

PORTRAITS OF THE LATE ARTHUR T. PIERSON, D.D.

In college days, at 18 years, 1855

In his first pastorate, at 27 years, 1864

His latest portrait at 72, 1909

In Philadelphia pastorate, at 54, 1891

In Detroit pastorate, at 43, 1880

The Missionary Review of the World

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Old Series

AUGUST, 1911

VOL. XXIV. No. 8
New Series

SIGNS OF THE TIMES*

THE CONTINUATION COMMITTEE

The Continuation Committee of the Edinburgh Conference, of which Dr. John R. Mott is chairman, met in Auckland Castle, England, as the guests of the Bishop of Durham, May 16th to 19th, inclusive. A fuller report of this meeting will be in our next number, prepared by one who was present, but in the meantime it is well to note one or two features.

1. The spirit of unity and the desire for a fuller manifestation of this spirit continued to prevail. All but 7 of the 28 members were present. The committee considered questions not of local or denominational interest, but those pertaining to the world and the Kingdom of God, and the church as a whole. They considered such themes as boards of study to care for the preparation of missionaries for their work; how missionaries are to stand related to national governments; the occupation of the entire world for Christ, etc.

A second important discussion was on the establishment of a magazine to represent the committee and its work. They decided to issue an *International Missionary Quarterly*, under its own control, to discuss the more technical and scientific phases of the mis-

sionary question. It is to be edited by Mr. J. H. Oldham, the secretary. It is generally understood that such a magazine can not be popular or self-supporting, but it is hoped that it will prove of great value to the more technical students of missionary problems.

John R. Mott was urged to devote as much time as possible to the work of the committee, visiting mission fields and promoting the work of the committee at home. He is remarkably adapted for such work, and we look for great development in united effort and in scientific development of missionary work in the next ten years.

GEORGE S. EDDY IN CHINA

Mr. George Sherwood Eddy, who has this year joined Dr. John R. Mott in the work for students in the East, recently spent a week in Shanghai. After visiting the cities of southern China, meetings held in the Martyrs' Memorial Hall, at the Young Men's Christian Association Building, were crowded each night with over a thousand men, a picked audience of students and leading young business men, admitted by ticket only. Many were turned away who could not obtain standing room. These men are among

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not accept responsibility for opinions expressed, or positions taken by contributors.—D. L. P.

the most patriotic students in the world and are throbbing with a burning nationalism. The subjects of "Patriotism," "The Need of China," "The Future of China," etc., drew large numbers. Several young men in China have recently cut off an arm or a finger to send their petitions to the government written in their own blood. On the night when Mr. Eddy spoke on "Christ the Only Hope of China," the interest was intense, and even pathetic. When he asked those to rise as inquirers who would promise to test Jesus Christ by daily reading His life and teaching, by daily prayer, and by following Him according to their conscience, over three hundred men rose and signed cards. These men are now being followed up and enlisted in Bible classes and private study groups. In subsequent meetings, after presenting the claims of Christ as Savior and Lord, over a hundred men rose to accept and to confess Him publicly.

Meetings were held also in the various mission colleges of the city. In one college 40 students from non-Christian homes confess Christ as Savior and Lord. Meetings were held also in the Imperial Polytechnic College, the largest government institution in the city, and in a neighboring city, where 900 students, largely from government schools, filled the hall.

The opportunity before the Young Men's Christian Association for reaching government students, for whom practically nothing is being done by any other body, and for attracting the upper classes in the cities, is unique. In every college where Christ was presented and decisions were asked for, there was response on the part of the students. During the week more than

400 inquirers were enrolled from the association, and from 12 different institutions in the city, and more than a hundred men personally confess Christ. In the three previous cities about one hundred men in each came out, either as inquirers or converts. In the first college visited on the last trip about one-third of the students who took a stand have already been baptized. Approximately one-third still desire to unite with the Church, but are prevented by their youth or by their non-Christian parents. Perhaps a third have fallen by the wayside, or have dwindled away through the persecution of their parents and relatives. There is urgent need at this time for prayer for all these students who have taken a public stand. Many will be passing through a terrible ordeal, for a man's foes are those of his own household.

Mr. Eddy reports on every side evidences of growth and encouragement in the Christian Church in China. The Boxer uprising tried to wipe out Christianity, yet the empire gained more converts in the ten years since that uprising than in the previous 90 years of Christian effort in China. The movement for church union is as strong in China as in India. On every hand educational institutions are being united, and movements are on foot for uniting some of the denominations.

THE Y. M. C. A. IN CHINA

The growth of the local Young Men's Christian Association in Shanghai has been phenomenal. Four years ago the building was in course of construction. Within four years it has become a center of mighty activity in the heart of that great city, and the building has already been outgrown. Its

membership has increased within the four years from some 300 to over 1,600; its students in educational classes from about 200 to over 600; its staff of workers from 17 to 54, and its annual receipts from \$8,000 to \$25,000, all contributed and raised locally by the Chinese themselves. It is a testimony to the efficiency of the association that within these four years the Chinese have raised for the extension of the association over \$85,000. Large gifts have been enthusiastically given, both by Christians and non-Christians. The Viceroy, leading officials, financiers, and merchants in the Chinese community have contributed large sums for the purchase of land to enable them to erect new buildings. The Young Men's Christian Association stands as a great mediating factor between the East and the West, between the aspirations of young China and the benefits of Christian civilization, which it has to offer them. More than 25,000 young men during the year attended the various scientific lectures, socials, debates and entertainments in the association. The moving pictures on the life of Christ have held the record for the largest attendance, crowding the hall on many occasions. A total of 38,000 men attended the various religious services during the year. More than 600 students have been enrolled in the various Bible classes, of whom more than three-fourths are non-Christians. A number of men have confessed Christ and joined the Church. More than 600 young men are in attendance at the day and night schools of the Y. M. C. A., making it one of the largest educational institutions in the city. They represent the best families in the community, and are practically all attending the voluntary religious lec-

tures and Bible classes. In some of the colleges in China one is glad to find a staff of from 10 to 15 foreigners for two or three hundred students, and these are none too many. But in the Y. M. C. A. at Shanghai, two foreign secretaries and thirty able Chinese teachers conduct a self-supporting institution with 600 students, as only one of the minor departments.

The building was erected at a cost of \$60,000, with only two foreign secretaries supported from abroad, which is the mightiest evangelistic force in this great city among the upper classes. Whoever gave this building, and whoever has been supporting these men has been making an investment which is multiplying at compound interest, and which is proving a mighty force for the regeneration of this great empire. Within four years the present building has been outgrown, but it may accommodate a boys' branch of some two thousand members. Within the next four years the membership of the association may easily rise to a total of 5,000 in the city. To multiply such buildings and to place a few picked men from the West in a score of provincial capitals and the great centers of commerce of the Chinese Empire, will enable the association to reach government students, who are to furnish the official class for new China, the young business men in this day of the country's commercial awakening, and the literati, who are the brain of the empire, and who will guide its thought and life. Doors of opportunity are flung wide before Christian young men to-day, all over Asia. "In no place in the world," says Mr. Eddy, "is there such an opportunity as in Asia for the investment of prayer, of life, of wealth."

A MOHAMMEDAN MISSIONARY SOCIETY

The organization of a Mohammedan Missionary Society, called "The Society for Invitation and Instruction," is announced in Cairo. Its purpose is the founding of a seminary in Cairo where men shall be prepared for world-wide propaganda in behalf of Islam. They shall proceed to heathen lands and to the lands of "The Book," *i.e.*, of the Bible, where religious liberty prevails, but they shall be used also to strengthen Mohammedans who are drifting away from Islam on account of carelessness or of lack of instruction. Islam seems to be preparing for a battle royal with Christianity. May it find us prepared!

OPPORTUNITY IN PERSIA

A wonderful opening for the Gospel in the village of Daulatabad, some two days distant from Hamadan, is seen in the fact that several Moslems have collected 1,500 toman—\$3,750—to open a school which shall be entirely self-supporting, and have asked for Christian teachers. Full liberty has been given to teach the Bible, and the request has been made that the teachings of Christianity be included in the curriculum. Some of the leading men of the city are enthusiastic supporters of this movement, among them being one of the prominent "Ahounds," as the Mussulman religious teachers are called. The founders of the school are planning to build a large, modern school building very shortly, and some of them say they will sell part of their land, if need be, to make this the *best* school in Persia.

Daulatabad is the center of a large number of villages which can be easily reached, so that the missionary who takes charge of this school can spend

the two days of the week when the school is closed in keeping up a continuous evangelistic work among these villages—and this with practically no additional expense. The people are open-minded and receptive to the Gospel, and Mr. Stead, who has been in Daulatabad making the preliminary arrangements, writes that he is more and more impressed with the largeness of the opportunity here presented.

SHADOW AND SUNSHINE IN TURKEY

The outlook in Turkey is not altogether encouraging. In parliament there are stormy debates over Zionism and other racial and religious divisions. Frequent changes in the ministry, and rebellions in Albania and Arabia show an alarming instability and weakness in the Government.

In other ways the conditions under the new régime have improved; some political and social reforms are progressing, and if the financial difficulties can be met, the administration may yet succeed. Whatever happens, the old conditions and methods can never be restored. It is encouraging to note that the minister of the interior has affirmed in parliament that the policy of the Government was not one of fusion nor of suppression of language or religion; that it was not meant to make all the inhabitants Turks, or to fill all the offices with Turks, but to appoint capable officials and to seek patiently to adjust questions of dispute.

A fierce struggle is proceeding between the old régime and the new. For the moment the forces of reaction seem to be in the ascendant. They have forced through the "Committee of Union and Progress" a program of ten articles described as "anti-Parliamentary, anti-Christian, and, if not fa-

natically, at all events, narrowly Islamic." We had hoped that, with the downfall of Abdul Hamid, after the experiences of his iniquitous reign, Turkey would be ready for enlightened government; but tyrannies die hard. A lady writing from Montenegro to the *Westminster Gazette* describes how she had seen a large village in Albania burned by Turkish soldiers, and the three Christian churches wrecked, while the mosques were left alone.

Twenty years ago Dr. J. K. Greene had the privilege of showing the sights of Constantinople to an American traveler who had introduced himself as one interested in missions. At the end of the day this stranger told Dr. Greene that he had been much interested in the need of a church building at Gedik Pasha and begged to place on deposit \$5,000 for the new church building. Since that year, 1890, the effort has never been relaxed to secure permission to build that church. Only now has the permission been received. The head of the Mohammedan mosque said, "Far be it from me to oppose in any way the building of a house for the worship of God in this place." The leaders of the Gregorian and Greek churches were equally cordial. There is a great contrast between this attitude and that under Abdul Hamid.

PROGRESS IN ALBANIA

Halil Bey, the Secretary of the Interior in Turkey, has issued an edict concerning the reopening of the schools in Albania, which is of highest importance for the cause of Christian missions. These schools were closed because they had used textbooks printed with Latin letters. In future all books, except the Koran and the catechism, may be printed thus

and used. The *Osman Lloyd*, a well-known Eastern paper, which publishes the edict, reminds its readers that the Arnauts are called the people without book (Kitabsis Arnaut), because, so goes the legend, their forefathers once hid his book in a head of cabbage, and a cow came and devoured cabbage and book together. "Since that time the Arnauts have remained 'without book,' and are to-day almost entirely illiterate."

PROTESTANT CHURCHES IN NICARAGUA

The Moravian *Missions-blatt* contains in its June number a most interesting and important statement concerning the attitude of the Government of Nicaragua toward religion, from which we translate the following. According to the newspaper, *El Comercio*, of February 11, 1911, the Congress of Nicaragua is composed of between 30 and 40 members, of whom only one, Mr. A. W. Hooker, is a Protestant. At the meeting, of which *El Comercio* wrote, "the recognition of religion in Nicaragua" was the order of the day. The Roman Catholics proposed the following resolution: "The religion of the republic is the Catholic, Apostolic, Roman religion. It is prohibited to limit the liberty or the legal rights of the Catholic Church. The exercise of other religions must not be hindered so long as they are not opposed to Christian morality and public order." The liberal government declared, however, that equal rights must be granted to all denominations, saying, "the Moravos are our brethren, who worship Jesus, only in different form, and whose religious principles must be respected and guaranteed by us." It therefore moved to give the Moravian Church the legal rights of a

person. The Protestant member of Congress, Mr. Hooker, asked that not only the Moravian Church, but all Protestant churches be granted legal rights. After much discussion a resolution was passed which was very similar to that proposed by the Roman Catholics, to which was added, "The churches of other denominations shall have legal rights and full liberty." This reads well upon paper, but the future will show if such liberty of the Protestant churches is possible so long as the Roman Catholics are the leaders.

PORTUGUESE SLAVERY DOOMED IN AFRICA

Last year we mentioned the slavery which persisted in the Portuguese colonies on the West Central coast of Africa. Many have been praying that in some way the conscience of Portugal might be stirred and this crime against humanity might be stopt. A letter dated April 7, 1911, from Mr. Woodside, of the American Board, shows a new and more encouraging attitude and outlook, for which we are thankful. He says:

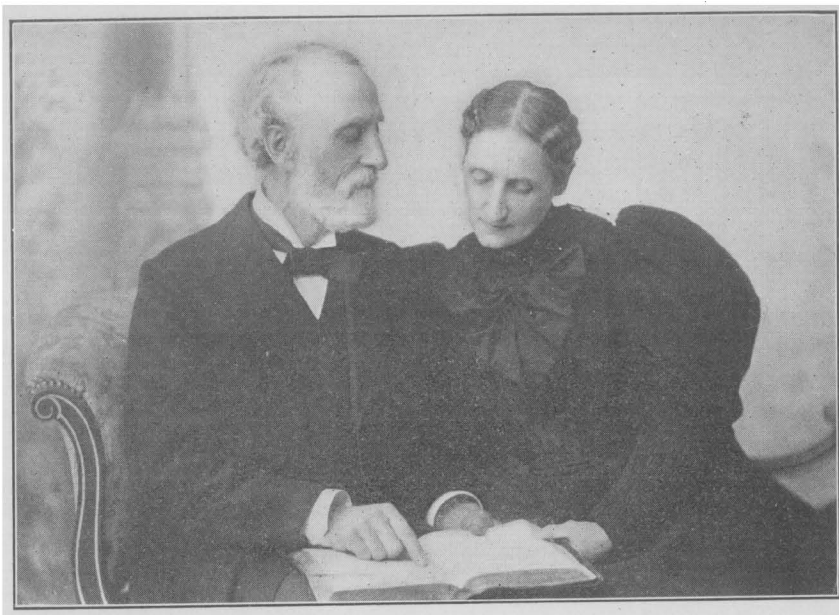
"We have had with us for the past two days a couple of Portuguese officials. They are a commission sent by the new Governor General of Loanda to *put a stop to the slave trade*. Word, it seems, had been sent some time ago that there was to be *no more slave dealing*. These men came to see if that order was being heeded. They visited all the mission stations in Bihe, giving to each missionary a list of questions they were asked to answer in writing. They asked if we knew any white man who had bought slaves, whether we knew of any officials conniving at it, or whether we knew any white man abusing the natives." A

second statement is even more profoundly a cause of thanksgiving. "These men told me that within a year *rum selling* would be prohibited. They went away this morning with a very favorable impression of the work of the missions."

Everywhere in that district there is an eagerness to learn to read. On a recent journey the chief of a village formally made request for a teacher and the opening of a school, offering to build at his own expense houses for the school and teacher. Ten young men from that village have bought primers and are trying to learn to read by themselves.

USING WASTE MATERIAL

The World's Sunday-school Association has undertaken a new and extremely practical form of missionary work in organizing a "Department for Utilizing Waste Material." The superintendent is Rev. Samuel D. Price, of Chicago, and the object is to gather things from those who have excess, and distribute them to those who have need. Many missionaries can use to great advantage in their work the things which others throw away. This work of gathering and distributing is growing rapidly. The names of missionaries have been sent to over 1,000 Sunday-schools or individuals, and many more requests are coming from the mission fields than can be supplied. Books, pictures, illustrated papers, maps, Bibles, lantern-slides, Sunday-school exercises, scrap-books, postal-cards, and numberless other things that have served their purpose at home may be still more greatly used in other fields. Send a line of inquiry to Rev. Samuel D. Price, 805 Hartford Building, Chicago, Ill.



ARTHUR TAPPAN PIERSON AND HIS WIFE, FRANCES BENEDICT PIERSON

A characteristic portrait taken about 1901

ARTHUR TAPPAN PIERSON: HIS LIFE AND HIS MESSAGE

MANY-SIDED VIEWS OF THE LATE EDITOR-IN-CHIEF CONTRIBUTED BY FRIENDS AND COWORKERS

The name and writings of Arthur T. Pierson are known all over the world, but the man himself was only appreciated by a few. No one knows a man but his Maker, and yet many may gain glimpses of the real man from various angles. It is thus a composite portrait that most clearly and faithfully presents the character and work of the man as he really is and not merely as the individual sees him.

To some Dr. Arthur T. Pierson was only a flaming advocate of missions—the “Nestor of Foreign Missions,” as one calls him. To another he was the enthusiastic Bible student and the zealous champion of Biblical inspiration. One saw him chiefly as an eloquent preacher, another as a gifted writer; some knew him as a musician and a lover of music; others, as a poet or an

artist of no small ability. A few knew him as above all a friend in the day of trouble or a wise adviser in time of perplexity, and some who saw him in the social circle and the home remember Doctor Pierson as the devoted husband and father, the man of home love and friendly fellowship. None who came into any close contact with him ever doubted his honesty, ability, or fidelity to the truth at whatever the cost to himself. Those who knew him best recognized in him two great passions that overshadowed all else—even love of home and family—first, an intense love and loyalty to the Word of God, and a desire to know, teach and follow God’s revealed will; second, an overwhelming desire to see the Kingdom of God extended throughout the world, and a passion to use voice and

pen and money to help carry out the great commission of Christ. These two passions, that are so closely related and yet are sometimes unfortunately divorced, set the heart and soul of the man on fire, and he was willing and anxious to burn himself out in their cause.

His Life History

Doctor Pierson's life-history may be divided into five periods: 1. First, his days of preparation when at home, at school, at college, and in the theological seminary, God trained him in ways, seen and unseen, for his great

life-work. 2. Second, his period as a preacher, with a desire to serve and excel as a Biblical and literary master of sermon writing and delivery. This period closed with the burning of the Fort Street Church in Detroit in 1876, when he gave up literary preaching for extemporaneous, evangelistic and expository speaking. 3. Third, was the period of growing missionary zeal from 1876, when he offered to head a band of men to go into some home missionary field and establish a Christian colony. During this time he published his great "Trumpet Call,"



DR. AND MRS. PIERSON, THEIR CHILDREN AND GRANDCHILDREN*

First row: Pierson Curtis, Mrs. Edith Pierson Evans, Rev. Frederick S. Curtis, Miss Anna W. Pierson, Arthur T. Pierson, Mrs. Jean MacLaughlan Pierson, Dr. Farrand B. Pierson.

Second row: Grace Curtis, Thomas S. Evans and Louise Evans, Mrs. Emma Belle Dougherty Pierson, Mrs. Helen Pierson Curtis, Mrs. A. T. Pierson, Ruth Evans, Miss Laura W. Pierson.

Third row: Gordon Curtis, Delavan L. Pierson, Ralph Curtis, Arthur Farrand Pierson.

* This picture was taken at Northfield, Mass., in 1906. The only absent member of the family was Miss Louise B. Pierson, who died while a missionary in India.

the "Crisis of Missions," a book that had much to do with the great awakening of the Church to wide missionary responsibility. 4. Fourth, was the period of international ministry when, in 1891, he gave up stated salary and local pastorates to devote himself to wider work in America and England. 5. Fifth, there came in the closing ten or fifteen years of his life a greater emphasis on more spiritual Bible study, and a holier, more spiritual life. There was in the closing twenty-five years also a noticeable mellowing of character and a sweetening of disposition that the earlier strenuous years of conflict against evil and struggle for mastery had retarded or obscured.

Doctor Pierson was during all his life a hard worker, and the achievements which many ascribed to unusual gifts were in reality due to unusual industry. It was his custom to rise every morning at 5:30 or 6:00 o'clock, in order that he might devote an hour and a half or two hours to prayer and personal Bible study. It was during these hours that he gained his deep insight into spiritual truth that gave to his testimony and interpretation the ring of certainty and authority. Every moment of the day was as conscientiously used, as were talents, strength and money—not in a parsimonious, solemn spirit, but as a good steward whose Master desired the health and happiness of his son and servant as well as his faithful service.

His Chief Characteristics

Perhaps the three chief characteristics of Doctor Pierson, as viewed by his son, were first, his unswerving fidelity to truth and righteousness. He had no patience with fraud or falsehood of any kind. He believed in the absolute faithfulness of God, and

knew that God hates all lying and deceit. This was one ground for his firm faith in the integrity of the scriptures. This characteristic often led him to say apparently harsh and un-



A DRAWING BY DR. PIERSON

A page from the golden-wedding volume prepared by Dr. Pierson for his wife in 1910. Beneath the drawing is the following verse, referring to their early married life:

Our home was humble, income small;
Sometimes we had no cash at all;
And we were "up a tree!"
But there was still a place to sleep,
With clothes to wear and food to keep,
And, once in a while, a "fee"!

kind things, but it was a surgeon's kindness that pointed out the disease and desired to effect a cure. This also led him to painstaking accuracy in the smallest details, including sermonizing, Bible study, cash accounts, and letter-writing. Accuracy was a passion with him, and wherever he was led astray it was by trusting too much in the accuracy of others.

A second characteristic was his childlike simplicity of spirit. Only those who knew him best recognized this. Absolute faith in other men and women sometimes led him astray, but one could deceive him only once; faith when shaken was with great difficulty restored. Trades people found in Doctor Pierson a confiding customer, whom at times they might overreach *once*, but his confidence was so genuine and friendly that they seldom took advantage of him. His judgment was also so good, as a rule, and his sense of stewardship was so strong that in business, as in theology, he usually succeeded.

