponsible benevolent agencies and institutions that it seems incredible that so many Christian people are led into numerous wild-cat missionary schemes. Many of those who come begging churches, Sunday-schools and individuals for money have very thrilling and moving tales to relate of hardship, degradation and success. Many appear intelligent, consecrated and pious. Often they have letters of recommendation from well-known parties, and not infrequently statements as to the work and the workers are true so far as they go, but the fact remains that money given to these objects is thrown away, or at best is poorly invested.

We have before us several letters asking about various men and the work presented, none of which we can recommend, but for different reasons. One relates to a church conducted by

a Japanese Christian whose Christianity is not questioned, but whose work is independent of responsible control and should be supported by the Japanese. The leader also is too often side-tracked, and seems to be unwise in many of his undertakings. Another inquiry relates to an independent mission in India where there is constant friction among the missionaries, and concerning which the leader's statements can not be trusted. It is work that is not worth supporting so far as any evidences of progress indicate.

Another inquiry is in regard to a man from Kurdistan who represents himself as belonging to the Methodist Church (which has no work there), and carries around with him a paper in Syriac under which is what purports to be a translation recommending the bearer as a collector of funds for an orphans' home. Other letters relate to China and New Zealand, Africa and Italy. The number of irresponsible collectors is legion.

It is astonishing how gullible some Christian people are, and how ready to part with the Lord's money to support private enterprises. Letters of recommendation count for nothing unless under regular letter-heads, and by well-known men who are not only familiar with the facts, but are careful in giving their endorsements. Letters may easily be forged, and too many are given unthinkingly.

But a still more convincing argument is: There are so many well-organized, long established, well-managed spiritual enterprises, with every mark of God's blessing and endorsement, where only a small fraction of the funds are used for home expenses, and where money is sorely needed for maintaining the work, that it is inconceivable how Christians will choose in preference to give to those where the money is not used as intended or is manifestly not a paying investment.

To our mind the great denominational societies conduct missionary work on the most economical and efficient plan. Their work is done by

## PLACE AND PART OF SCANDINAVIAN AND GERMAN LUTHERANS IN WORLD OF EVANGELIZATION

BY DR. JOHN NICHOLAS LENKER

## THE HOME CHURCH

Society and Fields	Year Founded	Cent. Stat'ns	Out Stations	Ordained Missionaries	Baptized 1909	Baptized Members	Communi- cants	Cate- chumens	Parochial Schools	Pupils	Yearly Income 1909	Marks
Europe. 64 Societies.....	1705	991	5,102	1,400	46,418	778,968	328,118	56,556	4,505	275,398	14,535,670	
<b>A. Germany, 28 Societies.....</b>	1705	691	3,707	1,005	38,125	571,345	254,544	50,723	3,247	154,912	10,523,950	
(a) Leipzig Society.....	1836	47	291	61	1,067	21,285	10,538	453	359	10,019	652,634	
(b) Hermannsburg Mission.....	1849	63	176	72	3,288	71,353	36,674	993	201	9,037	587,574	
(c) Berlin Society.....	1824	86	1,055	115	4,249	60,048	32,240	4,115	392	15,298	1,234,330	
(d) Gossner Mission.....	1856	27	423	54	7,138	77,217	29,060	18,841	217	6,287	452,330	
(e) Rhenish Society*.....	1828	115	535	162	11,191	144,929	65,498	14,746	679	35,038	1,038,660	
(f) Basel Society*.....	1815	68	639	158	5,024	60,632	33,316	4,532	647	34,203	2,084,795	
(g) N. German, Togoland.....	1836	8	143	16	1,143	7,635	3,480	424	141	5,620	284,928	
(h) Breklum, Telugus.....	1877	10	106	22	835	12,677	2,416	2,438	65	1,508	215,535	
(i) Neundettelsau Society.....	1849	13	21	24	373	2,252	1,469	1,359	13	1,151	109,536	
(j) German E. Africa Soc'y.....	1886	11	21	14	136	1,070	596	309	45	1,550	97,403	
(k) Hanover Free C., S. Af.....	1892	9	34	10	80	5,110	200	200	200	600	32,154	
(l) German Evang. Prot.....	1884	4	5	7	410	410	11	520	130,000	400	191,262	
(m) Jerusalem Union, Pal'ne.....	1852	5	2	5	750	300	140	8	400	191,262	300	
(n) Liebenzell Mission.....	1899	11	48	17	4,200	3,064	33	1,046	100,634	15,050	100,634	
(o) Kiel China, Mission.....	1896	10	3	2	2	134	6	157	46,178	20	17,897	
(p) German China Alliance.....	1890	1	1	1	100	100	2	20	32,048	1	20	
(q) Hildesheim China.....	1886	1	1	1	100	100	1	20	28,493	1	20	
(r) Neukirchen Society.....	1882	15	35	26	111	1,846	1,322	243	52	1,533	104,545	
(s) Women's Society, East.....	1842	3	1	1	200	100	2	30	28,493	1	20	
(t) Berlin Women's, China.....	1850	1	1	1	141	100	1	20	28,493	1	20	
(u) Christochina China*.....	1895	1	1	1	100	100	1	20	28,493	1	20	
(v) Society for Africa.....	1887	3	3	2	100	100	1	20	28,493	1	20	
(w) Kaiserswerth Deaconess.....	1899	1	1	1	570	400	31	1,300	300,000	50,000	206,564	
(x) Medical Mission Union.....	1895	8	7	7	550	300	9	425	200,000	1,073	200,000	
(y) German Orient Mission.....	1895	8	7	7	550	300	9	425	200,000	1,073	200,000	
(z) Syrian Orphanage.....	1860	4	2	4	600	600	1	7	475,740	20,932	1,797,410	
(aa) German Aid Union, East.....	1896	4	10	10	194	3,448	95,902	33,079	1,708	311	86,250	2,578,731
(ab) Brüdergemeine*.....	1732	154	118	194	3,448	95,902	33,079	1,708	311	86,250	2,578,731	
<b>Scandinavia, 24 Societies.....</b>	1705	270	1,340	285	7,300	127,798	51,836	6,533	1,327	86,250	2,578,731	
<b>B. Norway.....</b>	1842	50	982	79	4,820	78,898	27,978	3,216	174	5,918	685,053	
(a) Society of Norway.....	1842	50	982	79	4,820	78,898	27,978	3,216	174	5,918	685,053	
(b) Schreuder Mission.....	1877	5	27	5	1,981	808	216	23	474	1,981	808	
(c) Norwegian China.....	1890	10	6	8	87	418	320	4	134	165,713	66,236	
(d) Santal Mission, N. India.....	1888	35	1	2	16,313	7,000	1,000	56	2,197	48,286	1,000	
(e) Free Church, S. Africa.....	1888	2	1	2	42	42	1	1	1	1	1	
(f) Lapp or Finn Mission.....	1888	2	1	2	42	42	1	1	1	1	1	
<b>Norway, 6 Societies.....</b>	1721	120	987	99	6,051	95,671	36,106	4,432	257	8,930	935,288	
<b>C. Sweden.....</b>	1835	19	54	21	378	5,204	2,474	401	57	2,554	284,774	
(a) Swedish Church Mission.....	1835	19	54	21	378	5,204	2,474	401	57	2,554	284,774	
(b) Fatherland Society.....	1879	24	195	39	368	3,127	2,000	300	214	6,181	364,969	
(c) Friends of the Lapps.....	1880	2	1	3	300	300	2	173	10,000	1	10,000	
(d) Holiness Union.....	1890	8	21	21	660	660	4	203	38,785	14	250	
(e) Scandinavian Alliance.....	1900	14	26	14	600	600	14	250	44,042	13	234	
(f) Women's Workers.....	1894	1	34	18	90	636	13	234	98,722	2	100	
(g) Swedish China Mission.....	1900	2	1	1	100	100	2	100	60,000	1	41	
(h) Jerusalem Mission.....	1850	1	1	1	100	100	1	41	3,700	1	41	
(i) Women's China Mission.....	1898	1	1	1	100	100	1	41	3,700	1	41	
(j) Swedish Mongol Mission.....	1898	1	1	1	100	100	1	41	3,700	1	41	
<b>Sweden, 11 Societies.....</b>	1835	104	350	128	1,043	13,420	7,067	901	388	12,005	1,278,603	
<b>D. Denmark.....</b>	1705	25	17	17	17,000	5,000	1,000	25	1,400	50,000	253,810	
(a) Danish Church Mission.....	1705	25	17	17	17,000	5,000	1,000	25	1,400	50,000	253,810	
(b) Danish Mission Society.....	1877	15	36	103	1,607	665	209	33	1,103	253,810	24,030	
(c) Danish Santal.....	1877	2	2	2	100	100	1	1	1	1	1	
(d) Loventhal, South India.....	1872	2	2	2	100	100	1	1	1	1	1	
(e) Mohammedans in East.....	1898	2	3	1	100	100	1	1	1	1	1	
(f) Missions in Arabia.....	1897	1	1	1	100	100	1	1	1	1	1	
(g) Dr. Marie Holst.....	1705	46	3	58	206	18,707	5,665	1,209	78	2,503	364,840	
<b>Denmark, 7 Societies.....</b>	1705	46	3	58	206	18,707	5,665	1,209	78	2,503	364,840	
<b>E. Finland, 4 Societies.....</b>	1859	17	44	37	263	1,994	890	300	35	1,748	423,698	
<b>F. France.....</b>	1889	2	2	2	500	400	1	1	1	1	1	
<b>G. Netherlands Society.....</b>	1909	1	5	1	39	289	198	1	1	1	10,000	
<b>H. Austria.....</b>	1908	1	1	1	1	1	1	1	1	1	13,000	
<b>I. Hungary.....</b>	1891	1	5	1	71	2,060	1,000	1	1	1	14,000	
<b>J. Poland, Russia.....</b>	1882	8	10	10	10	10	10	10	10	10	120,000	
<b>K. Russia.....</b>	1882	8	10	10	10	10	10	10	10	10	120,000	
<b>L. Iceland.....</b>	1705	83	1,309	124	3,630	65,580	28,950	9,194	732	22,120	462,538	
<b>N. AMERICA, 27 Societies.....</b>	1705	83	1,309	124	3,630	65,580	28,950	9,194	732	22,120	462,538	
<b>A. English or Penna. Germans.....</b>	1837	9	754	19	1,681	38,736	13,451	5,903	312	9,918	85,343	
(a) General Synod.....	1837	9	754	19	1,681	38,736	13,451	5,903	312	9,918	85,343	
(b) India, Telugus.....	1837	7	734	12	1,681	38,736	13,451	5,903	312	9,918	85,343	
(c) Liberia, Africa.....	1848	1	20	1	100	100	1	100	100	1	100	
(d) Buenos Ayres, S. A.....	1869	9	323	10	1,048	16,816	9,498	1,995	197	5,587	34,167	
(e) General Synod.....	1869	3	319	7	1,048	16,816	9,498	1,995	197	5,587	34,167	
(f) India, Telugus.....	1869	3	319	7	1,048	16,816	9,498	1,995	197	5,587	34,167	
(g) Porto Rico.....	1898	5	4	2	100	241	188	5	69	15,000	134,510	
(h) Japan.....	1908	1	1	1	100	100	1	100	100	1	100	
(i) United Synod, South.....	1892	5	5	4	4	4	4	4	4	4	4	
(j) Eng. or Pa. Ger'n Soc's.....	1837	23	1,082	33	2,729	55,912	23,309	7,936	513	15,685	\$134,510	
<b>B. Ohio Synod.....</b>	1895	5	9	9	300	300	18	835	15,519	18	835	
(a) Missouri Synod, India.....	1895	5	9	9	300	300	18	835	15,519	18	835	
(b) German Iowa Synod.....	1895	5	9	9	300	300	18	835	15,519	18	835	
(c) Wisconsin Synod.....	1895	5	9	9	300	300	18	835	15,519	18	835	
(d) Evangelical Synod.....	1895	5	9	9	300	300	18	835	15,519	18	835	
(e) German Societies.....	1895	5	9	9	300	300	18	835	15,519	18	835	
<b>C. Norwegian Americans.....</b>	1891	4	38	7	138	748	442	55	1,249	21,131	83,401	
(a) Hague Synod, China.....	1891	4	38	7	138	748	442	55	1,249	21,131	83,401	
(b) United Norw'n Church.....	1895	5	56	19	123	1,657	1,075	329	12	181	212	
(c) Central China.....	1905	5	56	19	123	1,657	1,075	329	12	181	212	
(d) Free Church, Madagascar.....	1885	2	39	3	35	570	48	1	47	14,000	286	
(e) Norwegian Synod.....	1889	4	4	5	700	400	10	300	16,934	10	300	
(f) Norw. Brethren, China.....	1895	2	13	6	15	58	50	15	250	5,580	5,580	
(g) Norwegian Societies.....	1885	21	150	40	414	3,733	2,015	399	104	2,297	\$141,416	
<b>D. Swedish Americans.....</b>	1888	7	1	4	9	400	250	140	6	220	46,430	
(a) Augustana Synod.....	1888	7	1	4	9	400	250	140	6	220	46,430	
(b) China.....	1902	5	2	2	100	100	40	120	20,901	1	1,271	
(c) Persia.....	1888	2	1	2	300	150	160	20	594	40,210	40,210	
(d) Mission Friends.....	1887	9	21	11	139	1,259	872	484	26	594	40,210	
(e) Central China.....	1891	6	20	7	88	659	572	384	23	444	40,210	
(f) Alaska.....	1889	3	4	5	600	300	100	3	150	50	2,533	
(g) Evangelical Free, China.....	1887	1	2	2	178	178	2	50	2,533	1	50	
(h) Swedish Societies.....	1887	17	25	17	148	1,837	1,300	624	34	864	\$89,173	
<b>E. Danish Americans.....</b>	1892	2	5	3	350	350	100	5	100	4,919	2,100	
(a) Danish Church.....	1892	2	5	3	350	350	100	5	100	4,919	2,100	
(b) Greenland Church.....	1901	2	2	2	100	100	2	50	2,100	2	50	
(c) Church of West Indies.....	1892	5	7	6	100	450	350	100	10	200	\$7,019	
(d) Danish Societies.....	1892	5	7	6	100							