The third prominent characteristic that we may note was his self-denying generosity. Doctor Pierson never sought things for himself. It was his delight to give—money, time, talents, influence, life—all were at the disposal of others. He would be as pleased as a child if he could buy a suit of clothes at a bargain in order that he might give more largely to God's work or to a brother in need. Giving was his one extravagance—if it might be so termed. For years it has been the custom of Doctor Pierson and his wife on their birthdays and anniversaries to make presents to others. Their joy was to increase the joy of others, to save in order that they might give. Even the money spent on themselves was not for luxury or personal comfort but in order that they might be enabled to do more efficient work.

As an Author

The great industry of Doctor Pierson is shown in the nearly fifty books that he wrote during his lifetime. These cover many themes, but each one was written, not for fame or

money, but to give a message to others. Here is the list:

Missions

THE CRISIS OF MISSIONS. 1886.
THE DIVINE ENTERPRISE OF MISSIONS. 1891.
THE MIRACLES OF MISSIONS. (4 volumes.) 1891-1901.
THE NEW ACTS OF THE APOSTLES. 1894.
THE MODERN MISSION CENTURY. 1901.
FORWARD MOVEMENTS OF THE LAST HALF CENTURY. 1900.
THE GREATEST WORK IN THE WORLD.

Bible Study and Apologetics

MANY INFALLIBLE PROOFS. 1886.
PAPERS FOR THINKING PEOPLE. 1892.
THE GORDIAN KNOT. 1892.
IN CHRIST JESUS. 1898.
GOD'S LIVING ORACLES. 1904.
THE BIBLE AND SPIRITUAL LIFE. 1908.
THE BIBLE AND SPIRITUAL CRITICISM. 1905.
THE ACTS OF THE HOLY SPIRIT. 1895.
STUMBLING STONES REMOVED.
LESSONS IN THE SCHOOL OF PRAYER. 1895.
THE ONE GOSPEL. 1889.
KNOWING THE SCRIPTURES. 1910.
KEYS TO THE WORD. 1887.
THE INSPIRED WORD. 1888.

Spiritual Life and Sermons

THE KESWICK MOVEMENT. 1903.
SHALL WE CONTINUE IN SIN? 1897.
THE MAKING OF A SERMON. 1907.
THE HEART OF THE GOSPEL. 1892.
THE HEIGHTS OF THE GOSPEL. 1893.
THE HOPES OF THE GOSPEL. 1896.
THE COMING OF THE LORD. 1896.
GODLY SELF-CONTROL. 1909.
THE SPIRITUAL CLINIQUE. 1909.
THE SPIRIT'S VOICE TO THE CHURCHES.
THE BELIEVER'S LIFE.
LOVE IN WRATH.
LIFE POWER. 1895.

Biography

GEORGE MÜLLER, OF BRISTOL. 1899.
JAMES WRIGHT, OF BRISTOL. 1906.
CATHARINE, OF SIENNA. 1898.
SEVEN YEARS IN SIERRA LEONE. 1897.

General

SEED THOUGHTS FOR PUBLIC SPEAKERS. 1900.
THE DIVINE ART OF PREACHING. 1892.
EVANGELISTIC WORK IN PRINCIPLE AND PRACTISE. 1887.
A VOLUME OF SERMONS (NEW). 1911.
ANSWERED PRAYER.
THE BIBLE IN PRIVATE AND PUBLIC.
HOPE, THE LAST THING IN THE WORLD.
IN FULL ARMOUR.
THE CORONATION HYMNAL. 1894.

The suggestion as to a permanent and fitting memorial to Dr. Pierson will be found in the editorial notes (page 617). Friends will find it of interest.

The Early and Later Days

BY REV. WILSON PHRANER, D.D.

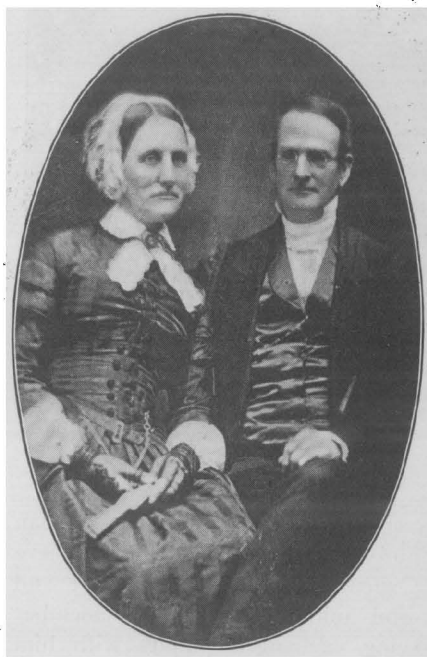
A former pastor and teacher of Dr. Pierson, and a lifelong friend—now ninety years of age.

My recollections of our beloved friend extend back to the early period of his childhood and youth. He was born in the city of New York on March 6, 1837. I was first introduced to him on the first Sabbath of May, 1843, when he, a lad of six years, was brought by his sister to the Sabbath-school of Old Spring Street Church, New York, of which I was then superintendent. The boy was placed in the infant class, and as I entered the church after Sabbath-school his mother met me and said: "Did my little boy Arthur join your school to-day?" "Yes," I replied. Never will I forget the expression on the mother's face as she said: "Be sure you make a Christian of him. I want all my children to be Christians and to live honorable, useful lives."

I knew Arthur Pierson during his early school-days, and I taught him his Latin and Greek in the Mount Washington Institute, New York. I was then completing my studies in the Seminary. In his boyhood days Arthur Pierson was unusually bright and cheery, and gave promise of the brilliant future which was before him. He was studious in his habits, quick to learn, and remarkably intelligent and ambitious to win the approbation of his teachers. At the age of fifteen he made profession of his faith in Christ, and even in his boyhood was earnest and active as a Christian disciple. He first became a member of the Thirteenth Street Presbyterian Church, then under the charge of Rev. Dr. Samuel D. Burchard.

When I went in 1850 to take charge

of the Presbyterian Church at Sing Sing, I was the successor of Rev. John P. Lundy, who was his brother-in-law, having married his eldest sister. For some time during the later years of his preparation for college,



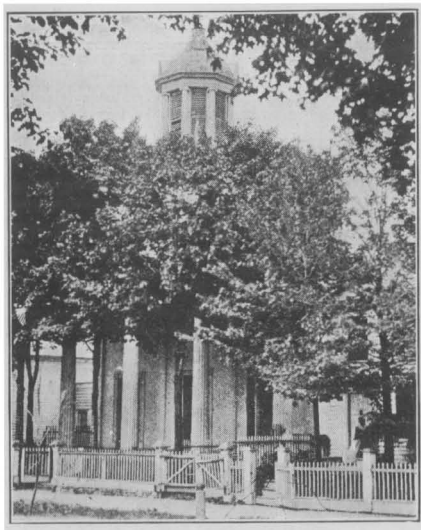
DR. PIERSON'S PARENTS

Sally Ann Wheeler Pierson and Joseph H. Pierson

Arthur Pierson was a member of my congregaton. In 1857, at the age of twenty, he was graduated from Hamilton College, and then took his theological course at Union Theological Seminary, New York, from which he was graduated in 1860, and was licensed by the Presbytery of New York and ordained as an evangelist.

After supplying a church at Winsted, Conn., and his marriage to Miss Sarah Frances Benedict of New York on July 12, 1860, he accepted a call to the Congregational Church of Binghamton, N. Y. For three years he labored there with much acceptance,

and here his two eldest daughters were born. In 1863 he resigned to

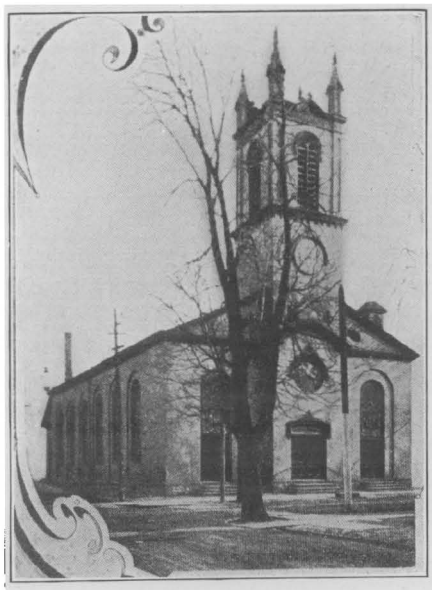


THE CHURCH AT BINGHAMTON, NEW YORK
Pastor, 1860-1863

accept a call to the Presbyterian Church of Waterford, N. Y., where he spent six years in an active and useful ministry. I well remember having exchanged pulpits with him during this period, and I learned from his people that he was very highly esteemed and his work was greatly appreciated by his congregation and by the community. In 1869 he was called to the Fort Street Presbyterian Church of Detroit, Mich., accepted, and there spent thirteen years (1869 to 1882). Here he grew in strength and his influence in the church was greatly extended. In 1876 his church edifice burned down, and for sixteen months he preached in the Opera House. It was at this time that he was led to lay aside his manuscript, the use of which he never afterward resumed. It is no doubt largely due to this fact that he became so noted as

a brilliant and powerful extemporaneous speaker. After thirteen years in Detroit, he was for one year pastor of the Second Presbyterian Church of Indianapolis, and from there went to the Bethany Presbyterian Church in Philadelphia. This is the church of which the Hon. John Wanamaker is still a ruling elder and superintendent of the large Sabbath-school. Here, in a needy part of the city and in the midst of a very large number of young people, Dr. Pierson found a congenial field of labor, and here he did some of the best work in his life. He felt that he was adapted to the field, and with great earnestness and efficiency he prosecuted his work and gathered a rich and precious harvest into the Kingdom.

In 1888 he made his second trip abroad to England and the Continent,



THE CHURCH AT WATERFORD, NEW YORK
Pastor, 1863-1869

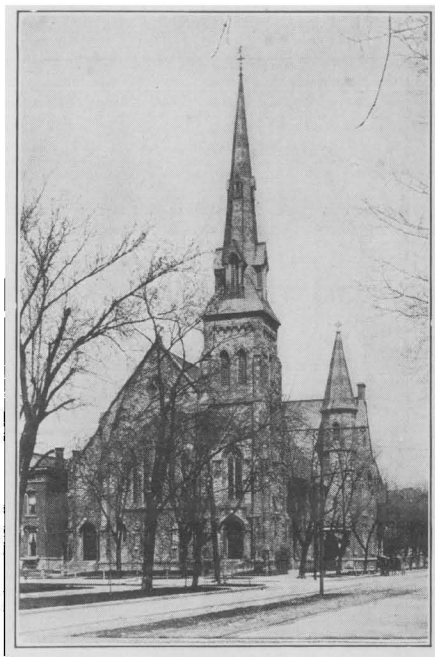
and the same year he became, at the urgent request of Dr. Royal G. Wilder,

the editor of *THE MISSIONARY REVIEW OF THE WORLD*. While always and in all his pastorates he showed his interest in the work of missions, yet this work grew upon him as the years went by, until he became so absorbed in it that he was willing to devote his life and energies to the promotion of the interests of this great cause. He took up the work of advocating the cause of missions with great enthusiasm, and to the end of his life it largely absorbed his attention. His ruling passion, as one has well said, was the "evangelization of the world," and he became an expert and an authority upon the subject of foreign missions, having a larger and fuller acquaintance with the subject than almost any man of his day.

During his several visits abroad he was preacher at the Metropolitan Tabernacle for two years, and he filled the same position in Christ's Church, London, for two different terms. He was the Exeter Hall lecturer on Bible Study at three different times, and also gave the Duff Missionary Lectures in Scotland in 1893. After returning to America he annually lectured at Northfield in the Moody Schools and Conferences, and men and women gathered from far and wide to hear him. It was largely through his influence that the Student Volunteer movement was founded in Mount Hermon in 1886, and he was the author of the watchword.

Dr. Pierson's lectures and missionary sermons in many churches made his influence widely felt in behalf of world-wide missions. It was his deep interest in this subject which led him to undertake a personal visit to the foreign missionary field. Much was anticipated by the many friends of Dr.

Pierson as the results of this visit, and we hoped for new inspiration and impulse to the great cause of foreign missions. The results of his personal observation, his fellowship with his missionary brethren, and of the field



THE SECOND PRESBYTERIAN CHURCH, INDIANAPOLIS
Pastor, 1882-1883

and the work would have been most cordially welcomed, but God has in His infinite wisdom ordered otherwise. Our friend was not permitted to carry out his full purpose. Early in his journey he was taken ill, and was only able to visit the Hawaiian Islands and Japan and Korea. He returned home, and after a brief period of suffering he passed to the larger life in the Better Land beyond. He did not regret having gone on this visit to the foreign field.

Thus ended, at the age of seventy-four, an unusually earnest, active, effi-

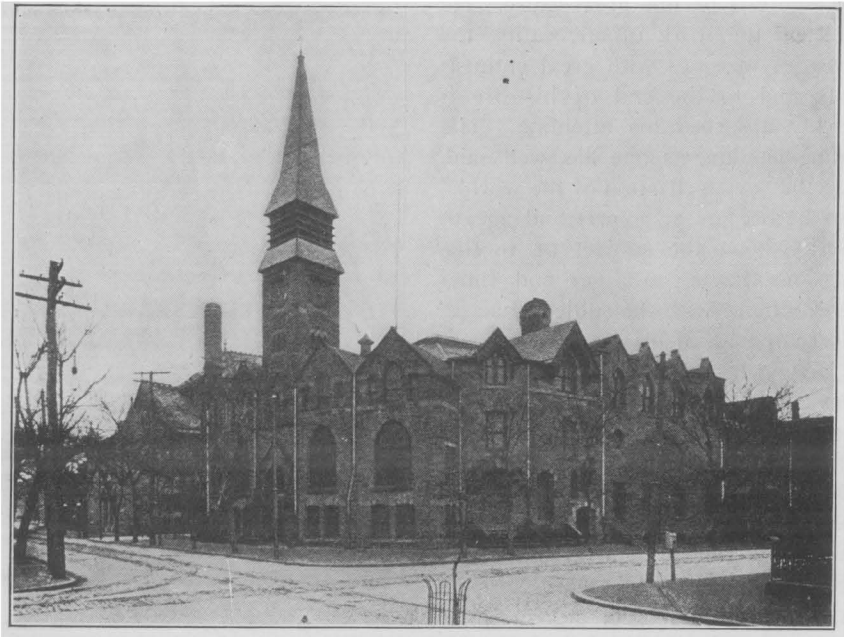
cient and useful life. Few men have been able to make their influence on behalf of the blessed Gospel so widely felt. By his preaching, his missionary lectures, his articles in *THE MISSIONARY REVIEW*, and by his numerous books he reached and quickened and helped vast multitudes of his fellow

His Student Life

BY REV. DELAVAN L. LEONARD, D.D.

A college-mate and lifelong friend and coworker

My first meeting with Arthur T. Pierson occurred in October of 1855—a little over fifty-and-five years ago. He had then just entered his junior year in Hamilton College, at Clinton,



THE BETHANY PRESBYTERIAN CHURCH AND SUNDAY-SCHOOL, PHILADELPHIA

Pastor, 1883-1891

men in many parts of the world. Surely such a life was worth living, and those of us who survive and who personally knew and loved and appreciated his character and work, as well the Church and world at large, have reason to thank God for giving to his Church in our time this eminently earnest and useful servant of the Gospel. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

N. Y., and I a few hours before had arrived upon the campus, an utter stranger, to begin my studies as a freshman. After supper, as I was standing upon the steps of South College, at the entrance of one of the halls, taking in my new surroundings (and oppressed by more than a touch of loneliness and homesickness), a student came up with extended hand, inquired my name and gave his. With the utmost cordiality he invited me to his room, which happened to be upon the third floor above mine. There, al-

most at once, we well-nigh literally "fell" into a friendship and intimacy unmatched by any other in my life.

I had come from a farm in Western New York, was clad in plainest attire, my face sunburnt and my hands hardened with toil; while he was city born and bred, and arrayed in garments which both for quality and style far surpassed anything I had ever seen! Tho a member of the junior class, from the first he treated me as an equal, and appeared to desire my friendship. That first evening in particular I was fairly stunned by my new friend's musical ability, both vocal and instrumental, as with voice and nimble fingers upon his melodeon he rendered divers hymn-tunes and anthems not only, but also passages from this and that oratorio and opera. The fellowship thus begun continued until his graduation two years afterward, and again for a year in Union Theological Seminary.

As a student Arthur Pierson was really brilliant in many points. He stood well in all his classes, and came within one of carrying off the highest honors at graduation. This mark of intellectual genius was his: what many were able to gain and wield only after a severe tug for hours, he would grasp quickly—almost by intuition. His memory also was phenomenal; all his intellectual possessions seemed to be ready for use whenever wanted.

On the platform, before an audience, he was found at his best. Scarcely ever did he approach a failure or fail to please and edify. His form and presence were attractive, his voice was musical, with seemingly limitless reserves of power; his gestures were graceful, and were meant

only for illustration, or to lend force to what was said. Certain always to have something to say which was well worth hearing, he was also certain to say it in such a way as to hold the attention of the hearer. Tho at graduation he was as yet scarcely out of boyhood, being less than twenty, at various points the evidence was conclusive that, should he live, his achievements were destined to be far more than ordinary. None who knew him well in college were surprized when he was invited to fill various prominent pulpits, even to the one made world-famous by its connection with the name of Spurgeon.

Naturally, his ability as an author was not surmized in college days; but it is mainly through his writings that he will be remembered longest and by the largest number. His monument is found in the pages of the twenty-two volumes of *THE MISSIONARY REVIEW* and his books, which number nearly half a hundred.

A Classmate's Tribute

BY REV. WILLIAM J. ERDMAN, D.D.

A classmate and a lifelong friend

In this brief tribute of love and esteem, I would call attention to the special preparation for his life work as a wonderful instance and illustration of a divine purpose and ordering. Such preparation was both intellectual and spiritual.

To me, who knew Arthur T. Pierson intimately for over fifty years, he now stands out in clearest light as one who possess phenomenal abilities and varied acquirements, which he had consecrated wholly to the service and glory of his Lord and Savior.

His mental equipment was remarkable. It was distinguished by quick-

ness of apprehension, tenaciousness of memory, clarity of judgment in matters literary and logical, and an artistic sense of harmony and proportion, which imparted to his style and characteristics so distinctive that his writings were easily recognized by his constant readers.

He had a power of accurate and direct utterance in his public addresses which made it possible to follow him with ease through the most elaborate arguments. Altho he was a genius, brilliant, bold, fertile in imagination and comprehensive in knowledge, he was noted for tireless industry and painstaking in the accumulation and methodical arrangement of his knowledge. He was a signal illustration of the oft-quoted definition of a scholar—"one who knows something of everything, and everything of something"; and in his case, through a deep, purifying, spiritual experience, that "something," of which he would know everything, became the Sacred Scriptures and Foreign Missions.

This spiritual change and consequent consecration of all his powers to the service of the Lord took place during his pastorate in Detroit, Mich. In addition to other causes, it was due in great measure to the testimony of Major D. W. Whittle, who was then engaged in evangelistic labors in that city. In this crisis of his life his ambition became sanctified and was directed into the ways which led to a great ministry of world-wide blessing.

In the multiform testimony and teaching of his addresses and books it is clearly evident how the facts and truths gathered through many years from various realms of human knowledge and achievement, now served for the making of those felicitous phrases

and luminous statements and cogent arguments so characteristic of his writings and public discourses. The Spirit of God fused and minted all into the new coin of the heavenly realm.

In brief, Dr. Pierson was thus prepared in earlier years for the great mission to which God called and fore-ordained him. It was no common man who for two years, without loss to the church of its prestige or power, took up the work of Charles H. Spurgeon in his world-commanding pulpit; who later lectured before thousands in Exeter Hall, and in the cities of Great Britain, and who always met most acceptably the intellectual and spiritual requirements of the Keswick Conventions and Northfield Conferences.

In all such places, as well as in his publications, there was the bold affirmation of unworldly, evangelical truth. It was not possible for him to falter in his testimony to the need and power of the gospel "of Christ and Him crucified" to save men of every nation; he had been too mightily convinced of the supernatural origin of the Scriptures, and of the weakness and unwisdom of an all-accommodating liberalism.

His belief in the premillennial coming of our Lord to close "this present evil age" with judgment and to open the blessed age to come, was firmly held and positively taught.

His departure to be with Christ has made a great vacancy among the leaders of the Church at home and abroad; but all fellow workers and Christians in many lands must thank God for the life and ministry of this faithful servant of Christ, and earnest contender for "the faith which was once for all delivered unto the saints."

In the Detroit Pastorate

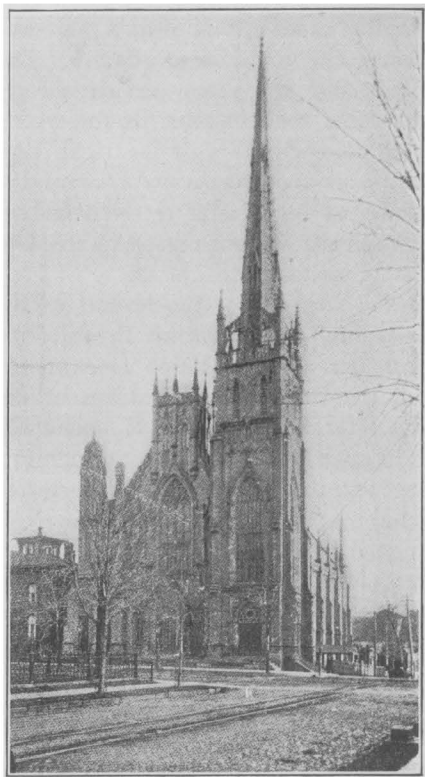
BY ELISHA A. FRASER, ESQ.

A friend and member of the Detroit Church

When Arthur Tappan Pierson, a young man, not many years out of the seminary, became pastor of the Fort Street Presbyterian Church forty-two years ago, he immediately became distinguished as the preacher of sermons far out of the ordinary for their literary style and scholarly finish. These classical productions attracted large congregations. His fame spread abroad. Visitors from other cities quite generally availed themselves, when in Detroit, of the privilege of hearing his discourses. He was in constant demand on special occasions throughout the State. It is not at all surprizing that the young man, flattered by such admiration, should be somewhat ambitious to make his sermons and addresses still more literary. He subsequently states that such was the fact.