responsible agents under proper supervision, and God's approval has been abundantly manifested by the spiritual harvests reaped. There are also well established and spiritually conducted interdenominational and independent enterprises that have the endorsement of leading men and the blessing of God—such as the China Inland Mission, the Mission to Lepers in India and the East, the Jerry McAuley Mission, the Moody Schools, the National Bible Institute, and other missions and educational work, home and foreign. To these money may well be given generously, with the assurance that it will not be wasted.

Let Christians not give less, but more; not less readily, but more prayerfully, as faithful stewards who shall give an account of stewardship.

### WOMEN IN MISSIONS

Whether or not women win the ballot, they unquestionably are having a large share in the winning of the world for Jesus Christ. They have just completed a remarkable series of jubilee meetings in the leading cities of the United States, and in New York broke all records in the enthusiasm awakened by their luncheons, parlor meetings, denominational rallies and mass-meetings. A jubilee fund was pledged amounting already to \$870,000. Part of this is to be used for a Union Medical College for women in Peking, and part for women's medical missions in India. The women have shown their ability to organize and carry on a successful campaign; they have emphasized the power of prayer, the need for unity and the value of practical Christian service.

The closing meetings of the campaign in New York were notable for the picturesque and effective missionary pageant which brought crowds to the Metropolitan Opera House; for the brilliant speeches by Mrs. Montgomery, Dr. Mary Riggs Noble of India, Miss Hughes of China, and others, at the rallies and luncheons; for the number of prominent society women who opened their homes and took ac-

tive part in the organization and parlor meetings; and for the able list of speakers that captivated the audiences in the authors' evening and mass-meetings in Carnegie Hall. In this number of the REVIEW we publish a story of the campaign by the indefatigable leader and brilliant speaker, who has spent three months in touring the Continent, Mrs. Helen Barrett Montgomery.

### TIME FOR WORK AND WORSHIP

Our editorial associate, Rev. J. Stuart Holden, recently spoke in London on the "Position, Privilege and Perils of Christian Ministers," taking his basis from John 2:9. "As there are only twelve hours in the day there must be no indolence; but as there are fully twelve hours, there need be no strained anxiety. The life of our Lord combined consecration and calmness. Tho often interrupted, He was never disturbed or distracted. Holiness and hurry are in no way necessarily connected, and hurry is responsible for much deterioration both of work and of mental powers. There should be time for worship as well as for work, and if men neglect the former they are seeking to busier in the latter than God ever meant they should be. The sanctuary and the study must come first, then the street and the slum. It is by abiding in the presence of God that we are fitted to move in the presence of man. The quality of our work must never be overlooked in the question of quantity."

Such sentiments as these are especially timely in this day, when outward activity is so much in danger of crowding into a corner our communion with God.

### DONATIONS ACKNOWLEDGED

No. 383.	Armenian orphans .....	1.00
No. 384.	Armenian orphans .....	10.00
No. 385.	Pandita Ramabai .....	5.00
No. 386.	Pandita Ramabai .....	5.00
No. 387.	Armenian relief .....	5.00
No. 388.	Armenian relief .....	10.00
No. 389.	Indus. Evang. M., India...	25.00
No. 390.	Indus. Evang. M., India...	7.00
No. 391.	Indus. Evang. M., India...	5.00
No. —	Indus. Evang. M., India...	5.00
No. —	Pandita Ramabai .....	10.00

# GENERAL MISSIONARY INTELLIGENCE

## AFRICA

### **The Gospel in the Dark Continent**

The population of Africa is estimated to be 175,000,000, and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom 4,790 are places of worship. In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering; 16 printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

## NORTH AFRICA

### **Dr. Mott Addressing Students**

On a visit to the Orient John R. Mott recently gave addresses in Asiut to gatherings of Coptic and Moslem students and graduates of schools. Lectures were given on three successive evenings in the large Abbas Theater, which accommodates about 1,500 people—admission being by ticket. Not only was the building crowded, but on each occasion hundreds were unable to procure admission. The titles of the lectures were: "The influence of the educated classes in modern life," "The moral battle of students in all lands," and "The battleground of young men in all nations." Dr. Mott spoke in English, his remarks being admirably interpreted into Arabic by a native pastor.

### **A Thriving Mission in Tangier**

In this polyglot town the North Africa Mission is at present represented by nine workers, whose many and varied responsibilities include the Tulloch Memorial Hospital for Moslem men, under the direction of Dr. George Wilson; a hospital for Moslem women, in another part of the town, under the direction of Dr. Gabrielle Breeze, the united attendances at the dispensaries totalling nearly 8,000, and 146 in-patients; weekly classes for Moslem girls and women; and daily

reading-classes for Moslem children conducted by Mrs. Roberts, who has several little Moorish girls residing with her at Hope House—the nucleus of a girls' orphanage.

### **Once a Missionary in Abyssinia**

Theophilo Waldmeier, a Swiss missionary, was one of the captives in Abyssinia whom Lord Napier of Magdala rescued in his famous expedition of 1867. He is still living, a man of eighty years, and is at the head of an institution for the free relief of the insane, near Beirut, Syria. Jews, Moslems and Christians of all shades are sheltered in the nine attractive little houses which he has erected. Yet all meet together happily in the chapel where the aged and saintly house-father conducts worship. The Mohammedans, who detest all Catholic churches as idolatrous, find themselves much at ease in this bare chapel, and at these simple services, remarking, "Allah is present here." Mr. Waldmeier is held in general reverence by the people, who kiss his hands, and often even prostrate themselves when he passes. But it was not always so. He has been attacked in the past by fanatics and badly beaten, but as he says, "the best way of winning their heart is to let them strike you. Afterward they repent, for they realize that you love them."

## WEST AFRICA

### **A Thriving Church Missionary Society Mission**

Bishop Tugwell reports to the Church Missionary Society regarding his diocese of Western Equatorial Africa that there were 2,800 baptisms last year and 10,000 on the list of catechumens, while 1,800 were confirmed. The contributions from Africans themselves amounted to no less a sum than £16,000, and this was not only given but also administered by themselves. The mission schools are filled to overflowing. The demand for trained teachers far exceeds the supply. At Abeokuta the people have promised £4,000 for a new grammar school, and a spacious and imposing

structure is rapidly rising on the very spot where Bishop Crowther commenced his work in 1846. An industrial mission has been opened in the same town with money (£3,000) given and bequeathed by an African layman, Mr. Blaize, whose daughter has further promised £200 a year for three years toward its support. At Lagos and Abeokuta the work that is under the diocesan synod is entirely supported by the African Church; so it is partly at Onitsha, in which district the growth is very rapid. On the other hand, Islam is making serious inroads. It is very strong at Lagos, where a mosque has been opened which has cost £10,000. Throughout the Jebu country, which was wholly pagan in 1892, there is now a mosque in every village.

#### **A Bible Conference in West Africa**

The West Africa mission of the Presbyterian Church recently held a Bible conference somewhat on the order of Northfield and Winona. The churches appointed regular delegates to the number of 385, but a great host of others came and on Sunday morning 5,745 people attended public worship, completely overflowing even the enlarged Elat church. The daily meetings of the conference began with prayer-meetings at 5:30 in the morning. There were three addresses by missionaries each forenoon, and meetings for conference and prayer, in which the men and women met separately, occupied the afternoons. The key-notes of the meetings were evangelism and right living. The mission force is confident that the conference will strengthen Christians and lead them into more general and effective service.

The Elat church for the last year itself maintained an average attendance on Sabbath morning service of 1,562. Not less than 1,500 persons have confessed Christ at the altar of the church during the year. The average attendance of the Sunday-school is 1,509. Forty classes are taught by native teachers, who have themselves received special instruction on the les-

son in advance of each Sabbath-school session.

#### **Moslem Tolerance in Africa**

One of the African clergy of Lagos, the Rev. T. A. J. Ogunbiyi, recently paid a week-end visit to the Mohammedan city of Ilorin. He went, of course, by railway, and was allowed by the officials to occupy his car as "lodgings" from Saturday till Monday. He called on the Emir and others of the chief men, and to his surprise, was permitted to enter the mosque with his shoes on! On Sunday he visited the Moslem mollahs, taking with him a copy of the Lord's Prayer in Arabic. Nearly all of them obtained permission to make a copy of it, and expressed a wish for similar literature, while some even professed to be desirous for a Christian school. Others told Mr. Ogunbiyi that if he had entered the town with such a message a few years ago, he would certainly have been beheaded!—C. M. S. Review.

#### **Gospel Hunger on the Kongo**

Rev. J. O. Reavis writes to *The Christian Observer*: "Al-Lrubo, Ibanj and the surrounding district there are over 8,000 baptized members of our Church. More than 900 were baptized and received into the church at Luebo during the past twelve months. It would take one missionary's whole time to handle the delegations who are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in the darkness of the Savior's love and the Way of Life. One day as we waited at Luebo some men came who had walked about 175 miles. They told the missionaries that they had come from a dark village far away; that all their people were in darkness. They had heard that if they would build a church in their village that a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."



### Portugal to Grant Religious Liberty

Not long since, in Lisbon, Bishop Hartzell was accorded an interview with Dr. Affonso Costa, minister of justice and ecclesiastical affairs, and Captain Azevido Gomez, minister of colonies and marine. The status of Protestantism in Portugal itself and in her African colonies under the new republican government was the chief theme of their discussion. The ministers declared that the new government proposes to give perfect liberty to all, including Catholics, Protestants, Jews and those of no faith, and that they realize that the methods of Protestants can be of help in the establishment of that perfect liberty. They express themselves as thoroughly appreciating the great assistance which the missions of our Church can render to Portugal in making good citizens of the many thousands of native Africans in Portuguese territory.—*World Wide Missions*.

### What Mohammedans Say About Christian Missions

In *Der Sudan Pioneer*, Miss A. von Sommer tells of a book published in Egypt entitled "El Kol El Mubin Fe Irrad ala El Mubesserin El Ingiliyin," (meaning "Statement of Facts in Answer to Evangelical Preachers"). Its author is a Mohammedan from Cairo. Except the two first chapters, the book is nothing but a statement of the beauties of Christianity and Mohammedanism; but the second chapter, addrest to Mohammedans everywhere, shows so clearly what impression the small Christian efforts among Mohammedans are making that we give here its main points. Christian activity, according to the Mohammedan author, consists in the sacrifice of money for the twofold purpose of imparting knowledge concerning Mohammedan religion and lands to Christians everywhere, and of imparting Christian knowledge to Mohammedans. In Egypt "they educate and instruct the people in five different ways: (1) Through schools, and churches connected with them; (2) Through

preaching in the houses and upon the streets; (3) Through colporteurs, who sell and spread the Bible everywhere; (4) Through hospitals, and (5) Through tracts and other literature."

To the Christian schools the testimony is given, "The child which attends one of these schools leaves it either as a Christian or, at least, as a doubter in the truth of Islam." In regard to the preaching of the Gospel and the hospitals, it is stated that no Mohammedan can come in touch with them without becoming well acquainted with the tenets of Christianity, while to the Christian colporteurs the compliment is paid that "nothing seems to discourage them." The tracts distributed by the Christian missionaries are declared to be attractively written, well printed, and beautifully illustrated, "but every story and every essay," complains the anti-Christian writer, "contains their Christian doctrines, tho it may deal with the common things of life."

### SOUTH AFRICA

#### Evangelizing the Basutos

Eighty years ago Moshesh, king of the Basutos, sent for missionaries, "men of peace," to come to his country. Then, heathenism and gross ignorance reigned, and even cannibalism was to be found. There are now in Basutoland day schools with 300 teachers at work. Seventeen fully qualified native pastors are to be found there in the charge of churches, while 210 mission-stations are cared for by evangelists. Of the faithfulness of the workers results speak, 2,100 conversions having been reported at the April Conference, 1910, as the in-gatherings of one year. Out of a population of 400,000, Christianity now claims 100,000 direct or indirect adherents, and of these 4,500 have joined the Scripture Reading Union. The Christian Basutos have learned to give. This is looked upon by them as an essential of church-membership, and £4,000 a year is contributed by them for the upkeep of the mission.