On the 10th of November, A.D. 1876, the Fort Street Presbyterian Church was destroyed by fire. This was a structure of the Gothic type, of surpassing beauty, the pride of its pastor, the admiration of all beholders. It was a sermon in stone. For more than two decades the passing millions had gazed upon it, to be forever after better men and women for the beautiful vision that spoke to them of the Source of all beauty. The destruction of this building made a profound impression upon the brilliant occupant of its pulpit, and he afterward declared that it marked an epoch in his life. He gave up preaching for literary effect, and his motto henceforth was, "Wo is unto me if I preach not the Gospel." Not that his sermons were less brilliant. He could be noth-

ing less than brilliant. But his style of preaching was entirely changed. The largest opera-house in the city was engaged for preaching services. People of all denominations thronged to



THE FORT STREET PRESBYTERIAN CHURCH, DETROIT
Pastor, 1869-1882

hear the Gospel preached by Doctor Pierson, and many came who had not been accustomed to attend any religious services. He laid aside his written sermons, and without notes, looking squarely into the eyes of his auditors, delivered some of the most convincing and powerful sermons it has ever been my pleasure and profit to hear. The result was one of the greatest religious revivals our city has ever experienced. Scores of converts were added to many of the churches

of all denominations in Detroit. Some of our most prominent and influential men date their conversion to a Christian life to those Opera House services.

Doctor Pierson had no narrow conception of his sphere of duty. He was interested in the civic affairs of Detroit, and his voice was frequently heard in condemnation of the wrong and commendation of the right. All religious movements to advance the cause of the Master received his endorsement without regard to creed or party politics.

He was one of the leaders in the founding of the Detroit Presbyterian Alliance, an organization which united all the Presbyterian churches of the city for the purpose of extending Christian work. Largely through this agency the number of Presbyterian churches in Detroit have been quintupled.

He was influential in his own church in securing large contributions to all good causes, and especially made his congregation conspicuous as one of the best contributors to Home and Foreign Missions. His church-membership was wealthy and influential. Zachariah Chandler, then United States Senator, and Russell A. Alger, afterward United States Senator, and both subsequently members of presidential cabinets at Washington, and both likewise prominently mentioned as candidates for President of the United States, were regular members of his congregation. James F. Joy, known throughout the Union as the promoter and builder of railroads, with judges, lawyers, men of all professions and merchant princes, was one of the trustees. Such men yielded

to his persuasion for all good causes, and their response was generous.

Doctor Pierson was invariably in Presbytery and Synod always *facile princeps*. On one occasion, when as a delegate I accompanied him to Synod, the State University at Ann Arbor was under discussion, and some of the delegates were denouncing the institution as irreligious. The sons and daughters of many Presbyterian families were there, and I can distinctly recall Doctor Pierson's eloquent declaration that if the facts were as stated, then there was a field for missionary labor at Ann Arbor. Steps were immediately taken with that end in view, and this resulted, under the leadership of Dr. Wallace Radcliffe (Dr. Pierson's successor) in the establishment of the Tappan Presbyterian Association, which now has buildings and other property at Ann Arbor worth more than fifty thousand dollars and a prospective endowment of one hundred thousand dollars. This institution has now its own student-pastor to look after the religious welfare of about eight hundred Presbyterian students in attendance at the University of Michigan in Ann Arbor. Other denominations emulating this example are doing a like service for their students at the same institution. Similar work is also being done at other State universities throughout the Union.

The fourteen years of Dr. Pierson's pastorate were fruitful in so many directions that it would be impossible to trace in this brief article. Our city and State are living on a higher plane because of his sojourn with us. To elaborate would require a volume. His influence in the labor of these years shall go on widening for all time. "Blessed are the dead which die in the

Lord . . . their works do follow them." Elder E. C. Walker once designated this pastorate as "the Golden Age" of our church.

In the month of February, A.D. 1899, we celebrated the fiftieth anniversary of the Fort Street Church. Doctor Pierson was present and delivered a stirring and elegant address. He wrote a Jubilee Hymn, which was sung on that occasion, one which we treasure as one of our most valued possessions:

The Jubilee Hymn

O God, we adore Thee, and worship before Thee,
 Thy praise tunes the harps of the heavenly throng;
 Thy love is eternal, Thy glory supernal;
 Accept our thanksgiving and jubilant song.
 Thy mercy has led us, Thy Goodness has fed us,
 Thy Pillar has guided our wandering feet;
 Thy wisdom has taught us, and now Thou has brought us
 In festal assembly, rejoicing to meet.
 For fifty years cherished, this church has not perished,
 For Thou has upheld from the days of its youth;
 The lamp is yet shining, the light not declining,
 The Flame still supplied with the oil of Thy truth.
 Some passing Death's portals, have joined the immortals,
 At home in the Church of the First-born above;
 Their worship inspiring, their service untiring,
 Where day knows no night, and where life is all Love.
 Our Jubilee meeting is rapidly fleeting,
 And pathways, unknown and untrodden, to trace;
 Go Thou, Lord, before us; be Thy banner o'er us,
 Till gathered at last to the praise of Thy grace.

As a Missionary Advocate

BY ROBERT E. SPEER

A friend and spiritual son

It is a privilege to be permitted to bear testimony to the influence which Dr. Pierson exerted upon the missionary thought and life of his day.

He was one of the great seers of the world vision. Early in his ministry he lifted up his eyes and looked upon the field, and as he looked he saw that it extended far beyond Binghamton, Waterford, Detroit, Indianapolis, Philadelphia—that it embraced the whole world. There are many still who do not see this or who, thinking they see it, are nevertheless dominated by preferences which split up the world and postpone the claims of parts of it until other parts have been first supplied, or condition the offer of the Gospel to some for whom Christ died upon its prior acceptance by others for whom He died no more. But Dr. Pierson saw the world whole, and thenceforward he lived and wrought for the evangelization of it all, America and England, France and Russia equally with China, India and Africa, and these equally with those. This world view profoundly affected his conception of the Gospel and of Christ. It gave him a gospel as great as all humanity and a Christ greater than humanity. The view which men take of Christ is determined largely by the work they expect of Him. If all that is expected is an ethical example, the person of Christ contracts to that expectation. When men had a deep sense of sin and realized that the work which must be done for them was a work which only the Eternal in the flesh could do, then the person of Christ expanded and men saw in Him their glorious God. Dr.

Pierson had the great view of Christ which a profound sense of sin and of sin's awfulness and of the wonder of sin's forgiveness and defeat gives to a man. But he had an even greater view of Christ, for to the immensity of the work which he saw Christ doing in a single soul in dealing with sin, was added the immensity of the work which he saw Christ was to do for the world in destroying its sin, and by His own promises and in His own time, bringing in His world kingdom.

These views of the world as the object of Christ's love and redeeming grace, and as the field of the Church's mission, gave him a Gospel adequate to the needs of each human soul and of our home lands. He early perceived that an English Gospel can not save England or a single Englishman, that the only Gospel which is adequate to any local need is the universal Gospel, and that the sooner and the more fully we offer it to every creature, the richer and more massive will be its appeal and its ministry to each creature. A Gospel which is as busy saving China as it is in saving Scotland will the sooner and more effectively save both. He saw this, and his evangelistic message, which was ever fresh and effective, was indissolubly bound to his missionary message. And conversely, he realized that the Gospel which is to be able to cross wide seas and make an impact on heathen lands must have an enormous momentum, which can only be given to it at home, and which must be given to it here, if it is not to arrive with spent vitality.

In the second place, Dr. Pierson was one of the first to bring back into the missionary idea the conception of immediacy. The early Church felt the

pressure of this conception in full power. It was looking and hoping for the second coming of Christ, and that great expectation filled it with the earnestness and eagerness and intensity which came from its conviction that its enterprise was practicable and that it might and must make ready for the coming of the Son of Man. Dr. Pierson held in this regard the Apostolic expectation. He did not fix the time of our Lord's return, just as the New Testament writers did not, but he knew that the Christian's proper attitude, if he is to be faithful to his Lord, is the attitude of vigilant preparedness. "Watch, therefore, for at such an hour as ye think not, the Son of Man cometh." But it was not from the Apostolic hope alone that he drew this spirit, altho the connection between Christ's second coming and world evangelization, was to him, as it is to many, a Scriptural principle; it was also from his study of the world's need of the Gospel, from the New Testament representation of the salvation of Christ as the only salvation, from the rapid movements of the world's life, from the opening of all doors, from the challenging successes of mission work, from the peril of spiritual declension and poverty at home, if the primary duty of the Church was neglected. All these and other considerations combined to fill him with an eager energy for immediate efforts to carry the Gospel to the whole world. The founders of the reform missionary enterprise struck this same note of immediacy. The evangelization of the world in their generation was the noble dream of the early missionaries to the Sandwich Islands. But for a generation or more the note of urgency had died low. Now

it has sounded forth again loud and clear. It was the dominant note at Edinburgh, and to many that rich and almost ecumenical reassertion of the immediacy of our missionary duty was but the full and rounded utterance of the message of which Dr. Pierson and a few others were the lonely voices in the wilderness, a quarter of a century ago.

"The Crisis of Missions" was the book in which Dr. Pierson put his appeal—crisp, sharp, arousing. Hundreds of present-day advocates of missions got their first inspiration from that book. Some mission boards distributed it gratuitously to all ministers of their denomination who would promise to preach sermons on it. There are many situations which are called "crises" which turn out very ordinary, and there are situations carelessly passed over by the Church which are real crises, but the world conditions which were beginning when Dr. Pierson wrote this little book, and the new missionary call which was presented to the Church, did truly constitute a crisis, and this trumpet blast helped as much as any single influence to awaken the Church to realize the significance of the new day.

A third great missionary service rendered by Dr. Pierson was his part in the creation of a new type of missionary apologetic. He was one of a little group, of which no one accomplished more than he, which produced a new sort of missionary literature. This new type laid as much emphasis as the old upon Scripture principles and the general grounds of appeal, but it was marked by a tingle, a warmth, a penetration, an imagination which were new, and it was filled

with incident and anecdote and fact. It ranged the whole world of life and all literature for its material, and it fused all the material into a red and contagious glow. There was always the peril in such an apologetic of overstrain, of seeing things in disproportion, of startling the reader by taking hidden aspects and setting them in too brilliant a light, but these are the perils of all propagandas, and if there was room for differences of spiritual interpretation, nevertheless, the effort was always made to present facts and to be sure that they were facts. In public speech no men excelled Dr. Pierson, Dr. A. J. Gordon and Dr. Ellinwood in presenting the new apologetic for missions, and in work with his pen Dr. Pierson probably did more than any other one person to popularize missionary information and appeal. His books on "The Miracles of Missions," his "New Acts of the Apostles," his missionary biographies such as of Muller and Johnson, and his articles in the *MISSIONARY REVIEW* were read by multitudes who began to see that missions was one of the most interesting and fascinating of themes. The "New Acts of the Apostles" was the Duff Missionary Lectures, delivered in Scotland in 1893. He and Dr. Gordon had gone through Scotland together after the World Missionary Conference in London in 1888, and had kindled missionary fires wherever they had gone. In consequence, Dr. Pierson was called back in 1893 for the Duff Lectures. Dr. Andrew Thomson, one of the older missionary authorities, wrote:

"The fourth and most recent Duff Lecturer was the Rev. Arthur T. Pierson, D.D., of Philadelphia, U. S. A., whose name is pleasantly familiar to

the churches of Christ on both sides of the Atlantic. The title of his lectures, which form the contents of the present volume, is 'The New Acts of the Apostles; or, The Marvels of Modern Missions,' and their design was to compare the Christian Church in the nineteenth century with the Church in the first century, especially in their missionary aspects, and to bring out the features of resemblance and of contrast between them. They were addrest in the early months of 1893, to crowded audiences, not only in Edinburgh and Glasgow, but in Aberdeen, Dundee, and St. Andrew's, and some individual lectures were also delivered in other places, as in Arbroath. They were as new and fragrant as the flowers of spring. His vigor and originality of thought, his extraordinary knowledge of all subjects connected with Christian missions, his ingenuity and skill in the exposition of Scripture, and in extracting from familiar texts new and unexpected stores of instruction, his inexhaustible command of anecdotes which helped to enrich and enliven his addresses, his power of making external nature pay tribute to spiritual instruction, as well as the flowing fervor of his appeals—made multitudes listen unwearied for hours in silence."

Dr. Pierson early learned to view the missionary task as the task of the whole Church. Much was said in Edinburgh and in the preparation for the Conference there of the opportunity which the Conference was to present for the first time to the Church of viewing her undertaking as a whole—the whole Church facing her whole task in the whole world. This conception, tho it was only limitedly possible at Edinburgh, gave its greatness to

that memorable conference. But for a generation Dr. Pierson had been preaching this idea. At Northfield, I think, in 1887, he set forth a plan of world missionary activity which involved the united effort of the Church to compass her whole task, and such a plan, I believe, was printed as a supplement in some editions of *The Crisis of Missions*. To be sure, this was not a new idea with him. Alexander Duff had cherished it, and no later missionary leader was more zealous than Carey in planning for the occupation of the whole world, but it was deemed novel enough to be scouted by many when Dr. Pierson renewed the proposal of an organized, cooperative effort to occupy and evangelize the whole world.

In his eagerness to make missions popular and to win for them the interest and support of the Church, he did not make the mistake of secularizing the missionary presentation, of lowering the spiritual quality of the missionary motive, of withdrawing the Cross. He put the missionary appeal upon the highest spiritual plane, and no one ever heard him present the cause without being made aware of the sacrificial shadow that lay upon it. It is interesting to note how free the foreign missionary appeal still is from secondary and inferior elements. They do creep in, and they have their legitimate place, but while some other causes have become practically dominated by these considerations, foreign missions remain a spiritual enterprise, resting upon spiritual arguments and cleaving close still to the person and cross of Christ. It was no small achievement of the Spirit of Christ to save so ardent an advocate as Dr. Pierson from the perils of overpopu-

larizing his cause, and of resting it upon motives which have in them the elements, at least, of self-interest, of a racial or national glory. His cause was Christ's alone, and Christ's name and Christ's cross and Christ's glory were the only things to be thought about or spoken of in its advocacy.

Lastly, we may mention the tirelessness of his toil for missions and the intensity of his appeal. To him it was a great cause, and as the preservation of the Union, the abolition of slavery, the maintenance of States' rights or political loyalty had set men ablaze and kept the fires glowing during the Civil War, so the great campaign of a world's evangelization influenced him and made him restive and eager. It is hard to keep up such intensity in an age-long campaign, but he held that the age need not be as long as lethargy and disobedience may make it, and that now is the appointed time, and not to-morrow. Therefore he remembered his Lord's words: "We must work the works of Him that sent us while it is day, before the night cometh, when no man can work." May we also remember them!

As a Bible Student*

BY REV. JOHN HENRY JOWETT, D.D.,
NEW YORK

A close personal friend in England and America

When one of our Lord's choice servants goes home to glory it seems to me that, to the spirits that look on the scene with other eyes than ours, it is not a funeral but a wedding. If this be so, then the Lord of the wedding would designate as the suitable garment, not a robe of mourning but the garment of praise. If our beloved

friend, Doctor Pierson, were again in the flesh, I am sure that he would have it so, and, indeed, he so expressed himself in his last days.

One or two things are prominently in my mind when I look at the life and character of Doctor Pierson. I have always been profoundly impressed by his

Introductory ~~to the~~

"Thou hast magnified Thy Word above all Thy name"

Psalm CXXXVIII-2

This saying of the Psalmist may primarily refer to some particular effect of the Word, yet some promise, like that recorded about the fulfilment of David's son-house (2 Samuel VII. 11-13), but the larger truth it contains and conveys is especially so much extended and broader application that it may well be said to include the whole body of Holy Scripture.

Calvin's translation: "Thou hast magnified Thy name above all things, by Thy Word"; and Luther, "Thou hast made Thy name glorious, above all, through Thy Word." But, with Henry Stating, the majority of the best Bible students favor substantially the common reading: "Above all Thy name, Thou hast made glorious Thy Word." The meaning being that, beyond all works of Creation and Providence, or other means whereby God has made Himself known, He has exalted the written Word.

A PAGE OF MANUSCRIPT

From Dr. Pierson's last book, "Knowing the Scriptures," written with a crippled hand, at seventy-three years of age.

conception of Christ, and he always laid hold of me and thrilled me through and through when he was expounding Paul. I liked him best when he took up the Epistle to the Ephesians, and soared to high places in Christ Jesus. I liked to hear him, when, with all those rare powers of his marvelous intellect, he delved deep and brought up new treasures of grace. Two years ago, when I was at Northfield, one night I attempted the almost impossible task of speaking of Saint Paul and the Church, and his

* From an address at the funeral services. Stenographer's report, not corrected by Dr. Jowett.

Epistle to the Thessalonians. Doctor Pierson's own wonderfully exercised powers could take a slight hint from another man and use it. I remember the way in which he spoke of the many years he had been trying to understand more and more the wonderful God, Jesus Christ. The one and foremost lesson of Doctor Pierson's life was that he could preach a Christ big enough to save the world. He had a tremendous conception of Christ. The great aim and work of our lives is the proclaiming of a Christ before whom men shall be bowed in holy awe and reverence. The editor of a very influential American newspaper has written me to say that his whole life has been changed by a conception of the Lord Jesus Christ. Doctor Pierson's spirit was always bowed in prayer and reverence before our Lord. He had that vast conception of the Lord Jesus Christ that became the vast conception of the amplitude of the Christian Gospel. Every one will remember the audacity with which he would proclaim the Gospel. He would stand up, and with holy audacity and without the flickering of a single doubt proclaim the efficacy of the Gospel for every need. He reminded me of John Wesley in the audacity with which he would analyze a sin or vice, and then, when you felt appalled by the dark horror of it, would proclaim the Gospel of Christ as adequate for its removal. I have seen him in England when he had bowed a great audience almost to utter despair, unveiling sin after sin, wickedness after wickedness, loathsomeness after loathsomeness in the human heart, and then would bring in the light of the dawn, as the Sun of Righteousness would rise with healing

in His wings. Doctor Pierson would proclaim Him as the ransom from sin.

Every one knows, too, what a passionate delight Doctor Pierson had in the Word of God. I have seen young men, but never an old man, with such a passionate delight in the Word of God. He had as much interest and enthusiasm in searching out new texts as a young student, just beginning his ministry. He would show the same delight in finding out some new beauty or truth in the Bible as an ardent botanist would show in discovering some new flower. We read in the first Psalm: "His leaf also shall not wither." If that means anything, it means this: The leaf is a thing of the early spring. The leaf is not to wither—even when the fall comes. Surely our friend kept the leaf of hope, and the leaf of young surprise and enthusiasm and the youth of an ever-unwithering surprise in the promises and word of his Lord. His knowledge of the Word of God was always enriched by these new discoveries. He brought forth fruit in old age.

I wonder what his wonderful powers are doing now—those powers that have been so much exercised during the past years. Now, as Paul would say, his senses are exercised to discern. I wonder what new problem he is at work upon. I wonder what new glory the Lord has set him to seek out, and very reverently would I say it, I am sure the Lord will say to him: "Well done. Come hither, I have new work for you to do." I wonder what it is. I think he is so engaged, and I am sure he is rejoicing in the new-found opportunities of the world of light and unfading glory. We leave him in that glory, at the throne of grace, in the presence of His Lord.

At Northfield and Mount Hermon

BY WILLIAM R. MOODY

A personal friend and coworker

The richest heritage for an individual or an institution is that of a true friend. Into such a heritage the Northfield Schools and Conferences entered upon the passing of the founder, D. L. Moody, in the loyal friendship of Dr. Arthur T. Pierson. From the beginning of the Northfield work he had been a sympathetic colaborer with D. L. Moody, and contributed by his ministry to the development of the work. In 1886, when the first Student Conference was held at Mount Hermon, Mr. Moody sought the assistance of Doctor Pierson, to whose zeal for missionary labor was largely due the interest then awakened in our colleges in behalf of non-Christian lands. His far-sighted vision and stirring addresses were instrumental in bringing about the formation of the Student Volunteer movement, which originated at that time.

For the next thirteen years Doctor Pierson was closely associated with the leader of the several gatherings that convene each summer at Northfield. To his stirring addresses on behalf of missions, to his enthusiasm in Bible study, and to his appeals to individuals for deeper spiritual experience, many are to-day attributing a new view of life and a realization of greater possibilities of Christian service.

But it has only been during the last twelve years that the writer can bear personal testimony of what Doctor Pierson has been to Northfield. Prior to that time his friendship was that of a young man to his Father's friend, a relationship characterized by a certain distant respect natural between great

maturity of spiritual experience and a very immature youth.

But when in 1899 the responsibilities resulting from the passing of the founder of the work at Northfield entailed duties and demands that were new, the friendship with Doctor Pierson became close, and ripened into an affectionate intimacy. To his wise counsel on many occasions, as well as to his sympathy and prayers, is to be attributed much of the continued blessing upon the conferences and schools.

Of Doctor Pierson's ministry at the conferences, both as Bible teacher, spiritual guide and missionary zealot, thousands can testify. When in 1908 and 1909 he conducted the daily Bible class at the Auditorium, the attendance was from the first the largest of any day session. Nor was the interest abated in any degree, but continued throughout the two weeks of the gathering. Nor will those who heard his missionary addresses ever forget the impression made upon them by his vast fund of missionary history and anecdote. And when he presented some deep spiritual truth his memory of Scripture and power in reasoning never failed.

But that of which comparatively few are familiar was his influence upon the students in the Northfield schools. It might be thought that with maturity of thought and experience he would have failed to impress young people. But such was not the case. He possessed that which is the mark of greatest distinction in either a teacher or preacher—he could interest the young.

To those of us who knew Doctor Pierson, it has seemed that his lectures and informal chapel talks at the

Northfield schools represented his best work. There was a freedom that was born of a mutual sympathy between speaker and audience which was less evident in some of the summer conferences. Especially was this true at Mount Hermon, where Doctor Pierson was loved by a warmth unusual among boys for one so many years their senior.

In speaking of Doctor Pierson's sympathy and loyalty it must not be inferred that he was blind to faults of his associates. His conception of true friendship was far too high for that. While he was straightforward in criticism and even reproof, it was addressed to the individual whom he felt was wrong, and did not become a subject of gossip. This was a trait of character which made for him friends among true and earnest men. He was a faithful and loyal friend in every respect.

In coming years Doctor Pierson's presence will be missed at Northfield. Without the helpfulness of his counsel and the inspiration of his ministry the conferences and schools will be the poorer. But the memory of what *he was* will be an inspiration to all who were privileged to know him and enjoy his fellowship.

Ministry in Great Britain

BY REV. F. B. MEYER, LONDON

Long a friend and coworker

My friendship with Doctor Pierson began with my earliest association with the Northfield Conferences in 1887. His deep spirituality, profound knowledge of Scripture, and enthusiasm for missionary enterprise were extraordinarily attractive, and bound me to him with bands of steel. When he was in good physical health and amid

friends who appreciated and loved him, it was a rare and priceless pleasure to be admitted to the intimacies of his home. Exhaustless funds of humor, repartee, incidents of travel and reminiscences of men and things were always at his disposal. Like fresh and sparkling fountains, you were continually coming on them. But the main interest was always religion. His favorite themes were always of God and the Bible, of some new light that had illuminated a familiar text, or of some new phase of spiritual experience which had been unfolded to him. Never a word of unkind and malicious criticism; never a sentence unworthy of the high dignity of an ambassador of Christ. If there was lightning, it was summer lightning, and harmless.

Whether he had visited London before 1888 I am not sure, but in that year his striking personality and marvelous knowledge of the missionary problems first arrested the attention and compelled the admiration of British Christians. From that time his position was secured, and he held it with the growing loyalty and love of all to the end. It was felt that of the new missionary movement which was initiated, here was a worthy exponent and apostle. From all sides appeals were made for him to visit large centers of population, or to give addresses and sermons in connection with all sects and denominations. Questions were not asked as to which branch of the Church he belonged; it was universally realized that he could not be classed and labeled as most men are. Here was a man sent from God!

He did not remain in England, however, at that time, as he had accepted the honorable position of Duff Lec-

turer for 1889, and was anxious to spend the previous months in preparing his material. One of the secrets of his life was his method in classifying the results and accumulations of his careful studies. I heard him deliver a masterly lecture on this subject to the students of Mr. Spurgeon's Col-

wealth for preachers and speakers on missionary themes. Several months were spent at that time in itinerating Great Britain. It was my pleasant lot to arrange a very extended program of visitation, which he fulfilled with marked power and blessing. Everywhere great audiences gathered, and



THE METROPOLITAN TABERNACLE, LONDON

Here Dr. Pierson was acting pastor during the illness and after the death of Rev. Charles Haddon Spurgeon, 1891-1893

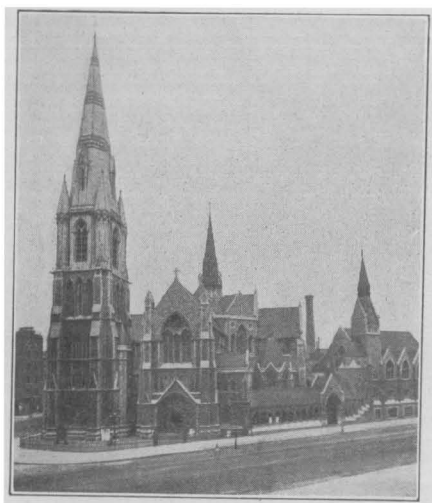
lege, and tho it was not possible for every one to adopt his methods, it was impossible not to realize how much his full and enriching speech owed to that lifelong habit of storing and arrangement. His house in Brooklyn was crowded with books and manuscripts, but at any moment he could lay his hand on the illustration or incident he required.

Those lectures, which by request were delivered more than once, still further increased his fame. In their published form they had a wide circulation, and presented new mines of

his work among the ministers, at special meetings convened for them, was phenomenal. I have notes of his addresses by me still, which indicated the deep spirituality and Scriptural insight of his teaching at this time. Still in England one comes across individuals who confess their lifelong indebtedness to the impressions received during that tour. His work in Ireland and Wales was specially fruitful.

During these years Mr. Spurgeon's health was beginning to break, and as it became increasingly clear that he must take a prolonged rest, if he were

ever to resume his ministry, many minds were turned to Doctor Pierson as being preeminently qualified to fill the gap. Finally the summons came to him, and at Mr. Spurgeon's personal request he came again to London, in October of 1891, to take the temporary oversight of the Metropoli-



CHRIST CHURCH, WESTMINSTER BRIDGE ROAD, LONDON
Where Dr. Pierson was acting pastor in 1902-3
and 1907-8, during the absence of the
pastor, Rev. F. B. Meyer

tan Tabernacle. From the outset his ministry there was a remarkable success. Sunday after Sunday the huge building was crowded morning and evening. His sermons commanded the admiration of the highest intellects, while they were appreciated by the ordinary folk. They were used of God in building up believers and converting the unsaved and undecided. At that time I was minister at Christ Church, in the same part of London, and we used to spend a good deal of time together, especially on Monday mornings, in which he used to recite with extraordinary interest the sermons and experiences of the preceding

day. I should imagine that at no time of his life was he more happy and successful than at that season, except for the growing sadness because of the tidings from Mentone.

Throughout those dark and sad days Doctor Pierson was unremitting in administering consolation to the sorrow-stricken people, and when at last the sun set beneath the western wave, he stood out in all the tenderness of his heart's sympathy, as comforter and helper. His two sermons on the life and work of the departed pastor were as eloquent as they were discriminating and appreciative, and he took part in the last great service of the day of interment. For some months afterward he continued to fill the Tabernacle pulpit.

Engagements at Northfield, United States of America, and elsewhere compelled him to return to his own country in the summer of 1902, on the understanding that he would return to take up again his ministry at the Tabernacle. This he did, and for a second period fulfilled the demands of that responsible position with conspicuous ability.

Later he most kindly and efficiently occupied the pulpit at Christ Church for the five months of my mission to India. He awakened the extraordinary love and admiration of my people. During that time large congregations were maintained, and the great machinery of the church activities gave evidence of quickened impulse. At the meetings of the officers he presided with eminent tact and grace, and the Monday Evening Prayer Meeting was invested with new attractiveness. Doctor Pierson was not only remarkably gifted as a preacher, he was also

conspicuously fitted to exercise the pastoral office.

During these years he became increasingly trusted and beloved of all sections of the Church of Christ in Great Britain, and was an habitual speaker at the well-known inter-denominational gatherings at Mildmay and Keswick. Several of his addresses on these occasions reached the high-water mark of sacred eloquence. One address, given at Mildmay, on the "Stern Aspects of the Divine Nature and the Judgment Seat of God," deserves to be preserved as a classic on that solemn theme.

For several years he was one of the most popular speakers on the Keswick platform. He was trusted on more than one occasion with the series of connected Bible-readings given on the successive mornings of the conference in one of the tents, and always the vast tent would be crowded with hearers, while a rim of three or four deep would stand around in the outer circle. His addresses at the ministers' meetings, his sermons before and after the conference, his personal charm and influence, constituted very real assets to the conference. It was hoped that he would be present there at the forthcoming meeting, when these notes will be issuing from the press.

For many, perhaps the most outstanding features of Doctor Pierson's work in Great Britain will always be those three series of Exeter Hall Bible Lectures. They were carried through under the auspices of the Young Men's Christian Association, and were eminently successful. The great hall was crowded week after week to its utmost capacity with the élite of the Christian youth of the metropolis. By carefully drawn dia-

grams and models, as well as by his words, he endeavored to convey his thoughts to his hearers. His great stores of Biblical study and acquisition were opened and their treasures



"A GOOD STORY"

A snapshot of Dr. Pierson and a friend at the laying of the corner-stone of the Spurgeon Pastor's College in London. A picture showing Dr. Pierson's humor, and appreciation of a good story.

lavishly distributed. The silence was only broken by the scribbling of pencils and pens and the rustle of the turned leaves of Bibles and note-books. These courses were specially valuable in view of recent attacks on the Bible. Doctor Pierson was an evangelical conservative, and had good reasons to give for the truth that was in him. And if the Bible is more than ever strongly entrenched in the reverence of Sunday-school teachers, Christian Endeavorers, ministers and lay workers, in London and Great Britain, a large proportion of so desirable a result must be attributed to the intellectual equipment, the eloquent speech and the devoted heart of that remarkable servant of God.

The Word of God

BY REV. JOHN F. CARSON, D.D.

Scripture passages selected and read at the funeral services by a long time friend and associate

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."

"With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies also are my delight and my counsellors."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God. Yea, so have I strived to preach the gospel, not where Christ was named,

lest I should build upon another man's foundation."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also: and whither I go ye know, and the way ye know."

"What shall we then say to these things? If God be for us, who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is

sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and

yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun, for the Lord God giveth them light; and He shall reign for ever.'"

This is the message to us to-day:

"Ye know, from the first day that I came unto you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. But none of these things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Therefore, I take you to record this day, that I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not for me only, but for all them also who love His appearing."



JUBILEE OF UNITED ITALY MARCH 27, 1861, TO MARCH 27, 1911.

BY FRANCESCO ROSTAN, GENOA

On the 27th of March, 1861, Count Camillo Cavour, the well-known prime minister of King Victor Emanuel II, and author of the formula "A Free Church in a Free State," proclaimed Rome the capital of United Italy, rousing a storm of applause from the members of the Subalpine Parliament convened in Turin. It was a daring act of faith, because the Eternal City was still in the power of the Pope, and as Pius IX was unable to maintain order in his states, Rome was garrisoned by French troops kept there by Napoleon III.

It was not until the 20th of September, of the year 1870, that the Italian soldiers stormed Porta Pia, and through the breach, took possession of the city, and finally Rome, last, not least, was united to the Italian kingdom.

In order to commemorate the jubilee of Italy as a nation, three exhibitions have been set on foot: one in

Turin, inaugurated personally by the King, on the 29th of April, kept burning the sacred fire of patriotism, and was ever ready to receive the Italians who were exiled by the petty rulers of the different states in which Italy was then divided; another exhibition was opened in Florence, which, after Turin, was for several years the seat of the government; and one in Rome. Foreign nations have sent and are sending numerous deputations to congratulate the Italian people. The first to come was the King of Bulgaria; then came the Crown Prince of Germany, and then the King of Sweden. The Duke of Connaught was Great Britain's envoy, and other deputations came from Austria, France, Spain, and Portugal.

It would be an easy matter to show that the loss of the temporal power has been a great boon for the Pope. His government was a disgrace. Lord Palmerston, being invited to take an in-



terest in the Kingdom of Naples, which was in danger of being overthrown by the revolution, as, in fact, it was, replied: "I don't take an interest in that kingdom, because that government, *with the exception of the government of the Pope*, is the worst of Europe. It is, however, more profitable to write about the great progress made by Italy during the last fifty years. Let us apply the gospel rule, and judge of the tree from its fruits; if the fruits are abundant and of excellent quality, it means that the tree is good, and that Italy was justified in going to Rome. Let me set forth the progress made in three directions: the *economical*, the *educational*, and the *religious* point of view.

I. *The progress made by Italy from an economical point of view during fifty years.* All the figures are given in francs, or lire, worth 20 cents.

The first unified budget is the budget of 1862, and it was called by one of our economists a terrible budget. Italy had an income of 446,000,000,

and an expenditure of 926,000,000. Deficit, 480,000,000. And, let it be said, that till the year 1870 things did not mend very much. From 1870 to 1875 the Italian nation is advancing gradually, when, in 1875, the deficit disappears, and in 1881, there are 53,000,000 on the right side of the ledger. This happy period was of short duration, and in the year 1889 there is the enormous deficit of 235,000,000. The lesson was hard, but it was not lost. It taught our people to moderate the expenses, and from that year to the present day, not only has Italy not increased her public debt, but we have yearly a surplus of over 70,000,000 francs. England and Italy are the only European nations without a deficit.

In 1861, we had only 1,714 miles of railways; we have to-day 8,600 miles, without counting the tram lines which run throughout the country. In 1866 our postal department had a revenue of 3,500,000; in 1910 its revenue is 103,000,000, to which must be added 32,000,000 from the telegraph

and the telephone. In 1861 we had only 188,000,000 in our savings-banks. On the 30th of June, 1910, between the deposits of the savings-banks and of the post-office, we have in round numbers, 4,000,000,000. That immense sum has been deposited by 7,500,000 Italians; that means that one-fourth of the Italian population has set something apart for a rainy day.

II. *The progress made by Italy during fifty years, from an educational point of view.*

In 1862, 15,000,000 were spent in public instruction; now 102,000,000, and we would spend more, if we were not always obliged to increase our expenses for the army and the navy. Much against our will, we must follow the bad example set by the great European powers.

In 1861 there were 72 men and 84 women for every 100 inhabitants who could not read and write. According to the census of 1901, the men unable to read and write were only 52 per cent., and the women 60 per cent., and we feel sure that the census which was taken on the 11th of June, 1911, will show that illiteracy is decreasing year after year, and greater progress will be made when the elementary schools will be taken up by the state; instead of being managed by the municipalities, often without the means to pay the meager stipend of the teachers.

From what has been said, it is clear that there is still room for improvement, and Roman Catholic Italy is far from occupying to-day the position of the Protestant countries. It may interest the readers of THE MISSIONARY REVIEW to know how matters stand in Italy concerning the problem of religious instruction in the public

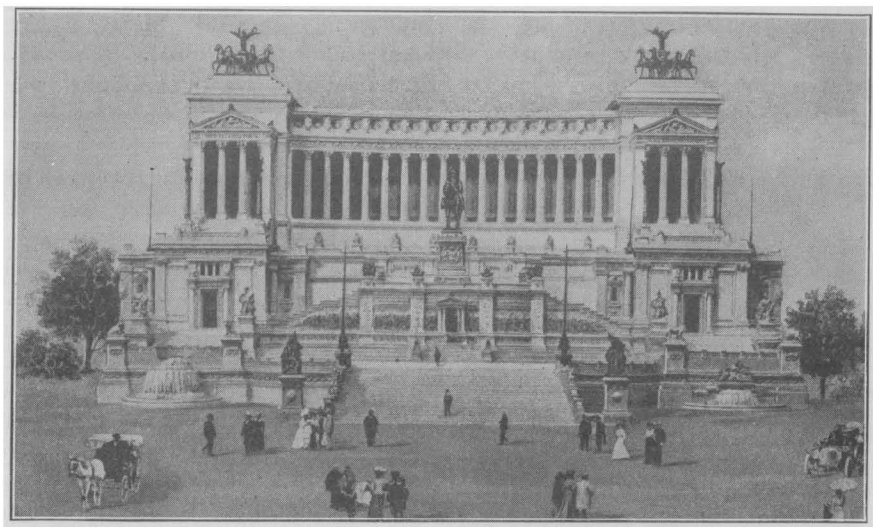
schools. Up to two years ago the teachers in all our elementary schools were expected to teach the catechism of the Church of Rome to all the children whose parents express that wish. Such was the theory; as a matter of fact, religious instruction was given to every child whose parents did not say anything to the contrary.

Now the matter has been left to the decision of the municipal authority. If the councilors are conservative, religious instruction is given to the children; if they are Socialists, no catechism is taught. We hope that the time will soon come when religious instruction will not be imparted in our public schools. The priest, for the Church of Rome, the pastor, for the Protestant churches, the rabbi for the Jews, are the proper persons to deal with such delicate matters, not the teachers, who, so far as Italy is concerned, and generally speaking, are unbelievers, and have never learned, when at college, what they are expected to teach. This leads me by natural transition to speak about the third point.

III. *The progress made by Italy during fifty years from a religious point of view.*

The progress has been great, and fills our hearts with thankfulness. In 1861 the Waldenses had only been in possession of religious toleration for a period of twelve years. The Edict of Emancipation granted by King Carlo Alberto bears the date of February 17, 1848. The first article runs as follows: "The Roman Catholic Apostolic Church is the Church of the State; other churches are to be tolerated."

The Waldenses, let it be said to their praise, undertook at once the tremen-



THE NATIONAL MONUMENT TO VITTORIO EMANUELE II, ROME

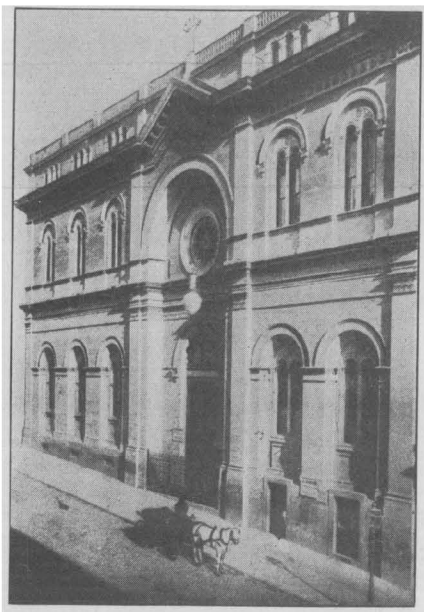
dous task of evangelizing Italy; but small in numbers and without adequate means, the cities and villages occupied by the gospel heralds were few and confined to the north, in Piedmont and in Liguria. The report of 1861 gives the names of seven preaching stations, namely, Turin, Alexandria, Genoa, Nice, etc. The theological seminary is still in Torre Pellice. The name of Milan does not appear as yet; Venice belongs still to Austria, Rome to the Pope. Waldenses are tolerated, but toleration does not go far with the Church of Rome. The late Professor Geymonat has been sent to jail, and afterward expelled from Florence, because found reading to a few friends the fourteenth chapter of St. John. Cavour himself is angry because a colporteur has sold a New Testament in San Remo. With great difficulties the Waldenses have obtained permission to construct the beautiful Temple of Turin, inaugurated on the 15th of December, 1853. Packenham, an English admiral, was

obliged to leave Genoa, because found distributing the Bible; his friend, Dr. Mazzinghi, was condemned to three years of prison for the same offense; in Barletta, a minister was burned at the stake.

In 1911, what a change! The greatest religious liberty prevails throughout the breadth and length of the land. Those who sin against it are, as a rule, duly punished. King Victor Emmanuel III, speaking from the Campidoglio, on the 27th of March, said: "With Rome as her capital, Italy represents the peaceful coexistence of the *churches* with the state, and guarantees a full and fruitful liberty to religion and to science. Mark the plural, not the church, but the churches; note the word *liberty*, not toleration.

To-day, churches and preaching stations are found everywhere in the Italian Peninsula and in the island of Sicily. There are several churches in Milan, Venice, Genoa, Florence, Rome, Naples, etc. Let me cull the

statistics from the report of the Committee of Evangelization of the Waldensian Church for 1910: Pastors, 48; evangelists, 15; teachers-evangelists, 8; school-teachers, 50; colporteur evangelists, 8; colporteur and deposi-



THE WALDENIAN CHURCH IN ROME

tarians, 5; churches and stations, 120; communicants, 6,692; contributions, \$29,872; admissions, 617; day scholars, 2,031; Sunday scholars, 3,621; night scholars, 364. In the district of Sicily and Egypt there are 11 regularly organized churches and 25 stations. The communicants number 1,112, and the day and Sunday scholars, 2,327. The church of Messina had 162 members, till the disastrous earthquake of 1908 overwhelmed about three-fourths of them. Its evangelical adherents were about 400.

All over Italy, connected with the churches and the stations, there is a certain number of persons whose entire sympathies are with the pastors

and evangelists; but who, for various reasons, do not formally unite with them. When we think of the enormous difficulties with which the evangelical churches have had to contend, arising from Romish fanaticism on the one hand, and materialism and irreligion on the other, we can not but regard as marvelous the progress which has been made among the warm-hearted Italians. The Waldensian Church is not the only one which is doing mission work in the Peninsula. Without mentioning several independent agencies worthy of esteem, there are many branches of foreign churches at work in Italy. The writer of this article is not ready to say—and perhaps the article is too long already for American readers, who are always on the point of catching a train—what is the numerical strength of the sister churches. Let me, at least, mention them. There is the Methodist Episcopal Church from the United States of America, which has a strong position in Rome; the American and the English branches of the Baptist Church; in the North of Italy there is a sprinkling of Plymouth Brethren. The Salvation Army has also made its appearance on the Italian shores. The work of the Salvationists is more difficult in Italy than in Protestant countries, because Romanists are not used to some of their ways, which seem strange; notwithstanding, they have done good, and in Milan they have a refuge called Villa Speranza, for fallen women. We must not forget the work done by two societies—the Bible Society of Scotland, which, beside the Scriptures, allows its agents to circulate other books; and the British and Foreign Bible Society. As many as 91,329 copies of the Scriptures, com-

plete or in parts, have been circulated by the British and Foreign Bible Society throughout Italy during 1910; an increase of 14,814 copies on the preceding year. In North, Central, and South Italy, and in Sicily and Sardinia, an average of 25 colporteurs have been employed in constant itineration, offering to the Italians the Word of Life. The society's depot in Rome is not far from the Waldensian Church in Via Nazionale, and is opposite the national monument of Victor Emmanuel II, about to be unveiled in this year of jubilee. We forget, perhaps, what we owe, under God, to our kings, as Victor Emmanuel II; to our generals, as Garibaldi; to our

politicians, as Cavour; to our thinkers, as Mazzini; to our martyrs, who shed their blood for the freedom of our land. The years are not far behind us, when visitors, arriving in Papal Rome, had to give up their Bibles and liberal newspapers. Bible depots in the Eternal City were a dream; cultured foreigners had to worship without the walls; the penalty for distribution of Italian Scriptures was fine or imprisonment. The Italians need the Gospel, as the air they breathe. They are crowding the cities of the United States, and may be a power for good or for evil. The gospel alone, but the gospel in its purity, will regenerate the Italian people.