### "You Might Give Us Some Rain"

It is difficult to follow the workings of the heathen mind. For instance, many of the Wadabida, in the Taita country, still believe that white people possess the power of giving or withholding the rain. In the early days of the mission this belief led to Mr. Wray being accused of causing a famine in the country, and it is still a source of embarrassment. Mr. R. A. Maynard (of the Victoria Church Missionary Association), wrote from Mbale:

As I was going through my district one day I saluted a couple of women who were busy cultivating in their gardens. In reply to my question about their welfare, they said they were well, but that their crops were drying up for want of rain, and added, "You might give us some rain." I stopt, and tried to show them that only God could do that, but they remained unconvinced, as when I left them to resume my journey, they sent this parting shot after me: "Well, you might give us a little drop, any way."

### A Zulu Evangelist

Writing from Mitsidi, Mr. Alexander Hamilton, of the Zambesi Industrial Mission, shows that a true evangelistic spirit stirs in the breasts of converted natives. By way of illustration, he says: "Zihlagahlaga was a tall, thin, kindly, helpful Zulu. He seemed to wear a perpetual smile, as if Jesus' love had filled his whole being with gladness and light, brighter than his own African sun! Hearing of my need of an interpreter when I began work among the Kafirs of South Africa, he volunteered his assistance, and for three years or so, without money and without price, gave it willingly, and was my constant companion in all aggressive work among the natives. After I left South Africa, he went into a training-institute, paying all his own expenses, to qualify as an evangelist to his own people, away in Zululand, where he said: 'My old father lives, still in darkness and sin; to him I want to take the light.' His wife, of like spirit to himself, took in boarders, that she

might be no burden to him while he was training."

### Flight from the Tsetse Fly

During the past three months (writes Mr. J. Cameron Scott), important changes have been made with regard to the natives and the chances of infection with tsetse fly (or sleeping-sickness), which has affected our Mbereshi station to a great extent, making it one of far more importance as far as mission work is concerned. A movement was ordered for all villages within three or four miles of the known fly area, to be cleared along the Luapula in the Mweru division. As a consequence, some thousands of people have and are being moved, and we have within a radius of about 12 or 13 miles an increase of population amounting to about 7,500 people. Along Mofore there are now villages being established, which bring over 4,000 people within 10 miles of Mbereshi. From the Lufubu River on the southwest side to Kasembes village we will have another 3,500 or more, and along the north bank of the Mbereshi, about 800 people.

### Sleeping Sickness a Bar to Missions

The Scottish Free Church has a mission in Livingstonia, and from that field Rev. Donald Fraser writes: "During the past year the dreaded scourge of sleeping sickness has been creeping nearer and nearer to the sphere in which the Livingstonia mission works. It has gript some of the populations of northeastern Rhodesia, and a few victims have been found here and there within the Nyasaland Protectorate; but these were lads who had traveled or worked in the stricken areas, and a government doctor, who was attending these isolated cases, has fallen a martyr to duty. Last year the administration, with true paternal care for its peoples, closed the boundary between Rhodesia and Nyasaland, and began earnest efforts to arrest the progress of the scourge into the Protectorate. In the north the boundary was absolutely closed, and

immediately Karonga and the Institution had to give up all their Hinterland work."

### Fruit of a Century

It is nearly a hundred years since Moffat and Hamilton began work as representatives of the London Missionary Society in Bechuanaland, and for over thirty years natives of that country have been trained as evangelists. Only now, however, has the first Bechuana been admitted to the ministry. The native Christians have long been asking for this; and last year it was decided to send two of the evangelists, trained at Kuruman, for a year's further training at Tiger Kloof. One of these men, Maphakela Lekalake, a native of Molepolole, was ordained at Kuruman on October 23, the officiating ministers being Principal Willoughby, of Tiger Kloof, Rev. W. R. McGee, of Taungs, and Rev. J. T. Brown, of Kuruman. The first Bechuana minister is described as in every sense a strong man. His ancestors were men of position in the Bakwena tribe, among whom Dr. Livingstone spent his early years in South Africa. His father was chief medicine man, Sechuana, Livingstone's friend; indeed, his forebears have exercised that office for generations back.

### A South Africa Student Conference

A missionary conference of great power was recently held at Graaff Reinet, South Africa. The need of Africa and the urgency of the Moslem menace were laid very powerfully upon the students, and they unanimously and eagerly passed this resolution: "In view of the facts presented to the Conference of the Students' Christian Association of South Africa, be it resolved, that we express our conviction that in order to meet the need of African heathenism, and to face the Moslem onslaught in this continent, the cause of our Lord Jesus Christ urgently and immediately requires a great increase in the number of Student Volunteers for the mission field, and especially of those who intend to take the full medical or normal train-

ing course, that the three-fold increase in the medical and educational missionary staff, called for by the World Missionary Conference at Edinburgh, may be brought about."

Over 200 were in attendance including speakers and delegates. Of this number, twenty were Volunteers, and before the conference closed thirty-four more had signed the Declaration, while twenty others had definitely committed themselves to the same purpose, but must wait a year or so in order to be of a required age before signing.

A number of the students had made a study of the Moslems in South Africa and discovered that there are about 40,000. The spirit of the conference was quiet and definite and purposeful, and to a certain extent was a harvest of the greatly enlarged missionary interest of the past two years in that Movement.—*The Student World*.

### The New Governor-General of Madagascar

At last the French Government has appointed a successor to the former Governor-General of Madagascar, Mr. Augagneur, who persecuted and oppressed all Protestant evangelistic and missionary efforts within the great island so violently during his tenure of office. The new Governor-General is Mr. Picquié, who has been connected with the Colonial Office for some time. He is described as an experienced administrator of tact and justice, so that we may hope for a time of quiet and aggressive work for the much-tried Protestant missionaries in Madagascar. It has been announced that Mr. Picquié expected to sail for Madagascar on October 10th.

### Hope in Madagascar

The hopeful anticipations recently expressed in these columns concerning the work of God in Madagascar are being happily realized. The dark rule of M. Augagneur is ended, and it is satisfactory to learn, on the authority of the *L. M. S. Chronicle*, that his

stern policy of repression "is not approved by the French Government." The new interim governor is M. Henri Cor, who hails from Tahiti, where he was governor for five years, winning high respect for his fair and upright dealing. He also showed sympathy with all those things that made for the good of the people. The missionary organ goes on to say: "We rejoice in this appointment, foreshadowing, as it does, a new and better day for Madagascar, and we are sure that the missionaries and the native workers will give to M. Henri Cor the welcome and sympathy to which his past record and his present work entitle him." He left France for his new appointment—happy omen!—on the morning of Christmas day.

#### **Superstition Decreasing in Togoland**

One of the missionaries of the North German Missionary Society in Togoland, West Africa, writes in the Society's *Monats-Blatt*: "In Klonu stands a large tree which the people worship. Every one believes that the tree, which they call their god Azago, gives unto them children, fruit, and possessions of all kinds. Thus the people wait until the priests announce that the god will eat yams on a certain day. Every one prepares for that day, the rich by buying sheep, goats, and pigs, the poor by buying chicken. All these animals are sacrificed, and after prayer by a priest to Azago, every one is permitted to eat yams. A heathen feast of seven or eight days, with much dancing, follows. One year a pupil in the missionary school ate yams without permission of the priest, and his distracted parents and relations waited for his and their death. But the pupil prospered and grew fat, and none of his kindred died. The next year all the pupils of the missionary school ate yams before the priest had granted the permission of the god, and none perished. From that time on the power of the heathen priests decreased, and when one of the priests died last June, some of the elders decided to forsake their dead god and follow the Almighty.

## **EAST AFRICA**

### **Fifty Years' Growth in Uganda**

The History of the planting and growth of the Christian Church in Africa embraces countless stories of romance and heroism. Fifty years ago the home churches were thrilled with the discoveries of Livingstone; later came the story of the martyred Bishop Hannington; twenty years ago the life of the missionary engineer Mackay was read widely, and now Bishop Tucker tells of a development of independence among peoples but recently crushed by slavery and superstition that is phenomenal. In Uganda, says Bishop Tucker, there is now a self-supporting and self-governing Church, with 1,700 churches, 2,500 native teachers, and over 70,000 communicants. They had built their own cathedral, and, in September last, it was destroyed by fire. The natives were determined to build another of a more durable character in its place, and had resolved to raise £10,000 toward the cost, each person giving according to his or her means, the contribution of the chiefs being 40 per cent. of their rent-roll.

### **Bishop Tucker and Uganda**

Bishop Tucker has recently been appointed as successor of Canon Nickson at Durham, England. In the course of a recent interview the Bishop compared the condition of Uganda to-day with that which obtained when he went there. "Christianity," he said, "is fast taking root among the Baganda. Twenty-one years ago, heathenism and savagery overspread the land, but such practises are impossible to-day. This I attribute to the work of the Christian missionaries and the enlightened policy of the British Government and its administrators. In 1890 there were only 200 Christians in the territory; now there are over 70,000. In 1890 they had only one church; now we have over 1,700. Then there were very few children under educational instruction; to-day we have over 50,000 children on our day-school registers."

### **A Notable Confirmation in Uganda**

Rev. W. E. Owen writes in the *C. M. S. Gazette*: September 6th the Bishop came for a confirmation. We presented about 40 candidates from districts outside Gayaza, and about 120 of our own. One was a poor leper woman, and there were several others whose stories were extremely interesting. One was an old Munyoro woman, captured when a little girl, in one of the raiding expeditions of the Baganda. I think she was a convincing example of the intellectually dulling effect of slavery. Another was a Muganda woman whose husband was killed for some trifling offense, and she and her two children were separated and given into slavery. When the Baganda freed their household slaves, she obtained her freedom, as did also her children, with one of whom she is now living.

### **Growth in Portuguese East Africa**

The Rev. William C. Terril, of Inhambane, East Central Africa, writes: "We have enrolled now on the Inhambane District 2,218 members and probationers, 1,719 Sunday-school scholars, 1,293 day-school pupils, 50 boys and 18 girls in training, with over 2,000 adherents who are being prepared for admission on probation. That we need more workers and money to meet the crying desires of nearly 3,000,000 souls goes without saying. A fact of importance is that our members, from the meager wage of ten cents a day for men and eight cents a day for women, gave last year for self-support \$500."

### **Good News from Africa**

The German East Africa Missionary Society's missionaries entered the kingdom of Ruanda in 1907. Many difficulties and obstacles had to be met, but the work was encouraging from its beginning. Now the first fruits have appeared in the station Kirinda. Four young men came to Missionary Johanssen one day and asked to be baptized. He accepted them for instruction preparatory to the admini-

stration of the sacrament, and announced the fact in the services of the next Lord's day with thanksgiving. At the close of the services a number of other young men, and, especially gratifying, a heathen woman and several young girls declared their desire to be instructed and baptized. Five of these were added to the candidates for baptism, so that there are now nine of them in all, and the others were organized into two inquirer's classes, one for male, the other for female inquirers. Such reports after the comparatively short time of work, are most encouraging.

The number of stations of the society in Ruanda is now five. To them have been added two new ones outside of Ruanda. The one is located upon the island of Idschwii in the Lake of Kivu, which belongs to the Belgian Congo (tho Germany claims it). It will prove a great aid to any work to be undertaken in the eastern part of the Congo State in the future, and the missionaries have been received by the natives with great kindness. The other new station is located in Bukoba, at Lake Nyassa. It is especially important for the work in Ruanda, because supplies can be easily sent from it. A number of native Christians, fruits of the efforts of faithful missionaries in Uganda and in other parts of Central Africa, quickly gathered around the missionaries in Bukoba and organized a native congregation.

### **A New Mission in Urundi**

A German missionary society has lately decided to occupy the land of Urundi, in German East Africa, which is seriously threatened by Islam and is about to be entered by Rome. They take up this work at the urgent invitation of another German society who occupy the adjoining district of Ruanda. Two experienced African laborers have been sent upon a tour of inspection into the land of Urundi, preparatory to the actual opening up of their mission stations there.

## AMERICA

### Greatest Gifts in Its History

Not long ago two of the officers of the Board arrived in Boston bringing \$1,000,000 in securities, the most notable gift ever made to the American Board and one of the great gifts to foreign missions in all history. It was given as an endowment for the higher educational work in the Board's colleges and theological seminaries in its twenty missions. The name of the donor is withheld from public announcement at present, but it is one of America's great names in philanthropy and missions. The committee have for many months been collecting data, and have determined the use of the income for the next year. Critical needs of many years' standing can now be partially met. Practically all of the Board's seminaries and colleges will receive substantial aid. — *Quarterly Bulletin*.

### America and Work for Lepers

The "Mission to Lepers in India and the East" is each year spending over \$30,000 to help American missions among lepers, but thus far American Christians have contributed little of this amount. Now committees are being formed in New York, Boston and elsewhere to promote interest in this important and Christ-like work. Dr. William J. Schieffelin is chairman, Mr. Fleming H. Revell is treasurer, and Mr. W. M. Danner is secretary of the American committee. At a recent meeting of men in Boston another local committee was formed with Hon. Samuel B. Capen as chairman. American Christians should gladly give their share toward the support of this noble work.

### The Baptist World Alliance

The Baptist World Alliance which will meet in June next, in Philadelphia, will mark an era in the history of the Baptist denomination. The Alliance will be attended by men from all parts of the world, Canada, Australia, New Zealand, Great Britain, and all parts of the vast British Empire will join hands and touch hearts.

The Republic of France will send its messengers to the Republic of America. Men of all races and tongues will meet in fraternal fellowship. It will be especially significant that Rumanians, Bulgarians, Bohemians, Letts, Esthonians, and Poles, with men from the heart of Old Russia, will sit, stand, speak, and pray side by side. Japan, China, India, and Africa will together kneel at the throne of God. Portugal, Spain, and Italy will send men of the Latin races to meet their linguistic brethren of Mexico, Central America, and South America. Swedes, Norwegians, and Hollanders from their mother countries will greet their brethren, now American citizens.

### Growing Interest in the Negro's Welfare

In the past five years there has been a remarkable growth of interest on the part of the Southern white people in improving the moral and spiritual condition of the negroes. This development of interest is shown by the attitude of the secular press, and notably so in the articles which have appeared in the *Atlanta Constitution* for several years. Two thousand students in Southern colleges are this year taking up, in their mission-study classes, the study of a text-book, "Negro Life in the South," written by Dr. W. D. Weatherford.—*Christian Observer*.

### Origin of the Mission Band

The idea of setting the children to work for missions originated with Mrs. Samuel E. Warner of the Woman's Missionary Union in the year 1861. Six years later there were 100 mission bands scattered throughout the country. In six or seven years more the number had increased to 270, in 20 States of the Union, and in 125 cities and towns.

### A Phenomenal Assemblage

Oberlin has a cosmopolitan club whose members are composed almost wholly of students from the various departments of the institution, from the academy to the theological seminary. At a recent meeting of the club about 40 were present, and represent-

ing these 17 nationalities: American (Indian), Armenian, Bohemian, Bulgarian, Chinese, German, Greek, Hungarian, Japanese, Negro, Porto Rican, Persian, Scotch, Slovak, Swedish, Turk, and Welsh. The evening was mainly given to social intercourse, the several sang hymns or national airs which they had learned in the land of their birth. Needless to say, Anglo-Saxon forms of speech sufficed for all as a means of communication, and Anglo-Saxon hospitality was thoroughly appreciated by all.

#### **Emigration of Negroes to Canada**

During a single week recently 90 families of negroes, 500 persons in all, started from Okfusgee County, Oklahoma, for Canada, intending to take up quarter sections of farming land in the Canadian Northwest. Press dispatches say that many more negroes are known to be preparing for a like move, and there are indications that there will be a general exodus, especially from the counties of Okfusgee, Muskogee and Creek. Many of the emigrants are of those educated in the government school for Indians. They are leaving Oklahoma because of their dissatisfaction with the "grandfather law," which prevents their voting, and also with other laws which provide for separation of the races in passenger coaches, waiting rooms and schools. The present emigration follows a recent decision of the Canadian Government on the question of admitting immigrants. Under that decision negro families whose members possess five dollars each expect to be admitted without trouble.

#### **EUROPE—GREAT BRITAIN**

##### **English versus American Missions**

Prof. E. A. Ross, of the University of Wisconsin, after a recent trip through China, writes thus in the *March Century*: Very striking is the contrast between the English mission work and the American. The English missionaries center their efforts largely on translating and evangelizing, while the Americans have done much

in the medical and educational fields as well. In the higher education their lead is almost a monopoly. Of fourteen Protestant colleges and universities, only one is maintained by the British; the rest are American or union. The English missionary at the head of Shansi University declared: "British missionaries, with British conservatism, have held too much to the idea that their office is to evangelize and heal, not to enlighten the mind. But the American has also applied himself directly to the root of China's pressing temporal need, and spent a hundred times as much money—nay, more—on education as British missions have done."