THE RELIGIOUS RENAISSANCE IN ITALY

BY MINNIE J. REYNOLDS

It is generally conceded that no home mission work among aliens is so successful and promising as that among the Italian immigrants. Americans generally do not understand how much of this is due to the existence of the ancient, historic Waldensian Church in Italy.

There are to-day 220 Italian Protestant churches in the United States. In over 100 of them the first nucleus was a group of Italians who had been Waldensians in Italy. Dr. Clot, who was a Waldensian pastor for ten years in Palermo, found in America more than one hundred former members of his church, twenty-five of them in Rochester, where he settled and organized a Waldensian church. The pastor of the Italian Methodist Church in Boston was a member of Dr. Clot's old church in Palermo. In South Carolina there is a Waldensian colony,

called Valdese, which supports its own church and pastor.

On the other hand, it is a curious fact that the mere existence of America is increasing the duties of the Waldensian Church in Italy faster than it can find means to perform them. Italians who have come under the influence of Protestant missions in this country return to their native towns, carrying with them American ideas as well as American dollars. These people are continually getting together a little nucleus of evangelical converts and sending to the Waldensian church to come and organize a church and place a pastor over them. This impetus from without pushes the work faster than the Waldensians in Italy can support it.

When the Bishop of Rome began to assume that authority over the rest of the primitive churches which devel-

oped into the Papacy, certain little congregations in the north refused to recognize that authority. Pretty systematically through the centuries, tho at some periods more violently than at others, they were persecuted. Some fifty popes endeavored to subdue or exterminate them. Crusades were preached against them and infants borne on the pikes of soldiers, and the various other endearing features of medieval crusades enlivened their history. It is one of the curiosities of history that they survived at all. But a few always persisted, huddled among the Cottian Alps of Savoy. After the Reformation was established, Luther sent envoys to examine this tiny, ancient, primitive church. He found it practically an evangelical Protestant church, with a polity resembling that of the Presbyterian organization. This was the Waldensian Church, familiar to all Italians as the "Valdesi." Tradition has it that it had its origin, as well as its growth, in persecution; that the Valdesi were originally a group of Christians of Rome, who fled northward to escape the persecutions of the Roman emperors.

Even when crusades against them ceased, the day of the Valdesi had not yet come. In 1848 this Church, as old as the Church of Rome, had only fifteen parishes in the world, all in Savoy. To-day its churches are scattered through the length and breadth of Italy, and in Egypt and Malta, Argentina and the United States. It has in Italy important schools, colleges, and other institutions. And yet its growth has only just begun. For long years after toleration was proclaimed in Italy it grew but slowly. To-day it is advancing by leaps and bounds. The day of the Valdesi has come.

To understand why this is so one must comprehend the religious situation to-day in Italy. For long years after the present government was established interest in religion of any form was dead in Italy. Not a review, not a periodical of any description, ever published an article on any religious or church matter. Not a newspaper referred to the subject, unless compelled to chronicle news matter. Discussion of such matters was never heard; the whole subject was utterly ignored by the educated classes.

One reason for this was that the ablest minds in the country were absorbed in the great, practical problems connected with the founding of a new government: the establishing of new educational, industrial and political systems, the creation of a new country. Next, the Papacy refused to recognize the new government. This put Italians in an extremely embarrassing and delicate position. They took their religion from the Vatican, their government from the Quirinal. Italians met the situation by ignoring it. Third, the medieval character of the Papacy itself, which became increasingly apparent as education spread in the country. The present writer has seen, within three years, poor idiots and insane persons beaten with sticks before a certain statue of the Madonna in a Sicilian city to make them utter a certain formula, which, it was believed, would restore them to their senses. In the same city not long before a number of sailors, in fulfilment of a vow made while in peril at sea, entered a church at the front door on their hands and knees, and proceeded in that manner around the church, at each step stooping and licking the floor with their tongues.

It is not necessary to go into any alleged venality of the Roman Church or corruption of the priesthood. Features like those described, of which practical religion in Italy is full, were enough to disgust intelligent Italians. And yet, where were they to turn? Italy was the eldest child of the Church, the seat through all the centuries of that Papacy which in its time gave law to Europe, and still controls the consciences of a large portion of the civilized inhabitants of the world. They could not conceive belonging to any other Church. They simply ignored the whole subject of religion, never spoke of it, never wrote of it, while educated men lapsed silently into French atheism.

Within a very few years all this is changed. To-day one can scarcely pick up a scholarly review in Italy without finding a long article on some religious or ecclesiastical subject. The topic is on every lip and pen. Italy is in the midst of a vast religious awakening, a great religious renaissance. Italy has had a renaissance twice before—of art and culture in the sixteenth century, of liberty in the nineteenth. Now it is of religion.

One reason for this new phase was Lombroso. This great scientist, whose name has acquired international fame, was a confirmed materialist, a positivist. Through his researches into psychic phenomena he became convinced that there is a realm in which spiritual entities act independently of the body. He thereupon retracted his former position, acknowledged the existence of a spirit world, and as a logical corollary the possibility of a life after death. He had a great following in Italy, including many scientists as well known there as Lombroso him-

self. Many of these men went with him. The effect was more sensational in Italy than it would have been in America had Robert Ingersoll retracted and accepted revealed religion.

Another influence has been that of Arturo Graf, professor in the University of Turin, and a writer of extreme popularity among the educated classes. He began to write constantly and very strongly on the necessity of some religion, on the belief that no nation could reach its full height, or even endure, without some faith; on the danger that intellectual Italy was cutting loose from all religious moorings whatever. His writings had great influence in calling the attention of intellectual and patriotic Italians to the subject.

An event which broke through the wall of icy silence and threw the whole subject into a furore of discussion was when Romolo Murri took his seat in Parliament wearing his priest's robe. Since the foundation of the Government the Pope had forbidden faithful Catholics to vote or participate in national politics. When a priest defied the Vatican, was elected to Parliament, and actually took his seat wearing his priestly garb, the excitement was intense. Hundreds of columns were printed about it in the newspapers, with abundant illustrations. The whole subject of the Vatican's attitude was thrashed out in print and speech.

But perhaps the greatest influence in forcing the discussion of religious matters has been the growing power of the Socialist party, which first appeared in Italy twenty years ago. To understand present-day conditions in Italy, American readers will have to approach the subject of socialism with

a perfectly open mind. Whatever socialism may be in the United States, in Italy it stands for exactly those things which we mean when we say "Reform," "Progress," "Constructive civilization," and so on. In no way can I make this so plain to church people as to say that Italy, with her 1,900 years of Christianity, never had a Sunday-closing law until the Socialists secured it in Parliament.

The natural result was that the plain people began to say, "What! In 1,900 years the Church could never get us a weekly day of rest, and the Socialists, whom we first heard of twenty years ago, have got it already!" There never was a law against child labor in Italy until the Socialists got it; never a law for the protection of women in industry, for the compensation of working men injured while at work. These and other beneficent measures for the common people have been secured by the Socialists, and the result is that the intelligent young working men have been swept by thousands into the Socialist party. Everybody who works for human rights, human freedom and opportunity in Italy is called a Socialist, and usually he is one.

The unfortunate thing about this, from the churchman's standpoint, is that the Socialist party in Italy virulently assails all religion. It is not strange. It knows no religion but the Roman Church, and it knows this as consistently and permanently on the side of the classes against the masses—the policeman who is to keep the masses in order for the benefit of those who exploit them. Whenever the people get this thoroughly into their heads about any church, that church is in danger. The Italian Socialist organ is

L'Asino (The Ass), published at Rome. *The Ass*, of course is the common people, who do not know enough to get their rights. *L'Asino*, which now has a New York edition, fights all religion and all churches, savagely, virulently, wittily, with a wealth of information and caricature. The intelligent young working man in Italy generally has a copy of *L'Asino* stuffed in his pocket. Combined with the services of the Socialist party to the plain people, with the drift of educated men toward French atheism, and the silent indifference to all religion which has prevailed so long in Italy, this gave room enough for Professor Graf's fear that Italy was going to lose all religion and become a churchless race, with only a mass of degrading superstition among the illiterate masses at the bottom.

It is these things which have produced the religious renaissance which is now boiling in Italy. The extent to which this awakening has penetrated into the Roman Church itself can scarcely be comprehended by Americans; and since this is a theme which no secular magazine or newspaper in the United States will touch, there can be no more fitting place for it than a church periodical.

Romolo Murri, previously referred to, is a case in point. He was a very intelligent and consecrated young priest. Perceiving the good accomplished for the people by the Socialist party, he yearned to take the Church into this great movement, instead of leaving the latter to the forces of irreligion. He began to organize Catholic Socialist leagues in the Church. Ordered to desist by the Vatican, he hesitated a little, then went on with his organization. Suspended from orders,

he founded a paper of his own, was elected to Parliament, and took his seat with the extreme radical wing, clad in his priestly vestments.

The exodus of priests from the Roman Church is now continuous, tho small. The priests who leave it have no trade, no profession. It commonly causes a break between them and every friend they have in the world. Some of these priests are to-day chauffeurs, waiters, cab-drivers. The former chaplain of the hospital of Santo Spirito, in Rome, is to-day a chauffeur in that city. Another is breaking stones in the streets of Genoa. So strangely does that power work through the centuries which compels men to "come out," to leave ease and dignity for hardship and contempt, when their higher nature is no longer satisfied with the life they are leading.

One must know the revolutionary state of affairs existing in the Roman Church to understand this "coming out." Not long ago a petition signed by 25,00 Italian priests was presented to the Vatican, asking that priests be permitted to marry. That such a petition could be even thought of shows the turbulent condition in the Church itself. The Roman Church is to-day divided into three parties, which are called by the time-honored European terms to designate three parties: The Left for the radicals, the Right for the conservatives, the Center for the Moderates.

The Left in the Roman Church in Italy to-day is composed of men who have gone the extreme length of the higher criticism of the most extreme German school. The higher criticism came upon the Roman clergy suddenly. They have accepted dogma unquestioningly, unaccustomed to weigh

and compare and exercise their private judgment like the Protestant clergy. Suddenly Modernism swept upon them like a flood. The men of the Left were carried away by it. They reject all revealed religion and the historical Christ. They believe in nothing.

But these men are perfectly content to retain their places in the great scheme of Roman organization, to say mass and endorse the adoration of relics of whose falsity they are convinced. In the Left it is a renaissance of intellect, but not of conscience. They scoff at dogma, but retain the system.

The Right is made up of those who hold to the old dogma, the old practises in everything; who are content and zealous Romanists, and see no need for change.

The Center is made up of devout and earnest Catholics, who desire wide and sweeping reforms in the Roman Church. They perceive that the Church of the twentieth century can not retain the theory and practise of the twelfth. Bishops Buonomeli of Cremona, and Scalabrini of Piacenza, were leaders in this movement among the high clergy. They were ordered by the Pope to recant, and did so from the pulpits in which they had preached reform. Fogazzaro, author of "The Saint," is a leader of the laity in this movement, and there is a group of intellectual young men of the nobility. Count Scotti, Marquis Alfieri, Count Celezia, Marquis Saragna and others, who are very earnest in this matter.

Reform is a word heard so often in America that it almost loses its significance. We apply it to everything, from spelling to trust regulation. It is difficult for us to understand the life-and-death importance which de-

vout and intelligent Romanists in Italy attach to reform in the Church which they reverence as the great, historic Church of the world. Such men realize that a church which still permits its devotees to lick the floor in payment of vows; which gathers great crowds to see the blood of a dead saint boil in public; which permits the adoration of relics which any intelligent person must consider spurious, can not long stand the white light of the twentieth century. The twentieth century is questioning everything—the Bible, the Church, the school, the government, even the home. There is not an institution so ancient or so sacred that it is not obliged to make good its claims to the respect of the twentieth century. I have heard a Sicilian engineer, choking with laughter, tell how his captain prayed fervently to a wooden image in a storm at sea, and when the storm continued, seized the image and flung it into the sea, with the remark, "Since you are so found of water, go there and get aplenty." When even the skilled working men are jeering at "religion," and subscribing to *L'Asino*, devout Italian Romanists realize that the Church is in deadly peril.

This from the intellectual side. On the moral, one incident will suffice. In 1907, while the present writer was living in Italy, accounts were published in all the Italian dailies of a convent school in Milan attended by young girls ranging down to ten years and younger. When these little girls went home for the vacation the parents of some of them found that they were afflicted with a disease which can not be named. Investigation showed that the only men who had access to the place were priests. Col-

ums were published in all the papers, discussing the matter with a plainness of speech incredible to one not familiar with the press of Latin countries. One can not know Italian and Italy without hearing these shocking things continually.

In September, 1908, Pius X, speaking to the Venetian pilgrims visiting him, discouraged the reading of "even Roman Catholic books and newspapers." "The less you read the better it will be for you," said he. This in one sentence expresses the attitude of the Vatican. The Vatican meets the inrushing tide of modern thought by instructions not to read. The Roman Church "stands pat." It stands pat for a twelfth-century Christianity in the twentieth century. Every man who desires reform is denounced as a modernist or atheist. Monks are degraded from the higher offices and set to scrubbing the monastery floors; priests find every avenue of preferment closed to them. And because of this attitude, because the movement for reform is just as ineffectual as it was in the days of Savonarola or Vittoria Colonna, this slender stream of priests is silently dropping out of the "Center" day by day, and betaking itself to the seats of chauffeurs or cab-drivers, or even the stones of the street.

When they drop out, if they still want a church, they turn to the Waldensians. It is their natural refuge. The Protestants sects are as foreign to Italians as the Waldensian Church is to us. Moreover, to the Italian mind, trained in the shadow of the oldest and hugest of all the churches, historical Protestantism has no standing at all. It is a thing of yesterday. The Waldensian is recognized as one

branch of the Apostolic Church—an evangelical development of that Church, as Rome was the ritualistic development. It is as ancient as Rome itself, and it is Italian. As the princes of Savoy came down to rule over United Italy, so this ancient little church of Savoy has come down from its Alpine fastness to spread over the peninsula. It seems as if it had been preserved almost miraculously from apostolic times until the day when Italy was ready for a native evangelical church.

It is necessary to understand this situation to understand the strange receptivity to evangelical teachings found among the Italian immigrants in America. A rich field, ripe for the harvest, lies waiting for the Protes-

tant Church of America. The Waldensian Church is back of it. It sends us better materials for citizens in the first place. Finding no Waldensian church here, Waldensian immigrants turn naturally to the Protestants. Some regular system should be devised by which every Waldensian emigrant from Italy should be given letters on his departure to some fixt representative of the Protestant Church on this side, by him to be directed to a suitable church home. And letters to the Waldensian Church in Italy should be given to returning Protestant immigrants. The threads of this web that the ocean shuttle is weaving should be gathered up and added to the fabric of an Italian Protestant citizenship in both hemispheres.

RESULTS OF THE PLAGUE IN MANCHURIA

BY REV. F. W. S. O'NEILL, M.A., FAKUMEN, MANCHURIA

Late on a cold night last January, in the office of the Plague Prevention Committee of Fakumen, while reports of deaths and hurried orders left little leisure for reflection, a voice was raised in prayer: "O God, may the people be led, as in the time of Jonah, to repent, that Thy chastening hand may be stayed, for hast Thou not sent this calamity because they would not listen to the Gospel?" Such was the thought of the acting superintendent of plague work, Elder Shang.* In what follows an attempt will be made to state some facts and to suggest a few inferences regarding the recent visitation in Manchuria, as it affected (1) Christians, (2) Christians in re-

lation to non-Christians, and (3) non-Christians.

I—Christians

1. From about December, 1910, till April, 1911, mainly along the lines of the railways and the roads leading to the Great Wall, pneumonic plague carried off 46,000 Chinese of all ages and classes. An instance of its virulence, given Dr. Wu, the chairman of the International Plague Conference, shows the havoc wrought among a congregation of Christians. The French Catholic priest of Harbin, unwilling to allow any of his converts to be taken to the plague hospital, had them all removed to the mission compound. Daily services were held in the church. When the infection developed, so rapid was the spread of the

* For the story of this Manchurian leader see MISSIONARY REVIEW OF THE WORLD, January, 1907.

disease that in little over a month, out of 300 converts 243 had succumbed, in addition to the priest himself and his assistants. In Hulan, near Harbin, 32 Chinese Catholics died. On the other hand, very few Protestant Christians fell victims to the scourge. This result is, doubtless, in part due

vaccine to Christians and their friends.

3. Not only did the followers of the Good Physician exhibit a spirit of wisdom in the use of the blest means of prevention, but still more did they prove to be men and women of prayer. When in Fakumen it became necessary to hold the Sunday services in



A DOCTOR, NURSE, AND ASSISTANTS IN A PLAGUE HOSPITAL

to the fact that the instructions of the mission doctors were adhered to, particularly in the suspension of large meetings at the worst centers.

2. It is true that the senior Chinese Protestant pastor denounced inoculation and other preventive measures as a want of faith. This, however, is an almost solitary exception to the praiseworthy conduct of our Christians in general. Everywhere they showed their enlightenment by setting an example of obedience to the strict sanitary and isolation rules. Where vaccine was available, they were readier than others to apply for inoculation. Even after the outbreak had passed, an enthusiastic missionary succeeded in administering 600 doses of plague

the open or elsewhere than in the church, the members agreed to set apart some time each day at noon in their homes or shops for special prayer. This practise was also followed in other places. Several cures of minor ailments were reported as the result of supplication.

In fine, our Christians once more stood a severe test of their intelligence and their faith. They have emerged victorious.

II—Christians in Relation to Non-Christians

1. The missionaries remained at their posts and were among the first to see the danger and to urge on the authorities the adoption of plans of prevention. In this way the hands of

the magistrates were strengthened in their efforts to overcome the ignorance and callousness of the "black-haired people." Naturally, the missionary doctors came to the front. By the side of the heathen official stood the expert Christian physician, whose weighty words, however, sometimes fell on deaf ears. Dr. Gordon's knowl-

churia, it is probable that the plague would have got beyond control altogether."

2. Probably the deepest impression on heathen China was made, not by the skill and efficiency of the Christian doctors, but by their voluntary braving of danger, even to the sacrifice of life itself. Such devotion was



DR. ASPLAND EXAMINING A BATCH OF "CONTACTS" AT QUARANTINE

edge of bacteriology and twenty years' experience were unheeded by the obstructive Taoati of Changchun. In consequence, the disease took a terrible hold of the city, and the Taoati was dismissed. Dr. McKillop Young, of Hulan, was sent for by the Prefect, who "showed the utmost eagerness to get measures started." Not to multiply instances, the following testimony may be quoted from the Peking and Tientsin Times: "The presence of Dr. Christie at Mukden at such a moment of crisis has been of inestimable value to the Chinese Government, for without his organizing powers, his medical skill and his prestige throughout Man-

not, indeed, confined to one nation or one creed. In the performance of their duties three French priests laid down their lives. Civil doctors, Japanese, Russian and French, perished at their posts. And yet it was the passing away on January 25th at Mukden, after only two months' residence in the country, of the distinguished young Doctor Jackson, of the Scottish Mission, that struck home to the hearts of the people as nothing else did. Invited to take charge of the inspection and segregation of several hundreds of passengers at the railway station, among whom plague had broken out, he worked heroically for ten days,

when the temperature was so low that his hands were frost-bitten. On hearing the news of the doctor's death, the Viceroy of Manchuria, a strong-minded Confucianist, wept with loud cries.



DR. STENHOUSE EXAMINING A SUSPECT

Immediately he sent a gift of \$2,000 (Mexican) to the Mission Hospital and \$10,000 (Mexican) to Dr. Jackson's widowed mother (who returned it to Mukden for the new Medical Mission College, of which her son was to have been a teacher). Everything that the Viceroy could do to show his respect and his sorrow was done. A profound impression was created on the minds of all.

3. Nor were the Christian Chinese behindhand in self-sacrificing labor for their fellow men where opportunity occurred. When it was difficult to obtain any one to take charge of the Fakumen Plague Hospital, Elder Shang volunteered to go himself. And there he lived throughout the epidemic, ready, if the call came, to give up his life.

So again, in less remarkable ways, the Christians rendered excellent service. The pastor of Chinchiatun evolved a prescription of quinine and magnesium sulfate. By the liberality of the members a large stock of this curious remedy was provided and distributed gratis to a crowd of applicants, effecting many notable cures.

As for particular endeavors to use the occasion for the propagation of the Truth, the premier congregation of Manchuria in East Mukden issued and scattered broadcast a very pointed sheet tract, entitled "The Day of Repentance." But in the main, the circulation of literature was confined to plague-prevention rules, produced by various mission hospitals and presses, including, for example, 3,000 copies printed by the Weihsien Mission Press in Shantung.

III—Non-Christians

I. Turning to consider the intellectual and moral effects of the late visitation of Providence on the people as a whole, one is first compelled to notice certain elements of evil. With the inveterate suspicion of the ignorant Chinese, the scourge was attributed to the machination of the diabolical foreigners. In most cases the blame was laid at the door of the Japanese, who were said to have hired Koreans to poison the wells. Toward the end of the outbreak, when Doctor Gordon, of the Irish Mission, was summoned home on account of the serious illness of his son, the popular version of his sudden disappearance was, that having discovered a sure remedy for the plague, he became obnoxious to the wicked Japanese, who succeeded in doing away with the good English doctor.

Of a more serious nature was the obstruction offered by the merchant class in some of the principal cities to the rigorous isolation measures. The Viceroy was unable to prevent the Mukden Chamber of Commerce from setting up an amateur plague hospital for members of their own class, until their criminal folly had sent the daily death-rate up from 30 to 60.

2. It is pleasanter to chronicle some

and the hero of the International Conference, twenty-five plague corpses, which he dissected at the peril of his life. Doubtless one of the first results of such a shattering of ancient prejudice will be the spread of scientific truth in regard to the human body. The Medical Mission College, which is to be opened this year in Mukden, is likely to receive enthusiastic support from high and low.



A PILE OF PLAGUE VICTIMS IN COFFINS, READY FOR BURNING

indications of resulting good. Perhaps the chief lesson that China has been taught is—humiliation. The inefficiency of their primeval methods of dealing with disease, the want of cleanliness and sanitation, their utter inability to cope with the vast and sudden terror, compelled the Chinese to look abroad for help. Superstition has received a deadly blow, in witness whereof may be mentioned the striking facts, (*a*) that cremation “was accepted by the people without complaint or hindrance,” and (*b*) that the Government had the courage to grant to Dr. Strong, the American delegate

It was the humiliation of China’s defeat by Japan in the war of 1894-95 that first startled the multitude out of their apathy and prepared the way for the great influx of the four following years into the Manchurian Church. Who shall say what will follow this last severe shock to the security of the nation’s ignorance and pride?

3. Of still weightier import, if also less certainly permanent, is the improvement in the relations between Chinese and foreigners, united in face of a common foe. The civilized world came forward, in sympathy at least, to share the terrible burden. Foremost

of all were the Japanese, the most suspected and the most disliked. Let a single illustration suffice. When plague appeared in Fakumen, the only available qualified physician, Dr. Morita, of the Public Hospital, was on leave beside his dying father's bedside in Japan. The condition of things in the town was going from bad to worse. An urgent telegram brought the doctor back. Everything depended on the action of this one man. By his courage and devotion he stamped out the scourge and saved the town.

The International Plague Conference, summoned by the Chinese Government, with experts from eleven countries (of whom two were missionary doctors), was a conspicuous success, not solely along the line of scientific investigation, but also in the matter of mutual good-will. The more clearly China is permitted to take her place in the family of nations the more surely will Christianity receive fair play, neither hindered by the opposition of those in authority nor favored by the miscreants who wish to employ against that authority the power of an alien church.

4. Regarding distinct signs of other than merely intellectual repentance, it is obviously premature to speak. A

thanksgiving service was held in Fakumen church. It was attended by the officials, gentry and merchants of the town, and was presided over by the prefect. While from the pulpit the chairman was exhorting the large audience to expel the infection of evil from their hearts, in a distant part of the town there was taking place the theatrical performance, organized by the Merchants' Guild, to render thanks to the gods for the remission of the plague. And yet, during the previous week, the gods themselves had been removed from one of the principal local temples and buried in a pit, in order to make way for required hospital accommodation.

After Doctor Jackson's death, at a memorial service in the British Consulate in Mukden, the Viceroy of Manchuria used in his speech these touching words: "Doctor Jackson . . . with the heart of the Savior, who gave His life to deliver the world, responded nobly when we asked him to help our country in its need. . . . Noble Spirit, who sacrificed your life for us, help us still and look down in kindness upon us all." Can such a wistful prayer, joined with the urgent entreaties of God's children on behalf of Manchuria, be offered up in vain?

OUR BROTHER MAN

O, brother man, fold to thy heart thy brother.

Where pity dwells, the peace of God is there.

To worship rightly is to love each other;

Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example

Of Him whose whole work was doing good.

So shall the wide earth seem our Father's temple;

Each loving life a psalm of gratitude.

—Whittier.

THE INTERNATIONAL MISSIONARY UNION, CLIFTON SPRINGS, NEW YORK, 1911

REPORTED BY REV. W. H. BATSTONA, M.D., BELLEVILLE, CANADA
Missionary of the Methodist Episcopal Mission, India

The International Missionary Union, which now numbers nearly 1,400 members, representing most of the missionary societies of the United States and Canada, met at Clifton Springs, N. Y., May 31 to June 6, with 105 members present.

The general topic for consideration at this conference was "The Decisive Hour of Christian Missions," and the present critical conditions of the principal mission fields of the world were discussed by missionaries and missionary officers.

In the memorial service the names of eighteen missionaries were recorded as having died during the year, among them the Rev. John H. De Forest, of Japan; Dr. Clara Swain, the first woman medical missionary to the Orient; and Dr. Humphrey, of India. Twenty-eight of the missionaries present are to return to the mission field within a few months, and the farewell meeting to these was of a most thrilling character. This "camp-fire council of the world" was the "high-tide" conference of recent years.

Nuggets from Conference Addresses

Can ye not discern the signs of the times? *This* is the decisive hour of Christian missions.

* * *

There are four threads in the loom of God:

1. The discovery of the whole world.
2. The recovery of the whole Gospel.
3. The uncovering of the secrets of nature.
4. The enlistment of the whole church.

* * *

Sometimes the problems of the world make us forget that God is omnipotent.

* * *

The great missionary movement is God's, and we are only part of it.

The cause of foreign missions is not, and can not, be a lost cause.

* * *

Not only America for the world's sake, but the world for America's sake.

* * *

Every age has its focal thought. The focal thought of the middle ages was seen in the Crusades; that of the seventeenth century was Reformation; of the eighteenth century, revival; and of this century it is missions.

* * *

Nothing has served to stem the flood of worldliness at home so much as the cause of foreign missions.

* * *

Let one fail in trying to do something rather than fail by sitting still and doing nothing.

* * *

The church needs a vision of the world and of Christ.

* * *

The doors of the world are open at the costs of great sacrifices, of prayers, tears, labors, and gifts. Let us enter them!

* * *

We have magnificent armories, and weapons, but often lack the war spirit.

* * *

The price of shining is burning.

* * *

Thank God, men are beginning to think in the terms of Jesus Christ—in terms of the world.

* * *

The joy and privilege of being lights in heathen darkness outweighs the inconveniences, persecutions, and deadweights of heathenism.

* * *

The English language and literature are great factors in the evangelization of the non-Christian world.

* * *

There may be a yellow peril if China and Japan are not Christianized—what they need most is the spirit and heart of Christianity.

India is the hardest mission field, and Africa is the most unhealthy.

* * *

Thirty thousand undergraduates and 200,000 other young people in the United States and Canada last year systematically studied books on foreign missions.

* * *

Students in 800 higher institutions of learning in the United States and Canada gave \$100,000 for foreign missions.

* * *

Some so-called Christian giving is often of the nature of a gratuity—a *tip*—to God.

* * *

If any man will follow me, let him deny himself. There's not one law for the poor and another for the rich.

* * *

Are we never to do anything for Jesus but the things that we enjoy doing.

* * *

The problem of missions is not on the mission field, but in the church at home.

* * *

Missionary work means conquest, sacrifice, suffering and *victory*.

* * *

Often converts are called upon to endure greater sacrifices than the missionary.

* * *

Fellowship with Christ thrusts us forth to service.

* * *

The lonelier you are in Christian work, the nearer you are to Christ, who trod this world alone.

* * *

There's not a missionary who doesn't crave the prayers of God's people.

* * *

Multiplicity of organization can not take the place of the vital touch with Jesus Christ.

* * *

The missionaries present at the I. M. U. Convention at Clifton Springs, June, 1911, represented 3,200 years of missionary service. Six ladies present gave 202 years of service.

* * *

There are 700,000 square miles of undiscovered territory in Arabia.

Korea

Of the 11,000,000 Koreans, 300,000 are already Christians.

* * *

The Korean Christians are distinguished for their

1. Love of the Bible.
2. Prayer life in church and home.
3. Activity as Christian workers.
4. Remarkable generosity.

* * *

Many Koreans went without one meal a day to send famine relief to India and China.

* * *

Koreans having lost their earthly country, are now seeking the heavenly.

* * *

Every Korean convert must bring another before he is received into full membership.

* * *

There has been an average of one conversion every hour, since the first missionary went to Korea.

* * *

Twenty-two thousand Koreans joined the Pocket New Testament League last year.

* * *

The Bible in Korea is a living book. People have traveled 100 miles on foot in order to study its truths.

* * *

For every day since a missionary landed in Korea, 26 years ago, a Christian church has been organized.

* * *

Last year 24,724 Korean Methodists gave over \$37,000.

* * *

Some Christian Koreans not only tithe their money, but also their time.

* * *

In one Bible class of twelve women they gave 17½ months of their time in Christian service in one year. In Wang-hai (Yellow Sea) Province, 160 men and women gave sixteen years.

One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

* * *

A missionary said, "I had to go to Korea to learn how to pray."

Often Korean workers, when hurriedly passing through a village with no time to preach, will step into the church and pray.

China

In 1877 an edict was published absolutely prohibiting woman's work in inland China; now the whole country is open.

* * *

The ice and snow of superstition, bigotry, and pride of thirty centuries in China is fast passing away, and to-day is the decisive hour.

* * *

China has new educational, postal, and currency systems, and is about to establish national and provincial assemblies.

* * *

In Hunan province, women as well as men know how to read and write.

* * *

In many parts of China converts are required to read and write before they are baptized.

* * *

When Goforth and his companions were trying to enter Hunan province, Hudson Taylor said, "If they ever do it, it must be on their knees." They did it.

* * *

As a result of an operation on a boy patient in one of the Chinese mission hospitals, ninety people of his village became inquirers.

* * *

The cigaret has found its way all over China. Shall we be behind with the Gospel?

India and Burma

One of the encouraging signs in India is the formation of national missionary societies.

* * *

For centuries thousands of little Hindu girls have been married to the gods, thus becoming temple girls, which meant a life of shame.

Within the last few years the Government of Bombay and the Maharaja of Mysore have forbidden the dedication of minors to this service.

* * *

India has been called the burning heart of Asia.

* * *

Four-fifths of the population of Burma is Burmese, and the remainder are Karens and other tribes.

Of the 65,000 Christians in Burma only 4,000 are Burmese proper.

* * *

A Burman wants his head converted before his heart.

* * *

A missionary recently had to explain to a lady that Burma and Bermuda were not the same.

Japan

The Japanese are wonderfully loyal to their emperor and country, and, as Christians, are loyal to Christ.

* * *

Formerly the merchant class in Japan was looked down upon. Now commercialism reigns supreme.

* * *

Leaders of thought in Japan are inclined to regard Christianity as the religion that best meets their need.

* * *

The Japanese educational system tends to cramming, is secularizing, and teaches cold morality.

* * *

Tokyo is the greatest educational center in the world.

* * *

Female education in Japan is wholly the result of Christianity.

* * *

Christianity has set up in Japan a new ideal of character, and its influence is permeating all government institutions of learning.

* * *

Large numbers of Christians in Japan have positions of trust in business, banks, and the Government.

The Christian Church in Japan is coming to the front, and the preacher who can testify that Christ has changed character gets the largest audiences.

Turkey

The Committee of Union and Progress of the Young Turk party (so called) is made up of educated Turks, Albanians, Armenians, Bulgarians, Servians, Greeks and others.

* * *

Before the Revolution of 1908 there was no freedom of speech, of the press, of assembly, or travel.

* * *

The Mohammedan conception of God lacks the love side.

Turkish women allowed themselves to be sold from harem to harem in order to spread the cause of freedom.

* * *

Last May, Christian Sunday-school children marched through the streets of Constantinople singing, "Onward Christian Soldiers."

* * *

Freedom of conscience is not fully attained in Turkey, in consideration of the older school of Mohammedans.

* * *

In Mohammedan lands the death penalty can be legally pronounced on all Mohammedans becoming Christian, altho it is not always carried out.

* * *

One of the results of Christian missions in Mohammedan lands is that, consciously or unconsciously, the students in our schools are beginning to view life from the angle of Christ.

Bulgaria

There are 1,500,000 Bulgarians in Macedonia.

Bulgaria was 500 years under Turkish rule.

For the last thousand years the Greek Church remained practically unchanged.

Recently the Greek Church and the Government in Bulgaria undertook to give the Bible to the people, and the first edition of 50,000 were rapidly sold.

Africa

The people of Africa are not all negroes; there are millions of Arabs, Copts, Berbers and Moors.

* * *

There are 3,000 British settlers in British East Africa.

* * *

Hyenas are the walking graveyards of Africa. When a man dies, his body is taken back into the bush and left there.

* * *

When eleven men, women, and children, and seventeen goats live together in a hut fifteen feet square, it is difficult for the flowers of love and tenderness to flourish.

* * *

Sometimes the native women in Africa pierce their ears and enlarge the hole until they can insert empty one-pound

baking-powder tins, and these they use as pockets. The natives' garb provide no pockets.

Latin Countries

In Porto Rico the decisive hour of missions is seen in the tendency of the upper classes toward evangelical Christianity.

* * *

Mexico needs our prayers; drunkenness and vice is appalling.

* * *

The doors in South America are open, but not off their hinges.

* * *

In Venezuela there is a law against the increase of the number of clergymen.

* * *

In Ecuador and Bolivia, prejudice must be overcome by schools and colleges.

* * *

In Peru, all persons entering Protestant meeting places—even bishops—must possess tickets of admission.

* * *

The population of South America is 40,000,000.

* * *

Dr. Robert Speer is reported as saying that after six months in South America, he never saw greater darkness excepting in Central Africa, and that he went into seventy of the largest cathedrals in South America, and after diligent inquiry found only one Bible, and that a Protestant Bible about to be burned. If the Bible is not in their churches, how much less in their homes?

* * *

Henry Martyn, when in South America, prayed, "O, God! when wilt thou bring the true cross to this land in the place of the crucifix?"

* * *

There is a world-wide protest against the Roman Catholic Church in France, Italy, Portugal and Spain; while in every South American country they say Romanism is not to be the state religion.

* * *

In recent years, 1,364 priests have left the Church of Rome in France.

NEWS FROM GERMAN SOCIETIES

BY LOUIS MEYER

The German East Africa Missionary Society celebrated its twenty-fifth anniversary in the spring of this year. Founded at a time when Germany had acquired its first colonies, and when public opinion was very much divided concerning the wisdom and advantage of the acquisition, its first years were filled with great difficulties, and much faith was required of those in charge of the work. Its first work was at Dar-es-Salaam, the most important city of German East Africa, but Usambara was entered in 1891, and a blest work among the heathen Shambalas was commenced. Many of these heathen have been converted and baptized, and throughout the country a weakening and breaking up of heathen superstition is apparent, tho the majority of the people still remains heathen. Lately, alas, Mohammedanism has entered the country, and it has quickly become powerful and threatening. It is true that the great mass of the Shambalas still decline to accept the tenets of Islam, chiefly perhaps because they forbid the eating of the flesh of fallen animals, but the chiefs and the traders are in favor of Islam. The missionaries in general declare that Mohammedanism is a more dangerous enemy than heathenism. Among the adherents of the latter only the medicine men, or waganga, are open enemies of Christianity, which threatens their profitable business, but every true Mohammedan holds every Christian in contempt, and contempt is a dangerous weapon among these people. Many a man among the Shambalas joins the forces of Mohammedanism rather than be considered with contempt, and thus Islam spreads rapidly. The German East Africa Society has at present seven stations in Usambara, and five stations in Ruanda, which is located west from Lake Victoria Nyassa and was entered only a few years ago. In Ruanda, often called the country of the giants and the dwarfs, the first heathen have applied for baptism, 12 in Kirinda, and 1 in Dsinga. In the latter station

two Mohammedans also have asked for Christian instruction and baptism. Thus the Lord sends special encouragement to the German East Africa Society at the close of the first quarter of a century of faithful work in dark Africa.

The Leipsic Missionary Society will be able to look back upon 75 years of blest work for the Master on August 17, 1911. Its chief field of labor is in southern India, which is considered a most difficult field, tho entered already more than two hundred years ago by the missionaries of the Halle-Danish Society. When this work was taken over by the Leipsic Society in 1837, there were but 1,400 native Christians in the two stations, Trankebar and Porciar, and only 300 scholars in the missionary schools. In 1861 there were nine stations, 4,800 Christians, 1,000 pupils, and nine European missionaries, and two native evangelists; in 1886 there were 21 stations, 13,700 Christians, 3,300 pupils, and 25 European missionaries, and 4 native evangelists; in 1911 there are 40 stations, 21,900 Christians, 11,700 pupils, and 54 European missionaries, and 28 native evangelists. Truly, a wonderful growth.

The Rhenish Missionary Society reports that the total number of native Christians in its extensive spheres of activity was 158,621 on January 1, 1911, so that the year 1910 brought a net increase of 13,692. The work in Sumatra brought richest fruit, viz., 7,421 baptisms of heathen (3,600 in 1909), so that the Christians there number 103,528 now. The missionaries among the Hereros were enabled to baptize 1,610 heathen (736 in 1909), and thus the number of native Christians were increased to 12,666. Since the number of inquirers under Christian instruction, preparatory to baptism, was 19,642, (13,199 at the close of 1909), it is quite certain that the number of native Christians will continue to increase. The inquirers numbered 11,240 in Sumatra, and 3,268 in Hereroland at the close of 1910, while

Nias, where the harvest of souls is just commencing, reported 3,756 earnest inquirers at the close of 1910. The missionary force of the Rhenish Society consisted of 203 European workers, of 1,010 paid native helpers, and of 1,927 voluntary helpers (without pay).

The Berlin Missionary Society held its annual meeting on June 14. Its seventy-eighth annual report tells a story of great blessings and of continued progress. In German East Africa the number of baptized heathen is ten times larger to-day than ten years ago (1901, 328; 1911, 3808), while the number of native Christians in all its fields has increased to 62,972 at the close of 1910 (36,690 in 1898). The deficit with which the year closed was very small, tho there had been great fear of a large one. In South Africa Ethiopism is growing less strong, and the work of preparation for a native church is progressing. In German East Africa the cause of Christ is advancing under the faithful work of the Berlin missionaries, but the battle with Islam is growing stronger, as in the sphere of activity of the East Africa Society. The danger threatening from Islam has caused the planning of a conference of all German and English missionary societies working in German East Africa. It will be held in the fall under the leadership of Superintendent Klamroth of the Berlin Society. The friends and supporters of the society also have recognized the seriousness of the progress of Islam in German East Africa, and have already furnished the necessary means for the opening (or, perhaps better, reopening), of the Station Pommern in the Muhanga country, while means are promised for another station, Schlesien, in the threatened district.

The Berlin Missionary Society had, on January 1, 1911, 86 stations, 463 out-stations, 703 preaching places, 117 ordained and 13 lay European missionaries, 180 other European laborers (teachers, deaconesses, etc.), 1,138 native helpers (25 ordained). The number of baptisms of adults was 1,825,

so that the number of baptized natives increased to 62,972, of whom 33,683 were communicants. In 424 schools of all descriptions, 15,925 boys and girls received Christian instruction during 1910. The income of the society was about \$315,000, from all sources in 1910.

The Gossner Missionary Society, which is 75 years old now, held its annual meeting on June 11. It was able to close 1910 without a new deficit, its total income being almost \$120,000, but the old deficit of more than \$30,000 is rather burdensome. Its chief work is among the heathen Kols, whose land the first Gossner missionaries entered in 1845. Through the blessing of God about 71,000 Kols have already become Christians, while the missionaries have great difficulties to prepare the enquirers, who number about 18,000 at present. Upon its other field in India, along the Ganges, the missionaries are also beginning to reap the harvest after years of discouraging and seemingly vain labor.

The Breklum Missionary Society, which has most successful work in India, has decided to extend its activity and enter upon the preaching of the Gospel in some needy part of Darkest Africa, probably East Africa.

The North German Missionary Society, in Bremen, celebrated its seventy-fifth anniversary on June 11 and 12. Among the guests were representatives of the German Colonial Office and of the Governments of the Hansa Cities (Bremen, Hamburg, and Lübeck), which fact proved that official Germany is rapidly awakening to the importance of missionary effort in its colonies, for the chief work of the North German Society is within German West Africa. Of its 8 stations, 6 are in Togoland and two in the British Gold Coast Colony, while of the 153 outstations, 134 are in the German colony. The number of baptisms was 1,244 in 1910, so that a higher number of natives was added to the church than in any previous year. In speaking of these baptisms, it is well to remember that the total number of natives baptized during the

first fifty-five years of missionary activity was only one thousand. The number of native Christians in Togoland has increased to 5,652, in the Gold Coast Colony to 2,622. In the 164 missionary schools, 5,895 pupils were under Christian instruction during the past year (5,639 in 1909). The society closed the current year without a new deficit, and was able to report that its friends and supporters had

wiped out the old large deficit, so that it entered the last quarter of its first century entirely free of debt. Another jubilee gift is the revision of the whole Bible in the EHV language, just completed and immediately to be printed.

The work of German Missionary Societies is in a most prosperous condition, and the interest of German Christians in the evangelization of the world is steadily increasing.

DOUBT AND RELIGION IN FRANCE*

BY PROFESSOR JEAN C. BRACQ

The stern fact is that the French nation is moving away from its religious moorings. The priest has been deprived of his former non-religious powers. . . . No more can he molest the non-Catholic pupil or terrorize the lukewarm Catholic professor, even the doubting one, by the prospect of dismissal. . . . The recent political defeats of clerical candidates show that the clergy have lost their former hold, and that the causes which they endorse are decidedly unpopular. As Comte G. d'Avenel, a distinguished French Catholic, puts it: Catholicism "has lost its material domination, the secular arm. It no longer leads the State, and has no longer any place in the State. It has lost the masses. Its temples in a thousand places are deserted." . . . Anti-clericalism is often synonymous with anti-religion. Socialism, long and bitterly antagonized by the priests, has become a unit against them. . . .

The churchless are, however, far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America. In the early part of 1907 the *Mercure de France* organized an extensive inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious

evolution. The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism, and of propaganda. . . .

The *Collège de France* has had for many years an admirable course of highly important scientific studies on religions. Professor Réville, long the incumbent of this chair, was a radical Unitarian, but a most candid and able scholar, ever insisting upon the transcendent importance of religion. Professor Loisy, recently elected to the same chair, is animated with a kindred spirit. The Practical School of High Studies, in the Sorbonne, has a score of courses by specialists devoted to the religions of the great people of the world, while the Sorbonne itself has now three chairs studying different periods in the history of Christianity.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. . . . There was never, during the preceding régime, such an intellectual zest for the problems of religion. The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feelings in the evolution of society and in

* Extracts from Chapter IX of Professor Bracq's "France Under the Republic."

comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena. In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. . . . "Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been again and again endorsed before the writer by other prominent speculative thinkers.