#### **Tercentenary Celebration**

The celebration of the tercentenary of the publication of the King James Version of the English Bible took place in England on Wednesday, March 29. At a great mass-meeting in Albert Hall, Mr. Asquith, Prime Minister, and the Archbishop of Canterbury, Primate of all England, spoke, as also did the American ambassador, Whitelaw Reid. President Taft made a notable contribution to the occasion in the message which he forwarded and Mr. Reid presented: "It affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal a historic event as the publication of the King James Version of the English Bible. This Book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech, and in a common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea. Americans must therefore with unfeigned satisfaction join in thanksgiving to the God of the Bible who has thus bound together the *Old and New Worlds* by so precious a tie. I can speak, I am sure,

for my fellow countrymen in congratulating you on so significant a commemoration.

"WILLIAM H. TAFT."

### **The Bible in Many Tongues**

The diversity of tongues to be found in one country is often a matter of surprise. Last year the British and Foreign Bible Society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in over 30 in South Malaysia, in 53 in the Egyptian Agency, while in Capetown the Bible woman also sold copies in 14 different languages. The various Bible societies printed and distributed 13,000,000 copies of the Word of God last year, and private publishers 2,000,000 more. It is estimated that the Scriptures, in whole or in portion, are available to seven out of every ten persons in the whole world in speech which they can comprehend.

### **Britain's Drink Bill**

The return of industrial prosperity has increased the national drink bill of England by over \$10,000,000, the enormous total of over \$750,000,000 being reached. This is not as discouraging as would at first sight appear, for under such conditions the increase would naturally have been much larger. The average expenditure was over \$15.00 per head of the population. A few years ago this was much higher. The consumption of spirits has been steadily falling off, owing to the increase in the price. The increasing sobriety of the nation has not been without its effect on the public health. In 1900, the expenditure per capita was \$22.00, and the deaths due to alcoholism were 8,277; but last year, when the average expenditure was \$15.00, the deaths due to alcoholism were only 5,000. Thus 3,000 lives were saved on a greatly increased population.

### **United Exhibitions**

Says the *Chronicle*, the organ of the London Missionary Society: "The experiment of holding United Exhibitions, in which our own society, the

Baptist, and Wesleyan Methodist Missionary Societies combined has been so successful that the board has recently determined to continue the policy of holding these in centers where it is agreed that such an effort would be more successful than an exhibition held by one society alone. There are towns where no one denomination is predominantly strong, but where, by a combination, a successful effort could be made. The success of the exhibitions at Peterborough, Middlesborough, and Hull has been such that the board feels warranted in its action, and we understand that the United Exhibitions Committee will shortly be considering suggestions for organizing United Exhibitions in other towns, and we can wish them nothing better than that the efforts of the future may be as successful as those of the past."

### **To Inspect the Kongo Situation**

The organ of the Baptist Missionary Society states that Mr. and Mrs. J. H. Harris, formerly of the Kongo Balolo Mission, are going out to investigate and report upon the actual progress made in Kongo reforms. They go as the representatives of the Anti-Slavery Society. Time and circumstances will necessarily determine the extent to which they will be able to extend their travels into districts where hitherto Protestant missionaries have not been able to penetrate. In most of the districts where our white men are living, or can itinerate, there is improvement; but twice within recent months our missionaries at Upoto have had brought to them from the district of Bodala reports of grave abuses and cruel treatment of the natives by rubber agents. Our keen desire is to see the whole country opened up by the entry of Protestant missionaries, who are always the friends, and sometimes the only friends, of the people. Applications for the new sites for new Baptist Missionary Society stations on the upper waters of the river, which have been so long withheld, have lately been renewed.

## THE CONTINENT

### Planning Better Things for the Kongo

The Belgian Protestant Missionary Committee has appointed the Rev. Henri Anet as a special deputy to visit the Kongo for the purpose of inspecting the work of the missions, and reporting on the best way in which his countrymen and fellow Protestants may further the evangelization of their country's dependency. M. Anet has been assured of the sympathetic cooperation of our missionaries in his important task. Our Belgian assistant missionary at Yakusu, M. Lambotte, will probably accompany M. Anet in some of his journeys.—*Missionary Herald*.

### Away from Rome in Austria

Sixty thousand conversions in four-teen years is the record of the Los von Rom movement in Austria. Beginning in 1897, as a half-religious, half-political movement, protesting against the unscrupulous uses which the Catholic clergy were making of their position to crush all who opposed ultramontane views and held to a noxious nationalism, the movement has for some time past been a purely religious one. The political coloring which it had at the start and which weaned many from it, has now entirely disappeared, and the Roman Church in Bohemia, Styria and Moravia is face to face with a movement growing in momentum almost daily. In 1898, it was officially announced that 1,598 persons had left the Church of Rome and had embraced the Protestant faith. From 1900 to 1909, the official figures varied from 4,200 to 4,600 per annum. Last year a striking advance was made, and the number swelled to 5,200.

### Jubilees of German Missionary Societies

Three German missionary societies were founded in 1836, and are therefore able to celebrate their diamond anniversary in 1911. They are the Gossner Missionary Society, which has a blest work in India, especially among the heathen Kols of Chota Nagpur; the Leipsic Missionary So-

ciety, which is laboring successfully in English and German East Africa and in India, where it is the successor to the old Danish-Halle Mission; and the North German Missionary Society, which has an extensive and prosperous work in Togoland, West Africa. We tender heartiest congratulations and prayerful wishes to these German collaborators.

### Jews Flocking to Christ

Dr. Ignatz Zalsou, of Wien, Austria, a well-known learned Jew, in a lecture stated that a large number of Jews have been received into the Christian Church during the last century. From 1800 to 1900 not less than 204,000 Jews left their religion and embraced Christianity. The following countries are represented: In Germany, 22,000 Jews became Christians; in England and her colonies, 28,000; in Austria-Hungary, 44,000; in Russia, 84,000, and 13,000 in America. Year by year more Jews are accepting Christianity. In the year 1890, 300 Jews in one city left their religion and received Christian baptism, and in the same city 600 Jews became Christians in 1904.

### A Baptist Harvest in Russia

The Russian Baptist Union reports 9,033 baptisms within a year among the Russian-speaking populations of the Empire. In Hungary during the past year more than 4,000 have been added to Baptist churches on confession of faith. Twelve new churches and 100 preaching stations have been established. The church at Bekessaba, organized three years ago, has 250 members, and that at Hamrord, less than a year old, with 160 members, is conducting services at 20 out-stations. In Rumania one evangelist baptized 280 converts last August, and during his whole ministry has baptized 6,000 persons.

### Salvation Army to Enter Russia

Moscow papers declare that General Booth has received permission to organize the Salvation Army in Russia. Theoretically, by virtue of the



Imperial Decree of 1906, full religious tolerance exists in Russia, and every one is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted, and forbidden to hold meetings or to own corporate property. At present there is a wave of religious thought and feeling in Russia, not in the city populations, but among a section of the educated classes, and, especially in the Volga provinces, among the peasantry.

### **The New Reformation in Poland**

The Mariavite movement in Poland still grows. There are actually 160,000 registered members of the new Church—40,000 of them being in Lodz and 20,000 in Warsaw. But the number of adherents who are practically won over, yet have not taken the last step, is so great that one can hardly estimate them. The breach with Rome came in 1906, scarcely five years ago, yet we have already one of the largest defections from Rome since the Reformation days. Nearly all the Mariavite communities have, in spite of deep poverty, built fine substantial churches and other parish buildings. The use of Latin in the church service has been abandoned, the worship of saints has ceased, the usual side altars have been cast out of the churches and saint pictures from the homes.

## **ASIA—MOSLEM LANDS**

### **Good News from Syria**

A missionary of the American Board writes: "We have in Aintab, within one and a half days' journey from the hospital, at least 1,200 purely Mohammedan villages where nothing has ever been done in the way of evangelistic work. We have had patients probably from half of these villages in the hospital, and Dr. Shepard declared he knew he should meet a warm welcome if he could go out among them. Aintab, for instance, needs a sufficient staff to enable one man to be all the time in the field as a touring evangelist. There is no indifference to religious matters on the part of the Turks. Dr. Shepard has

had special opportunity to come in touch with Turks, officials as well as military men, and has talked with many of them freely on religious matters; and he affirms confidently that the field is open to us."

### **The Jews Returning to Their Own**

An article on Palestine in the *New York Independent*, by Dr. Gottheil, professor of oriental languages in Columbia University, declares that the Jews are going to be the real "builders of Zion." He says, "I see the signs of this in the colonies, where the colonists are striving valiantly and daringly with the many problems that stare them in the face. I see it in the new quarter of Jerusalem (Zikron Moshe), the only one where an attempt has been made to approximate European standards of hygiene, salubrity and order. I see it in the new Jewish quarter of Jaffa, with its pretty homes and its Hebrew 'Gymnasium.' I see it in the Jewish 'Technicum' that is building at Haifa. I see it in the agricultural experimental station that is to be erected, financed and fathered here in America. In a word, the immigrant Jews from eastern Europe, who have kept some of their ancient ideals as leaven in their modern make-up, are destined to be the leaders in a new Palestine."

### **A School Project for Arabia**

*The Intercollegian* for March reports that the project of the University of Michigan to establish a high school and future university at Busrah in Arabia is making good advance. Turkish officials have granted permission to start the institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of the university. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook

is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

## INDIA

### A Great Work for Lepers

The Mission to Lepers in India and the East is both international and interdenominational, one which gets missionaries of all evangelical missions to gather lepers into homes, and then pays for them. The missionary receives nothing from the mission to lepers for himself. His own board pays his salary. Thus it is enabling all the denominations of America and Europe to share in carrying out the command of our Lord. Last year it was entirely responsible for, or aided in the upkeep of 79 leper asylums having over 10,000 leper inmates, of whom over 3,500 are Christians, nearly all of whom have been baptized in the asylums. Last year, in the asylums helped, 545 were baptized.

### A Religious Convention in India

At the recent All-India Convention of Religions at Allahabad, 400 delegates assembled, representing Hinduism, Islam, Jainism, Zoroastrianism, Judaism, and Theosophy, and each religion was given a fair opportunity of explaining its message. It was soon evident that the Christian missionary has the opportunity of giving his message under peculiarly favorable conditions. Two results are obvious—first, a great advance in friendliness of spirit; and, secondly, the marked confidence, the quiet spirituality, the loftiness of tone which characterizes the Christian message. "The one thing we would not have dispensed with," as was remarked at the close by the Hindu secretary of the convention, "was the Christian contribution."

## CHINA

### China No Longer Changeless

The changelessness which has characterized China for ages has given place to a spirit of change which threatens the violent overthrow of the present social order unless special

measures are taken by other countries having relations with that empire to deal with her sympathetically and in a Christian spirit, and to avoid all unjust and irritating measures in the assertion of treaty rights which, in many instances, have been acquired by the diplomacy of fraud. Perhaps the most marked change of a religious character has been the effect produced by extensive railroad building and operation on the old superstition concerning the dragon and the danger to the empire of digging holes in the ground promiscuously lest the body of the dragon might be disturbed and national calamities precipitated thereby. The demons of earth and air and water are also being frightened away wherever the railroads go by the screech of the engine whistle.

## JAPAN AND KOREA

### Japan Surging Toward Irreligion

The *Jiji Shimpō*, which is the London *Times* of Tokyo, says that Buddhism in Japan is declining, that its followers are only the old men and women, and that it is doubtful if it will any longer be of service as a living faith. "If we should divide the nations of the earth according to their religion," continues *The Jiji*, "we should call Japan a Buddhist country, but if we ask the Japanese young men of to-day as to their religious belief, the great majority would, without doubt, reply at once that they have none. Not only so, but we should find many of them rather glorying in the fact. Through the spread of the new education, the intelligence of the people has made great advances, but, on the other hand, the religious spirit of our young men has practically died out. When the older men die and the younger generation comes to the front, we can not view, without alarm, the fact that outwardly at least Japan will be a country without a religion.—*Spirit of Missions*.

### Methodism in Korea

Dr. Heber Jones has recently written: "We have grown from a small group of 38 probationers in 1888 to a

following of between 60,000 and 70,000. Our three churches in Seoul had a net increase last year of over 2,000 members and probationers. Some of the *largest Methodist churches in the world are in Korea!*"

### THE OCEAN WORLD

#### Methodist Missionary-giving

The Australasian Methodist Church has a missionary income of upward of \$175,000; to which is to be added \$62,525 received from the mission districts. The increase last year was upward of \$16,000.

#### Liberal Giving of Fijians

Says the *Methodist Missionary Review* of Australasia, of the Christian natives in Fiji: "The liberality of the people is simply splendid. The Lau Circuit gave the noble sum of £1,171 15s. 1d., in addition to which they subscribed £230 for the purchase of a district motor-boat. In two towns they have determined to replace their old churches with wooden structures, and every male adult in one of the towns has pledged himself to contribute at least £5 toward the cost of the new building, and despite their losses they are cheerfully fulfilling their promises. Five new churches were erected during the year, and a new school-room, at a cost of £180. The same story of loving liberality comes from other circuits, for instance, a fine concrete church was built at Yanusa, in the Suva circuit, at a cost of £200. The total population numbers only 123. Kadavu circuit has in it 1,700 able-bodied men. They contributed £755, an increase of £120 on the previous year, in addition to which they spent £1,000 on church building."

#### The Samoa Mission Self-supporting

The Samoa Mission has passed from the dependent stage and is now self-supporting. Not only has it paid the stipends of the white missionaries, but it has also purchased land and erected very substantial buildings at considerable cost, including a very fine mission-house at Gagaemalae, all

free of charge upon the mission funds, and also free of debt. Further efforts are projected, such as a girls' high school, to be in charge of a missionary sister; the erection of a printing-house, and the purchase of a suitable plant. During the year a connectional newspaper, printed in the vernacular, has been conducted by the Rev. S. Churchward, *O le Fetu Ao* (*The Morning Star*). Seven hundred copies are circulated monthly among 7,000 people.

#### The Rebellion on Ponape

Fuller tidings have come from the Caroline Islands as to the uprising reported in the REVIEW for April (page 316). According to this report, a violent rebellion of the natives on Ponape broke out on October 18, 1910.

The German governor had set two tribes to building roads. They quarreled with their overseers, who fled to a Catholic church for refuge and sent word to the governor. He started at once to the scene of difficulty without any weapons or guard, and both he and his secretary were murdered. The doctor left in charge of the colony would have followed the governor to the scene of the rebellion but for the timely warning of a Roman Catholic priest. He sent word to the Protestant tribes to come to the protection of the colony, which they did and saved them from further harm.

The rebels had chosen a time when no ship was in port to interfere or carry the news; and having taken the governor's flag, the boat and the clothing of the men they had killed, they planned to board and capture the *Germania*, which was due to call at Ponape on her way from Sydney to Hongkong in November. The colonists, learning of the plan, sent word to the ship before she came in the passage, and so frustrated the attempt. The *Germania* carried the tidings to New Guinea, and soon four men-of-war were on the scene. The rebels were defeated and 250 were captured and transported. The rebellion was crushed, and expresses, it is hoped,

that this will be the last uprising on Ponape.

Ponape is no longer a mission field of the American Board, having been passed over to the Germans with the other work in the Carolines. The conduct of that heroic leader of the Protestant community, Henry Nanepi, during the trouble is specially praised in the report, as is that of Mr. Hugenschmidt, the first of the German Protestant missionaries to enter the field.

### OBITUARY NOTES

#### Rev. Daniel Jones of Agra, India

The death of Rev. Daniel Jones on March 27 marks the passing of a distinguished missionary, who rendered faithful service in India for 35 years. His first sphere was at Benares. From there he went to Agra, where he was instrumental in doing a great work. After three years in Patna, he returned, in 1896, to Agra.

#### Miss Grace Wilder of India

Another of a famous missionary family has given her life for India. Miss Wilder, who died at Islampur, West India, on April 19th, was the daughter of Rev. Royal G. Wilder, the founder of the *MISSIONARY REVIEW*. She was born in 1861, and went to India in 1887 as a missionary of the Presbyterian Church. There she later established an independent work called the "Village Settlement." Her devotion to the people of India was undying, and many times she lost her health, but never thought of giving up. Her influence led many others into the field, and large numbers of friends and converts will mourn her loss. Miss Wilder's brother, Robert P. Wilder, now represents the Student Volunteer Movement among English university men.

#### Bishop Holly of Haiti

Rev. James T. Holly, D.D., bishop of the Protestant Episcopal Church in Haiti, West Indies, died on March 13th at the age of 82. He was the first negro bishop of the American Church.

#### Wm. T. Bolton of North Africa

Mr. Wm. T. Bolton of the North Africa Mission, died in Tripoli on February 11th, at the age of 43. He went to Morocco in 1897, and assisted in the Tullock Memorial Hospital in Tangier, and in 1908 went to Tripoli to take charge of the dispensary. His loss is keenly felt by all the European community, as well as by the natives to whom he ministered.

### SUMMER CONFERENCES

Among the many interesting and important conferences to be held during the summer months are the following:

On summer work in churches and the open air. Moody Church, Chicago, June 6-8, 1911.

#### Young People's Missionary Movement

Asheville, N. C., June 30-July 9.  
Whitby, Ontario, July 3-10.  
Knowlton, Quebec, July 12-19.  
Woodstock, Ontario, July 17-24.  
Silver Bay, N. Y., July 11-20.  
Lake Geneva, Wis., July 21-30.  
Cascade, Colo., August 4-13.