The introduction of philosophy into the domain of religion upon a new scale is visible in the works of the best Catholic and Protestant writers, in the theses of Protestant students and in the better class of sermons. While the cleavage which has taken place in the world of beliefs has arrayed on the one side many who have become unreligious and atheistic, a corresponding movement has taken place on the other toward a most positive faith. Atheists have become deists, deists have accepted a broad theism, and the philosophical theists became for a time neo-Christians, the neo-Christians liberal Catholics, and some liberal Catholics have become ultramontane. Among those who have gravitated toward belief there has been a tendency to give, at every angle of the religious prism, a larger place to the mystical spirit without surrendering their philosophical ideals. . . .

At the same time the spiritual autocracy of the Vatican is as absolute as ever. The Gallican liberties, episcopal dignity, and the independence of theological research are things of the past. Some bishops—not those appointed since the Separation—have endeavored to modernize the education of their clergy, and have advocated the study of science as a help to faith. In some ways the Catholic universities of Paris and Lille have done nobly in

introducing into their work modern critical and scientific methods, but with only a very moderate success. . . .

But whatever be the system of training, Catholic clergymen show a greater readiness to break away from the Church, and several hundred priests have left it during the last third of a century. Through the increase of intellectual honesty, the influence of military service and the loss of political power by the clergy, there has been a wholesome elimination of the former doubtful and mercenary elements of the priesthood. Never was there a more active and aggressive spirit among young priests, and never have the French clergy allied to a greater degree culture with devotion and life with doctrine. . . .

One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real lasting spiritual influence is greater.

Huguenot history renders to the Christian Church and to historical science a great service in being a complete refutation of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celtic are Catholic. . . .

The formula which represents the history of French Protestants during the last hundred years is the expansion of life. This expansion has been manifested in the making of a new Protestant ministry, in the development of a Protestant literature, in their large and varied philanthropies, in their missions, home as well as foreign, in "the men whom Protestantism has produced"—a truly remarkable list—in "the high place in the world of thought" taken by their ablest men, in their self-organizing power.

EDITORIALS

OUR MEMORIAL NUMBER

"God buries His workmen, but carries on
His work."

This number of THE MISSIONARY REVIEW is largely devoted to a review of the life and work of the late Editor-in-Chief. The purpose is not to glorify the man, no matter how praiseworthy may have been his character and his work; the motive in the preparation of these brief tributes has been to glorify the Master as the One who called.

In the service held at Northfield, Mass., on August 6th, 1910, in recognition of Doctor Pierson's fifty years of service in the Gospel ministry, he would permit no eulogy of himself, asking only to be allowed to give his testimony to the faithfulness of God and the blessing that had come from trusting in His promises. The testimony was based on four passages of Scripture: Psalm 1:1 and 2; Proverbs 3:6; Matthew 6:33; and John 7:17. Doctor Pierson recorded his conviction as to the importance of the study of God's word, the open acknowledgment of Him as Guide and King, the faithfulness of God's provision for every need, and the readiness of God to lead into the light those who are ready to follow it.

Preparations are being made to publish a biography of Doctor Pierson at an early date. His life was remarkably rich in variety and incident; he was in close fellowship with some of the widely known leaders of his day, and his character, his work and his writings furnish a rich store from which to draw instruction and inspiration for all days to come. Friends who have any biographical material of general interest are asked to forward it as promptly as possible to the office of THE REVIEW. Reminiscences, poems, newspaper clippings, incidents or letters will be especially valued and the originals will be returned if desired.

A Permanent Memorial

At the time of Doctor Pierson's Golden Jubilee celebration last year some friends in America and in England suggested the raising of a jubilee

fund to found a lectureship or some other fitting memorial to recognize Doctor Pierson's life service. It was, however, very much against his wish and the wish of his family that any personal appeals should be made, so that the plan was not pushed to a successful conclusion. Some money was generously contributed, and was placed by the donors at Doctor Pierson's disposal, to use in any way he saw fit. As he was about to start on his world missionary tour it seemed best to devote this money to missionary work in the fields visited, and many worthy and needy causes were substantially helped. Some friends have now suggested that a more permanent memorial might be established in Korea, the last mission field visited by Doctor Pierson, the land where his daughter, Mrs. Curtis, is working, and the land that so profoundly impressed him for the deep spirituality of the missionaries and the Christlike character of the work. It was the earnest hope of Dr. Pierson that he might be spared to help build up this needed work, and we know of nothing that would more fully meet his wishes or more fittingly continue the work so dear to his heart than a Bible training school in Korea. It would best be conducted under the auspices of one of the missionary boards. It may be that some who have been helped by Doctor Pierson's teachings, and who would count it a privilege to help establish a fitting memorial, would contribute a fund to establish and endow a Bible school for training Christian workers in Korea. The abiding and growing influence of such an institution could not be estimated. It is not in useless monuments of stone that we would perpetuate the name and influence of this great advocate of missions, but in some useful institutions in which the spirit of Christ may be manifested and through which His kingdom may be promoted.

DR. PIERSON'S FAREWELL MISSIONARY MESSAGE

Just before the late Editor-in-Chief's departure from Korea, where he spent two months, he wrote, on January 8th,

a message to the missionaries whom he had expected to meet in person, but was prevented by the condition of his health. As his last message to those who with him have held dear the faith in Christ Jesus our Lord, and who with him have devoted themselves to the extension of the kingdom of God, this letter is of peculiar interest and importance. Doctor Pierson wrote:

"SEOUL, January 8, 1910.

"DEAR BRETHREN:

"I had hoped that I might have had more personal contact with the beloved missionaries here, but it has been simply impracticable. My health has not allowed even private interviews to any considerable extent. Early this week I am constrained to start on my way homeward, leaving only a general word of farewell and blessing.

"I wish to assure you that I have been here long enough to become intensely interested in the missionary activity here, and it will have a permanent place in my daily prayers.

"If I had been privileged to speak to you to-day it would have been from Acts 26:19: 'Whereupon I was not disobedient unto the heavenly vision.'

"The force of the word 'whereupon' is 'immediately,' there is therefore a three-fold lesson.

"1. To every man there comes at some time a heavenly vision.

"2. The one duty is obedience.

"3. And *everything* may depend upon the promptness of that obedience.

"I had intended to use as an illustration of these truths, Acts 7, the keynote of which is the following words: 'The God of glory *appeared* and *said*': that is to say, it was a *vision* accompanied by a *voice*, as all great visions are.

"There is a revelation of the will of God and a personal call. Then follow eight instances of what may be called a 'vocal vision,' or a vision accompanied by a voice.

"1st. To Abraham—when the voice called for *separation*.

"2nd. To Jacob—when the voice

called for an *inward transformation*, at Peniel.

"3rd. To Joseph—when the voice called for *administration of a regal responsibility* in a crisis of national peril.

"4th. To Moses—with a call to absolute *self-renunciation*.

"5th. Then to Joshua—when the call came to complete *self-surrender* of his generalship and plans of warfare into the hands of the invincible Captain of the Lord's Host.

"6th. To David—a call to *abandon his own cherished plan* for building a house for God, even after it had been formally approved by the prophet Nathan, and to leave it to another to carry out even after most extensive preparations had been made, and vast sums of money had been accumulated by himself; which, if the numerical statements in 1 Chron., Chapters 22 and 29, are to be depended upon, must have amounted to about *one hundred millions of dollars*—and this of his *own private property* in addition to still more vast preparations.

"7th. To Solomon—it was a call to *dependence upon a higher wisdom*, notwithstanding his own brilliant endowments.

"It will be seen that every one of these was a call to some form of *self-renunciation*. Abram was called to renounce country and kindred. Jacob got no victory till he ceased from self-effort, and consented to be a cripple. Joseph was called to renounce all human insight and foresight, in order to meet a great national crisis. Moses was called to renounce the riches of Egypt, a royal position and the throne of the world. Joshua was called to renounce all pride in his generalship, and follow measures only calculated to promote ridicule. David was called to renounce the chosen purpose of a lifetime. And Solomon to renounce all wisdom of his own and all dependence upon everything but God.

"To all of these must be added the illustration furnished by Stephen himself, who was called to make the greatest sacrifice that any man can make—to *give up life itself*, and exchange

the blest activity of service for the pains and apparent disasters of martyrdom at the beginning of his career.

"This is what I desire to leave as my last message, and entrust in the name of the Lord to another's lips, with the prayer that this divine lesson may be learned by us all.

"Most affectionately yours in the Lord,

"ARTHUR T. PIERSON."

DENOMINATIONAL UNITY

We are not among those who believe that the organic union of Christendom, or of evangelical Christian churches is the first or most important step in winning the world to our Lord Jesus Christ, or in carrying out the wish of our Lord, expressed in His prayer, "That they may be all one." An external union might be the very means to defeat our Lord's purpose. To our minds, the *most* important achievement first to be sought is the closer and more perfect union with our Lord as head of the Church. If this is accomplished there may be many denominations, but one body and one Spirit. If this be the first great aim of all Christians, then there can be no rivalry or jealousy; it will make no difference whether the individual, the society, or the denomination be praised or lead in the world's work, each will be willing to be anathema if only the name of the Lord Jesus is glorified.

Some of the recent discussions on church union seem to turn on the point that none are willing to die. History and prestige are held to be more important than life and work. In our cities, country districts, mission fields it is sometimes desirable that a church shall die for the sake of the kingdom of God. Yet in some of the discussions relating to union and co-operation we are reminded of the debate on the raft at sea, where the party of survivors from the sinking ship found that the water and provisions were insufficient to sustain them all, and each agreed that one of the party should be willing to die for the others,

but they were unable to agree as to *which* was the one.

The first aim as Christians should be the manifestation of the spirit of Christ, the vital union with Him, the perfect obedience to His control. This is generally agreed to in theory—why not put it in practise? The reason is that many men and denominations have not as much unselfishness and spirit of sacrifice in the Church as they have in national life. In a village the first question should be—how can the cause of Christ be best manifested and promoted in this place? Then the salary of ministers, the precedence of churches, the minor differences of order of worship, church government and insignificant points of doctrine, will sink out of sight. In a mission field the first consideration should be the united witness to the Gospel and the exhibition of the spirit of brotherly love. This is what will impress the non-Christian world. Then it will not be a question as to which society entered the field first, or which has invested the most money; it will be a question for friendly discussion and decision as to which body of workers can most successfully advance the kingdom of God in that place. A difference of opinion may be amicably settled by arbitration or division of territory.

When we can, as Christians, agree that God is the universal Father and ruler, that Christ Jesus is the universal Savior and Lord, that surrender to Him is the way to receive the gift of life, that the Bible contains God's revelation of the way of life, and that God's Spirit brings light and life, power and love into the soul, then we shall be ready for union as followers of Christ Jesus, and will not waste time and energy and money in minor discussions or in perpetuating useless distinctions. It is not the most essential thing that a man or a church, a denomination or a mission, shall live physically, but it is most important that they shall live spiritually and perpetuate the spirit and teachings of our Lord and Savior Jesus Christ.

MISSIONARY TREASURIES—WHAT IS THE TROUBLE?

Word comes from missionary societies in America and Great Britain of large deficits in missionary treasuries. The Church Missionary Society of England reports a debt of \$240,000 in spite of efforts to clear the deficiency. The London Missionary Society is \$215,000 behind, and the English Baptist Missionary Society is in debt \$50,000. The same condition appears in Scotland and in America. Only a few of the societies have their balance on the right side of the ledger. All this is despite the great missionary expositions, conferences and movements among men, women and young people.

What is the trouble? It is easier to ask the question than to answer it, but the difficulty seems to us to be threefold: First, too much emphasis is placed on great movements, on machinery, on secular support for Christian work; and too little emphasis is placed on the Spirit to move the machinery, on the personal relationship of men and women to the Lord Jesus Christ himself, and on the call of duty and privileges in fulfilling His commission. Too much energy is used also in starting the machinery going, and too little in keeping it up. There may be a whirlwind campaign that will catch men up and carry them along like paper. Then the breeze dies down and there is a dead calm. Men are silenced in their opposition to missions, but they are not born again in their relation to Jesus Christ and His work.

Second, too much emphasis is placed on money and too little on the work to be done, and the Lord and His workers who are to do it. Men and women are told how little sacrifice is needed to give two or five cents a week, large gifts are announced and advertised as evidence of consecration, and standards of giving are set, but the personal responsibility of each disciple to his Master is not made the chief consideration. Some talk and write as tho money would convert the world, whereas we know that God

without money can do infinitely more than money without God.

Third, as a rule it is the testimony of those who are studying the problem that the chief difficulty lies with the short-sighted policies of the pastors of churches and their official boards. Fears are openly expressed that money given to missions will decrease the home revenues, and that time and workers devoted to worldwide work will take away from those needed for the local church and community.

There may be other causes for deficiencies in enlarged plans of societies, in political disturbances, gifts to more secular causes, and to commercial depression, but we are convinced that the chief cause is the general lowering of spiritual life in many of our churches and cities, in the prevailing laxity of ideas in regard to the necessity of salvation through Christ alone, and in the increase of luxurious and selfish living. We are not pessimistic, but we believe in looking the facts squarely in the face and in putting first things first.

THE GREATEST OBSTACLE TO MISSIONS

Missionary Basden, in Onitscha on the Niger, West Africa, writes: "We have here a flourishing congregation of native Christians, and our meetings are attended by 1,400 persons sometimes. Yet I am sure that dozens of Europeans who pass through Onitscha have returned to their homes and are diligently affirming that they did not see a Christian native on the Niger. The indifference of Europeans to religious matters is simply awful, and our black Christians are unable to understand it. Some years ago I was asked the question, What makes missionary work especially difficult? and I was forced to answer, The bad influence of Europeans. The experience of the last years has only strengthened that conviction." Many Americans are likewise a hindrance to missionary effort, but some travelers and merchants and government officers are a great help to the work.

GENERAL MISSIONARY INTELLIGENCE

EUROPE—GREAT BRITAIN

Training of Missionaries

The first practical outcome of the Edinburgh Missionary Conference is the formation of a Board of Study, consisting of representatives of various missionary societies, the universities, and specialists in Oriental matters, who will provide facilities for the more thorough training of missionaries of all denominations in the languages, religions, and customs of the East. For some time the Edinburgh Conference International Continuation Committee has been considering the matter, and at a largely attended meeting at the Bible House the formation of the Board was decided upon. The majority of the missionary societies have already appointed delegates to represent them, and the remainder are expected to follow suit. It will be the business of the executive to advise candidates for the mission field, and give information to training colleges as to the curriculum, while it is anticipated that the various missionary societies themselves will consult the Board. The full scope of the Board's work can not be decided upon till it is known what steps the Government is taking with regard to the foundation of a School of Oriental Studies similar to the institutions which already exist in France and Germany. A similar board is in the process of formation in the United States.

A British Statesman on the Bible

A good example has been set by Sir Robert Hart, for so many years Director of Chinese Customs. He wrote recently to the British and Foreign Bible Society as follows: "It occurs to me, as I am just opening a new check-book, that I could not do better than dedicate the first check to the British and Foreign Bible Society; so here is a donation of a hundred guineas. The work done is enormous, and the good it accomplishes is beyond all calculation. . . . As foundation and scaffolding for all building, the Society has proved itself and its worth beyond all praise, and I am sure it will

only grow in usefulness as it grows in years."

Christian Endeavor in Great Britain

Some interesting figures were presented recently in the report rendered at the Christian Endeavor Conference at Middlesbrough. It seems that the total membership is over 228,618, the new societies registered during the year numbering 156. There are 112 new societies in England, 19 in Ireland, 17 in Scotland, and 8 in Wales. The president for the year is Rev. F. J. Horsefield, vicar of St. Silas, Bristol, who said he would use his best endeavors during the year to help forward the work, and to break down the barriers of denominational prejudice.

London Missionary Society's Ten Years' Review

Deprest Christians who deplore the "arrested progress" at home, have only to look abroad to have their faith renewed and their interest revived. In the London Missionary Society *Chronicle* is a careful survey of the whole of their field during the past ten years, showing the work actually accomplished. It is a splendid tale:

"The church-membership has increased from 58,059 to 84,185. The only mission which shows no increase is South India. The church in Travancore has grown from 7,901 to 11,243. In China the membership has slightly more than doubled, and is now 15,215, as compared with 7,600 in 1891. The African Mission, especially in Central Africa, has also more than doubled its membership, from 2,667 to 5,499. The church in Madagascar—amid all its troubles—has now a membership of 29,449, as compared with 21,961; and the Polynesian churches have grown from a membership of 14,544 to 19,462, the growth being mainly in Papua."

THE CONTINENT

Norway and Medical Missions

A beginning of medical mission interest is reported from Norway. The story is told in *Medical Missions at Home and Abroad*: "A Christian asso-

ciation of Norwegian physicians has been founded at Christiania. The members composing it are 35 physicians from different parts of the country; and the chairman, Doctor Jensenius, Nordstrand, Christiania, gave an inspiring and beautiful address at the first meeting. The objects of the association are: (1) The strengthening of the Christian life of the members; (2) to promote the spiritual welfare of medical students; (3) to stir up interest in medical missions in the form of homes for epileptics and other sufferers, under a Christian superintendent; and (4) to aid Christian men and women who desire to give themselves up to medical mission work on the foreign field."

Jesuits in Russia

The recent expulsion from Moscow of the head of the Jesuits, and other "Roman Catholic zealots," marks another stage in the development of the differences between the Russian Government and the Vatican. A well-informed St. Petersburg correspondent states that a hitherto unsuspected Romish propaganda has been discovered in Moscow and in St. Petersburg, where the Jesuits have managed to get the control of the Roman Catholic schools.

Pastor Fettler as an Evangelist

The *Record of Christian Work* gives this account of the labors of a new Russian evangelist:

"Pastor Wilhelm Fettler, a Russian educated in Spurgeon's College, and preaching in St. Petersburg, in Russian, Lettish, German and English, is having a great ingathering among the working classes. Men stand patiently for hours in the aisles of his meeting-places, block up doorways, and fill ante-rooms.

"When the people kneel to pray, after the Russian manner, the effect is indescribable. Wave after wave of emotion thrills the assembly. The rich bass of the men's voices is very powerful as they join in the 'Glory Song' or in a favorite hymn by the Grand Duke Constantine, 'I am standing at

the door and knocking.'" Mr. Fettler holds Bible classes in the palace of the Princess Lieven, to which some three hundred persons come. The great hall of the city council or Duma has been granted to him for Sabbath-school demonstrations. The hall of the Nobel building (erected by the petroleum and dynamite king, Alfred Nobel, founder of the Nobel Prizes), has also been used by Fettler for evangelistic services."

A Great Baptist Reformation

There is in progress in Russia and southeastern Europe the most remarkable religious movement of modern times. It is spreading among the Slavs and Cossacks of Russia, the Letts and Esthonians of the Baltic provinces, the Cechs of Moravia and the great Carpathian range, the Magyars, Slovacs and Ruthenians of Hungary, and it has reached the various races of the Balkan States.

During the past half century Baptist churches have been established in all these countries, partly through the missionary enthusiasm of the German Baptist Union, and partly through the dissemination of the Scriptures.

Churches founded less than five years ago number 700 or 800 members, and in one case 1,200; in the Nagy Szalonta district we have records of 250 baptisms per month; in Morava Norbert Capek has established 21 stations, with 1,200 members, in seven years; Fettler in St. Petersburg has gathered a church of 300 members in three years, has established 12 mission stations, and has compelled the attention of the whole city to the principles and progress of the Baptist movement. —John Clifford.

A Russian Priest Unfrocked

News comes just now that the evangelical priest and preacher, Gregori Petrow, in St. Petersburg, has been unfrocked and forbidden to preach because of his advanced evangelical views. The *Record of Christian Work* gives some interesting details of his ministry: In the St. Petersburg priest, Gregori Petrow, the evangelical move-

ment in Russia has a powerful representative. He is not merely a man of exceptional knowledge in many lines of thought—but he seems to have also a singularly clear grasp of the meaning of Christ's teaching. In the capital there is no hall large enough to hold the multitudes that throng to hear his religious lectures. Petrow is a man in the prime of life. He has filled positions of importance in the national Church; head clergyman of the church of St. Alexander Nevsky, religious instructor to the corps of pages—where he has in charge the pick of the youth of the Russian aristocracy—and professor in theology at the Polytechnic School. His evangelical note recalls the doctrines of the hated Stundists. Petrow is, too, a burning anti-alcoholist, publishing a temperance paper and many pamphlets on the subject.

ASIA—MOSLEM LANDS

American Schools in Turkey

After an extended visit to the Orient, William E. Curtis, the world-famous correspondent of the *Chicago Record-Herald*, wrote home: "The influence of the American schools has been carried to every corner of the empire. Every student leaving these American schools has carried the germ of progress to his sleeping town. He has become a force for the new order wherever he has gone. This influence," says Mr. Curtis, "has been working for a half century or more, and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution, they do not encourage revolutionary methods; but they have always preached and taught liberty, equality, fraternity and the rights of man."

Turkey Then and Now

Dr. White, of Marsovan, noted many welcomed changes in conditions of life in Turkey as he returned to his field after furlough. In two days' stay at Constantinople he never saw a dog; but the streets were cleaner than ever, and men walked them with a new air

of energy and self-respect. On the Galata Bridge he met a Turk and his wife walking side by side, while under the old custom the lord of creation stalked ahead, while his wife humbly tagged along a few paces in the rear. The official who did him a favor drew back at the offer of the usual "coffee money," saying, "My government pays my salary." Formerly the Turkish subject must secure a permit specifying the date of his proposed trip and the route he would take; he must get the signature of the taxgatherer that showed all his taxes were paid, and the seal of his religious community testifying that he was a good citizen and that none of his relatives had run off to America, and the signature of the governor of the state and several other officials, any one of whom, if he chose, could block the permit.

A Time of Testing at Hand

Rev. F. E. Hoskins writes from Beirut: "Many of our Syrian churches have experienced a fresh awakening and greater signs of life appear. Christians in the Ottoman Empire are facing a new testing time in life in being drafted into the Turkish army. If all the promises of the new régime were kept the military training would be an excellent tonic for all young men. Unfortunately for the empire, a large number of young men have fled from the country, and this course has opened the door for charges of disloyalty which have been uttered on the floor of the Parliament and reechoed through all grades of social life. If men are ennobled by bravely facing a difficult situation in life, then the Christians of the Ottoman Empire have a grand opportunity.