### CONVENTIONS AND GENERAL CONFERENCES

#### Men's Missionary Conference

Silver Lake, N. Y., August 5-10.

International Missionary Union (free entertainment for all missionaries), Clifton Springs, N. Y., May 31-June 6.

The International Sunday-school Convention, San Francisco, June 20-27.

Universal Races Congress, University of London, England, July 26-29. G. Spiller, organizer.

#### Young Men's Christian Association

Rocky Mountain Student Conference, Estes Park, Colo., June 9-18.

Middle Atlantic Student Conference, Pocono Pines, Pa., June 14-22.

Lake Geneva Student Conference, Williams Bay, Wis., June 16-25.

Lake Erie Student Conference, Linwood Park, O., June 16-25.

Pacific Northwest Student Conference, Columbia Beach, Ore., June 16-25.

Southern Student Conference, Montreat, N. C., June 16-25.

Northfield Student Conference, East Northfield, Mass., June 23-July 2.

#### Young Women's Christian Association

Southern Conference, Asheville, N. C., June 9-19.

Southwestern Conference, Eureka Springs, Ark., June 13-23.

Eastern Conference, Silver Bay, N. Y., June 20-30.

Western Conference, Cascade, Colo., June 20-30.

Northwestern Conference, Breakers, Wash., June 23-July 3.

East Central Student Conference, Granville, O., August 22-September 1.

Central Student Conference, Williams Bay, Wis., August 26-September 4.

Lake Joseph Student Conference, Elgin House, Muskoka, Ontario, June 23-July 3.

## FOR THE MISSIONARY LIBRARY

MISSIONS AND MODERN THOUGHT. By Wm. O. Carver, M.A., Th.D. 12mo. The Macmillan Company, New York, 1910.

Dr. Carver is already known as the author of "Missions in the Plan of the Ages" and as professor of missions in the Southern Baptist Theological Seminary. The present volume is an answer to the modern spirit of skepticism. It deals with the relations of the modern missionary enterprise to the thoughts of the present day.

This is a thoughtful and thought-provoking study. Christianity is shown to be a missionary religion, the cause of the present civilization and education is Christianity and the hope of the future is the extension of Christianity. Missions are now in the limelight, and are not only subject to the objections of the ignorant but to the criticisms of the intelligent. Modern thought demands more than a dogmatic statement of faith, more than blind obedience to a command, more than a general desire to convert the heathen. Modern thought demands facts as to the present conditions, forces and results. Weak workers are subjected to harsh criticism, uneconomical and unpractical methods are denounced, lack of unity in Christian forces is shown to be short-sighted and inconsistent. Modern thought demands theological convictions with charity toward honest dissenters, warm-hearted enthusiasm tempered with sane methods and careful planning, generous support with good business management and a conservation of results.

Dr. Carver rightly holds that while the methods and even the emphasis on missions must change the basis, purpose and power of missions is eternal, as God is eternal. Christ came to establish His Kingdom in all the earth by the power of the Holy Spirit. To this work he has called His disciples to give themselves and all that they have. Until the work is accomplished loyal Christians must devote their best ability and forces to the task.

FROM HAUSALAND TO EGYPT. By Karl W. Kumm, Ph.D. Illustrated. 8vo, 324 pages. 16s, net. Constable & Co., London, 1910.

This is an entertaining and valuable account of a remarkable journey across Africa through the Sudan. Dr. Kumm is founder and director of the Sudan United Mission, and his journey was taken to spy out the land for future mission stations. He discovered much that is of value geographically, ethnically, and religiously. He found over thirty tribes whose languages have not been reduced to writing. The Mohammedan traders are going among them and winning over whole villages, but the Christian missionaries are still shut out.

There is much of interest from an explorer's and traveler's standpoint; there are descriptions of an elephant hunt, of peculiar customs, and of strange peoples. History, anthropology and politics are touched upon. The great danger and problem of the country is Islam. The Mohammedans are aggressive, fearless and cunning.

The story of this journey is stirring, and is in itself a plea for missionary work among these neglected peoples.

THE SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel McAuley Jackson, D.D. Complete in 12 volumes. 4to. Funk & Wagnalls Company, 1911.

Universal knowledge is difficult to obtain even in a single field of investigation, but the result of an immense amount of investigation and thought has been placed at the disposal of students and all interested in religious subjects by this great work based on the third edition of the German encyclopedia of Hauck and Herzog. More than six hundred scholars and specialists have assisted in the preparation of this new series of volumes. Its subjects embrace all the fields of Biblical lore and religious thought—historical, doctrinal and practical. The important articles are signed so that a man's viewpoint may be considered in estimating the value of his opinion.

As might be expected, the modern critical positions in reference to the Bible are accepted as a basis for the articles—the composite and traditional authorship of the Pentateuch; but most of the Old Testament characters are accepted as historic.

This encyclopedia is especially rich in biographical material and the bibliography appended to each article is particularly complete as to European publications. The subheadings make the subjects easy for reference. There is a very successful attempt to present various views on disputed subjects in a spirit of truth and fairness so that the student may form his own conclusions. This is especially true of doctrinal discussions.

While the subject of missions has not a large place in the encyclopedia, it is dealt with in fair proportion. Work in various countries and by different denominations is outlined, but in few cases is brought down to date.

The subject of missions to the heathen occupies twenty-five pages, and is an *excellent* epitome of the subject by the late Gustave Warneck.

We know of no other encyclopedia so scholarly and so fair, so comprehensive and so readable as this series of volumes. There may be errors and omissions of facts but they are comparatively unimportant; there are no doubt, views presented that are open to criticism but they are fairly given with an opportunity for comparison with other opinions. The work is not intended as an infallible guide to the uninformed but is of real value to students of every creed.

FROM JAPAN TO JERUSALEM. By Rev. E. Graham Ingham. Illustrated. 8vo. 232 pages. Church Missionary Society, London, 1911.

The Bishop's diary of his journey across Europe and Siberia, through Japan, parts of China, India, Egypt and Palestine is more personal than popular in its style. It gives a detailed account of visits to mission stations of the Church Missionary Society, with welcomes, demonstrations, ad-

dresses, observations and intercourses. Its chief value lies in the view given of the Church Missionary Society work in some of the leading centers of Asia. Had any one but a bishop written the diary, it would be unnoticed.

### NEW BOOKS

GOD'S PLAN FOR WORLD REDEMPTION. An Outline Study of the Bible and Missions. By Charles R. Watson. Illustrated, 12mo, 225 pages. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia.

THE PEACE PROBLEM. The Task of the Twentieth Century. By Frederick Lynch. With an Introduction by Andrew Carnegie. 12mo, 127 pages. 75 cents net. Fleming H. Revell Co., New York.

THE NEW TESTAMENT OF HIGHER BUDHISM. By Timothy Richards. \$2.00. Charles Scribner's Sons, New York.

SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO. By Edward H. Gomes. Illustrated, 8vo, 343 pages. \$3.50 net. J. B. Lippincott Co., Philadelphia.

REGULING THE CRESCENT. By F. G. Aflalo. Illustrated, 8vo, 309 pages. J. B. Lippincott Co., Philadelphia.

ORIENTAL CAIRO. The City of the "Arabian Nights." By Douglas Sladen. Illustrated, 8vo, 391 pages. \$5.00 net. J. B. Lippincott Co., Philadelphia.

AN AMERICAN BRIDE IN PORTO RICO. By Marian Blythe. Illustrated, 12mo, 205 pages. \$1.00 net. Fleming H. Revell Co., New York.

ON TRAIL AND RAPID BY DOG-SLED AND CANOE. The Story of Bishop Bompas's Life Among the Red Indians and the Eskimo. Told for Boys and Girls. By the Rev. H. A. Cody, M.A. Illustrated, 12mo, 202 pages. \$1.00 net. J. B. Lippincott Co., Philadelphia.

SOULS IN ACTION. Studies of Christianity Militant Expanding the Narrative of *Twice-Born Men*. By Harold Begbie. 12mo. \$1.25 net. Hodder & Stoughton, New York.

THE CHURCH OF CHRIST IN KOREA. By Malcolm C. Fenwick. Illustrated, 12mo. \$1.00 net. Hodder & Stoughton, New York.

TURKESTAN: The Heart of Asia. By William Eleroy Curtis. With Illustrations from Photographs, by John T. McCutcheon. 8vo. \$2.00 net. Hodder & Stoughton, New York.

THE NIGER AND THE WEST SUDAN: The West African's Note-Book. By Captain A. J. N. Tremaze, F.R.G.S. 8vo. \$2.00 net. Hodder & Stoughton, New York.

THE LIGHTER SIDE OF MY OFFICIAL LIFE. By Sir Robert Anderson, K.C.B. 8vo. \$3.50 net. Hodder & Stoughton.