INDIA

Caste System Giving Way

Christianity teaches that one is the Father of all and that all are brethren. Many predicted that Christianity could never make headway in India unless it recognized caste. For three generations Christian ideas have been promulgated and exemplified. To-day,

among the loudest to proclaim that caste is the curse of India are the Brahmans themselves. They openly tell the people that Christianity is right in its contention that caste is an evil, and that it must be abolished. A number of native organizations have laid down the principle that caste is a curse and can not be retained. So far as a wide acceptance of the idea of the brotherhood of man is concerned, the battle has already been won. It yet remains to overcome deep-seated prejudices and create a new social order to take the place of the old.

Widowhood in India

The figures are appalling in respect of child marriages. The census of 1901 showed 121,500 married boys, and 243,500 married girls, whose age was under five; 760,000 boys and 2,030,000 girls between the ages of five and ten; 2,540,000 and 6,585,000 between ten and fifteen. Of these, all except a certain number of girls under the last class were married before they were able to realize what marriage is. The most deplorable result of such marriages is seen in the number of widowed children; 6,000 widowers and 96,000 widows were less than five years of age; 37,000 widowers and 96,000 widows were between five and ten; 113,000 widowers and 276,000 widows between ten and fifteen.

A "Holy Man" Says He is "A Sinner"

Writing in *India's Women and Children's Daughters* on work in Krishnagar and district, Miss Janet T. Sharpe says: "With our catechists is a young man, a Hindu, desiring to be a Christian. In November, at the time of the fair at Nadiya, this man took a tract from our Bible women who were speaking to the numerous pilgrims. He bought a Gospel, and as he still went on following them, our women said: 'If you wish to know more we will take you to our catechists who are here'; and this they did. For six years this young man had been visiting all the holy places of the Hindus, and so at this time had come to Nadiya. The simple Gospel message of

love touched him; he took off his Hindu charms, ate with our catechists (so breaking his caste), and has been with them ever since, reading God's Word and learning. When I asked him what drew him to Christ, he said: 'Our gods show kindness to the "*shadhus*" (holy men), but the Lord Christ to sinners, and I am a sinner.' In the eyes of the Hindus he was a '*shadhu*,' for he was one with them in dress and ways."

Illiterates in the Orient

The Christian Literature Society of India is calling attention to the deplorable illiteracy in the Far East. In the Indian Empire, it is stated that there are 277,000,000, and in China 300,000,000, who can not read and write their own languages. This illiteracy is one of the greatest of all hindrances to the progress of the Gospel. They can not read, they can not think, they can not understand the teachings of Christianity. In India, practically all the women and girls are illiterate, only one in ninety being able to read and write.—*American Messenger*.

Government Aid for Mission Schools

In India every one of our missionaries is receiving large and increasing government grants in partial support of every educational institution and school which can be maintained at the level required. Our tremendous school system in Ceylon of more than ten thousand pupils is carried on practically at government expense. The inspectors are among the most cordial visitors to our colleges, and their standards are in every case just. Recall also that Mr. D. C. Churchill is carrying on his experiments and inventions on his new hand-loom subsidized by the Government of India.—*American Board Bulletin*.

Baptisms by the Thousand

Bishop Warne writes of his return from a tour in the Northwest India Conference, where he baptized 700 persons "near Delhi." Two thousand more were ready for baptism in the same region. The significance of

the location is better realized when one remembers that Delhi was the capital of the old Mogul Empire, and still holds within its walls the greatest Mohammedan mosque in India. Delhi was one of the three cities which figured as centers in the Sepoy Mutiny.

An Incident in Census-taking

Makhzan-i-Masihi gives the following story of intimidation regarding census operations: "In one village the Christians were told that if they entered their names as Christians they would be drafted as coolies to go to an island of the sea—perhaps British Guiana—and as one of their number a year or two ago disappeared mysteriously and is supposed to have been sent as a coolie to some distant island, this report of the deportation of all the Christians of this village to this far-away island is readily believed. It is by reports of this kind, as well as in other ways, the attempt is made to frighten these poor villagers into a denial of their being disciples of Christ."

Hindu Idea of Religion

Sir Monier Williams tells how he met in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes. I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool, then I ascended one step, and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step; and so on for the whole 85 steps, 85 bathings, and 85 repetitions of the same prayers. It took me exactly 14 hours, from 5 P. M. one evening to 7 A. M. next morning."

Hinduism Bestirring Itself

Rev. W. E. S. Holland of Allahabad recently wrote to *The Church Missionary Society Gazette*: "Most significant of all is the first 'Ghuddi' ('purification') Conference—to consider the admission of non-Hindus and of the outcastes to Hinduism, and the readmission of repentant converts. Till this present moment it has been neither possible nor desired that a non-Hindu or a lapsed Hindu should join or rejoin the Hindu fold. But the Christian propaganda has awakened Hinduism to the fact that it must be missionary or die. The most amazing thing is the new-born desire to lift the outcastes, numbering 60,000,000 in India, lest they should be driven into the fold of Christianity or Islam. Resolutions 1 and 2 run: 'That in the opinion of this Conference it is necessary and desirable (1) that the deprent classes throughout India be raised socially, spiritually, mentally and morally, and that steps be taken for the achievement of this end; (2) to admit to the fold of Hinduism those who desire it, after the performance of Prayas-chitta (penance, including the eating and drinking of the five products of the cow) and Homa.' Truly, Hinduism is fighting in its last lines of defense!"

A Colony of Sturdy Christians

The *Indian Witness* describes a Christian colony in the Punjab some 90 miles from Lahore. Because of congestion of population, Christian natives petitioned the Government for a grant of jungle land near the great canal of the Chenab. Four thousand acres were turned over to them on which nearly 2,000 men, women and children are now settled. The jungle has been all cleared, wells dug, houses, schools, post-office and a stately church built. The farmers assess themselves to support a pastor and school-teachers and have established a mission to evangelize the heathen villages in the neighborhood. The religious guidance of this community is in the hands of American and Scotch Presbyterian missions.

What the Bible Did for Them

At a gathering of Indian Christian workers in Meerut testimonies were given to the benefits experienced in regular Bible study. All these testimonies refer to God's Word, which these Indian workers are pledged to read daily for at least one hour.

"In it I hear the voice of Christ."
"It presents to me the picture of my Lord."

"It is as sunlight to my soul."
"It satisfies my spirit."
"It purifies my heart."
"It is to me the fountain of the water of life."

"It quenches my thirst."
"It is my food."
"It is the living Word."
"It is my great teacher."
"It is to me the way to heaven."
"It is my special friend."
"It is God's dwelling-place."
"It is to me a bazaar of heavenly supplies."

"It is God's letter of love to my spirit."
"It is the ship that carries me home."
"It is the touchstone of my soul."
"It is my spiritual pasture."
"It is the spiritual garden of Eden."
"It is my sword in warfare with sin and Satan."
"It is a province of the heavenly kingdom."

Gifts from Siamese King

The Government of Siam spent four million ticals (\$1,520,000) on memorial presents, given out on the recent cremation of His Majesty, the late king. The Siam and Laos missions were asked to state what they would like for their churches, schools and hospitals, and handsome presents were given, ranging in value from 50 (\$19) to 500 (\$190) ticals. A list was suggested for the institutions of the American Presbyterian mission, and these include pianos, honor desks, clocks, microscopes, operating tables, sterilizers, instrument cabinets and electric batteries. In addition to the above gifts, each school in the Siam and Laos missions received a photograph of the late King of Siam.

The gifts for the schools and churches were selected by the king himself, and those for the hospitals were selected by missionaries appointed by him. The total number of

schools, hospitals and churches benefited by this memorial gift is 39.

CHINA

China and Opium

According to recent news, an agreement has been practically reached between the Chinese Foreign Office and Great Britain. The main points of the agreement are: (1) That the importation of Indian opium shall cease as soon as the cultivation of opium ceases in China. (2) That in the meanwhile the duty on imported opium may be increased threefold. (3) That the accumulated stocks of Indian opium, amounting to about 20,000 chests, may be sold without a time limit, but that the Indian imports shall be correspondingly decreased. China in the last three years has reduced her cultivation of opium by about 70 per cent. It is therefore almost certain that within the next two years, or even less, the poppy will no longer be grown in China, and that consequently, in accordance with the projected treaty, the lucrative traffic from India will automatically be brought to an end.

Opium Smoking Forbidden

The following sentences are from an imperial edict recently issued at Peking: "Many, no doubt, have done their best to carry out orders, but it is highly probable that others have acted otherwise. If negligence is condoned in this regard, opium smoking will never be stamped out. Therefore we again issue commands to the effect that in future in no region where poppy-growing has been stopt may replanting be resorted to, and persons who have discontinued the habit may not again indulge. Viceroys and governors are to give strict warning in terms of the imperial orders to those who have not yet ceased to smoke to quit the habit. There must be no delays allowed. District Magistrates who are negligent and careless in carrying out the orders of their superiors will be heavily punished. The Tuchiipu and the Minchengpu are hereby ordered to make thorough investiga-

tions to follow up the matter in order to secure real results, and to show forth the desire of the Throne to eradicate this evil from the people."

A Stirring Appeal and the Response

Pastor Ding Li Mei, the first Chinese General Secretary of the Student Volunteer Movement—a man of "beautiful Christian character tried in Boxer fires," with a radiant face—has made a twofold appeal to students to give themselves to their country's evangelization, first, for Christ's sake, and, second, for China's sake. The result has been remarkable. Says Dr. Fenn: "For the Church in China this means the hastening of the day when she will be self-supporting, self-propagating, self-governing. For the Church in America it means the greatest challenge of the century. Who did not join in the prayer for native laborers to go forth into that harvest? Did we mean it? Did we only anticipate a few volunteers who could be provided for by the existing agencies; and are we staggered because God has opened the windows of heaven and poured us out a blessing?"

Union in School Work

In Fuchau the representatives of three Boards have passed resolutions to unite their kindergarten work under one organization. This step will strengthen the influence of the educational work for children by securing better equipment and a larger force of teachers than the three societies could provide separately. The Methodists, Church of England and American Board will thus be drawn closer together in the common cause. Similar movements toward efficiency and economy are on foot in many foreign centers.

Work of the China Inland Mission

This society reports a total of 968 missionaries at the close of 1910. To these are to be added no fewer than 2,008 Chinese colleagues, 689 of whom are either self-supporting or are supported by the Chinese Church. The reports for 1910, so far as they are yet to hand, tell of some 2,832 bap-

tisms. It is nearly forty-six years since Mr. Hudson Taylor yielded himself to God, at Brighton, for the leadership of this work, and forty-five years since the sailing of the *Lammermuir* party. During these years some 36,500 Chinese have, in connection with the work of the mission, publicly confessed Christ in baptism. Of these 36,500, nearly 12,964 were baptized during the thirty-five years which preceded the Boxer crisis, and the remaining 23,500 during the years which have succeeded that baptism of blood. The apparently barren years of plowing and of seed-sowing are now bringing forth their harvest. "But," it was asked, "should we not look for yet greater things?" The average number of baptisms per annum for the last ten years has been about 2,600.

The Missionary's Task

The missionary is the introducer of current Western standards. He instructs his schoolboys respecting bathing, spitting, the use of the handkerchief, neatness of garb, the care of one's room, modesty in personal habits. He teaches the people to clean house and yard, to whitewash the walls of the home, to scour the floors of the school-room or church. He enforces the duty of being humane to dumb animals, of rearing defective children, of educating daughters and consulting the wife.—*Century Magazine*.

What It Costs to Be a Christian

The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity, the besetting sins of his fellows. He abandons cheating, lying, back-biting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, of the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus, the converts be-

come separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China.—*Century Magazine*.

Chinese Students Becoming Christians

The conspicuous feature of Epiphany this year is the change in attitude toward Christianity on the part of thinking men and students in colleges. Some seven or eight hundred asked for admission tickets to Boone on Christmas day, to a religious meeting for telling the meaning of Christianity. It was an unheard-of thing in these parts. On top of all the news has just come that the most brilliant student ever in Boone University, who will take his degree this Chinese New Year, a son of a great, learned and wealthy family, has just come out openly, declared his faith in Christ and asked to be prepared for baptism. He is a man for whom we have prayed for years. Each year Boone men are more highly qualified for future work, but this reaches the top notch so far, and, with any opening he chooses before him, he has decided to become a Christian. But he accepts a comparatively low salary at Boone, and promises to teach there for two years.—*Spirit of Missions*.

How Chinese Behave in Meeting

Rev. E. D. Kellogg writes in the *Missionary Herald* from Shao-win:

In these Chinese chapels there is shown more of the social spirit than is often found in churches at home. The day at the worship hall is looked forward to very eagerly by the regular attendants. Most everybody brings his hymn book, also his New Testament, and takes part in the service. The worshipers are quite unconventional in their conduct; they move around more or less, talk occasionally if they so desire, and take such positions on the benches as best suit their bodily comfort. The children move about quite at will, and are sometimes

decidedly noisy. Occasionally a little urchin sits cross-legged on the corner of the pulpit platform, or plays on the floor way down front, or perhaps stands meditatively gazing at the foreigner. The doors and windows are wide open and we do not suffer from bad air. Dogs and sometimes a sheep wander in, but more important are the stray listeners who are attracted by the music or the sound of the preacher's voice.

How One Chinese Christian Gives

A wealthy official was lately baptized by Ding Lee May in Tientsin, the city which Yuan Shi Kai made a model of municipal government. After his conversion he gave 20,000 taels (about \$14,000) to the Y. M. C. A., and proposes to give 10,000 taels yearly for the support of twenty of the best preachers he can find. He also has land in Manchuria upon which he plans to settle, free of charge, all Christians who apply.

Poppy Culture Greatly Diminished

Bishop Bashford writes home: "The cultivation of the poppy has practically ceased in six of the twelve original provinces. Edwin J. Dingle, in a letter to the *Shanghai Times*, declares that in a journey of over 2,000 miles in Yunnan, recently, he saw not more than 100 acres of poppies growing. In Kweichow, the sister province of Yunnan, the conditions are very similar to these in Kansuh. When Mrs. Bashford and I first visited the Szechuen province in 1905, we saw about one-third of the arable land devoted to the poppy, and were told that from 60 to 70 per cent. of the men were using opium—perhaps 25 per cent. of them to excess—and that from 10 to 15 per cent. of the women were also using the drug. These observations in a province numbering some 69,000,000 people, were the most discouraging facts we have ever seen in the empire. But when I passed through the Szechuen province in 1910, I traveled during the same season of the year over all the territory we had

covered in a thirty days' trip in 1905, and traversed considerable additional territory, and where we saw one-third of the cultivated land devoted to the poppy five years ago, I did not see a single poppy growing."

JAPAN

A Half-century of Progress

It is difficult to believe that two generations ago Japan was even more completely closed to Western influence than was China. She was then under a feudal form of government, divided into clans. Those of the warrior clan, the Samurai, were intensely devoted to their lords and jealous of other clans. The rights of the common people were greatly restricted. One policy was chiefly enforced—exclusion of the foreigner and of foreign customs. No Japanese was permitted to leave the country, and any who escaped were not permitted to return. Not until 1868 did a revolution make the emperor actual as well as nominal head of the nation. In 1871 the feudal lords voluntarily surrendered their rule, and, at the advice of a missionary, an embassy was sent to Western lands to observe and report. This tour led to the systematic appropriation of Western ideals, culminating in a constitutional government, proclaimed in 1889. Since then Japan has proved herself, in some respects, the most brilliant nation in the world. She has achieved greater progress in one generation than any other country has achieved in two, if not in three generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility.

Anarchism and Religion in Japan

Among other ideas from the West the Japanese have imbibed anarchism, and after a recent outbreak, 23 persons were executed. Some of the intelligent Japanese see in these movements toward laxity, a sign of growing immorality and disloyalty. They see the need of stability and stronger and higher religious faith. The Minister of Home Affairs and the Minister of Education have, therefore, in-

structed all their minor officials to do all they can to strengthen all religions among the people. Temples and shrines are to be protected, and valuable lands, occupied by shrines, which were to have been taken by the government, are to revert to their old uses and the old and new gods are to be honored. The authorities have concluded that law without religion is powerless to create and hold men to high ideals, and therefore the cry is to be "Back to the gods." Christian missions will share mental protection, and with the growth of Christian unity there is a better opportunity to make Japan a Christian nation.

A Japanese on Korea's Future

Dr. M. Monda, a former professor in the Imperial University at Tokyo, says: "It is well known that the Christian missionaries in Korea had the positive assurance both of the late Prince Ito and the present Governor-General, Viscount Terauchi, that it is the settled policy of Japan to secure a harmonious cooperation of the spiritual uplifting of the people and of their political reform. Foreign religions have experienced more or less persecution only when they have interfered or threatened to interfere with the political stability of the nation. So long as the Korean Christians try to better their general condition through individual regeneration, the Government is sure to protect and even to encourage them in their faith. The appointment of Japanese Christians to such important posts as the Supreme Court judgeship and the director-generalship of the Peninsular Government sufficiently testifies to the sincerity of purpose of the Tokyo authorities. Aside from this fact, there is, too, an encouraging sign in the moral standard of the Japanese officials in Korea.

A Japanese Methodist of Note

Bishop Moore writes that Rev. Senosuki Ogata is on his way to America. He is "presiding elder of Tokyo District, and Bishop Honda's successor as president of Aoyama Gakum,

our great college in Tokyo. He was our first native missionary in Japan, and for all the years until the recent modification of the imperial law held in his own name all our valuable properties in the empire. His diligence and success as a missionary, and his fidelity to his great trust were so conspicuous that a few good friends on this side tendered him a visit to this country as an expression of high appreciation. Doctor Ogata's history is very interesting. He was born in Yeddo, now Tokyo, in 1854, of parents who were Buddhists, but who also believed in Shintoism. He was brought up to worship Buddha, and many deities of Shinto as well. When he was nineteen he came to San Francisco, in 1874, when there were all told not more than a hundred Japanese in this country. He had never heard the Gospel nor read the Bible. Dr. Otis Gibson was working among the Chinese in that city, and was able to interest a few Japanese also, among whom was Ogata, and to lead them to Christ. Being much interested in him, Doctor Gibson induced him to enter De Pauw University in 1880."

KOREA

Not a Million, But Every One

Following the "million-souls-for-Jesus" campaign in Korea a new movement has been launched at Seoul, with the watchword, "Not only a million souls for Jesus, but the whole land for Jesus." Several hundred special workers opened this campaign last October. These were divided into 350 teams, two in each team, whose work is to go from house to house preaching the Gospel and enrolling seekers. In three weeks 10,000 were enrolled. It is expected to make this work cover the land.

A Good Report From Korea

A former chief clerk in the Bible House at Yokohama, Mr. T. Hoshono, now holding a responsible position in the Bank of Korea at Seoul, writes to Rev. Henry Loomis, the American Bible Society's representative in Japan, that Christian work in Korea is

as encouraging as ever. "Peace prevails throughout the country; morality of the Japanese is improving rapidly, and their attitude toward the Korean is undergoing a great change. Missionaries are being well understood, partly due to their good sense and partly to the efforts of all officials and Christians. There is no denying that General Terauchi is the very man to govern this country, and God is evidently making a good instrument of him in its bettering."

The Amazing Growth of Two Years

Two years ago a station was opened by the Presbyterians in the Chung Ju field, which contains 300,000 people. There are already 65 churches and meeting-places, with 272 full members, 265 catechumens, 9 day-schools with 162 boys and 29 girls attending. The whole church attends Sunday-school, which has 22 classes. The men meet first, then go home and take care of the children while the women go to their classes.

Zeal for Bible Study

Rev. Walter C. Erdman wrote recently from Taiku: "There are between 500 and 600 men enrolled, in addition to many who are not taking the full course. These men are in here for ten days at their own expense, bringing their own rice in sacks, for the sole purpose of studying the Bible. No other attraction is offered or expected. We have begun a period of studies covering ten such annual classes. At the close of the class those who have studied throughout the entire time are given certificates which entitle them to enter the next higher class next year.

Gathering the Sheaves

Rev. W. R. Harrison writes to *The Christian Observer*: "An itinerary of 21 days through Kangjin and Changhung counties covered 180 miles, 30 miles by boat, 30 by pony, and 120 on foot. There were the itinerator's usual experiences—the buoyant mornings, the weary evenings, joy over triumphant faith, sorrow over besetting

sins, and the weaknesses of the flesh. Twelve groups were visited and their work reviewed. Sunday-schools were organized, officers appointed, applicants examined, and the sacraments and discipline administered. Of 174 applicants 100 were received as catechumens, 15 were rejected, 26 were retained as catechumens, and 33 were baptized. Since the annual meeting the total examinations are 567, baptisms, 86."

A Missionary Church

The church at Syenchun has chosen a missionary of its own, and pays his salary and supports him fully, building his house, etc. This is in addition to their own Korean pastor, whose salary they fully pay.

Korean Christians as Givers

Our Korean Church has been giving most freely for the support of the Church. These gifts have increased at the rate of 85 per cent. per year for the past five years, until last year it gave \$88,857. This amount of money from them in their poverty is the equivalent of our giving \$200,087. While the church-membership in Korea has increased 1,072 per cent. during the past ten years, our contributions to their evangelization have increased but 120 per cent., and the number of efficient evangelistic missionaries on the field had increased from six in 1900 to nine in September, 1910.

NORTH AFRICA

Reform in the Coptic Church

One of the hopeful signs of the times in Egypt is that the young Copts are organizing a Coptic branch of the British and Foreign Bible Society, and hope to bring about reforms in worship, doctrine and practise. It needs reforming, says the *Record of Christian Work*. The Coptic teaching is that infants dying unbaptized are blind in the next life. This extraordinary dogma is based on the text, "Except a man be born from above he can not see the kingdom of God." A worker in the English Church Mission asked a Cop-

tic woman who Christ was and received the reply, "Perhaps the Sultan of Turkey." A colporteur asked a Coptic Christian, "Who created you?" "God," was the answer. "Who redeemed you?" "I don't understand." "Who saved you from your sins?" "I have no sins. I am a plain man who works daytime in the fields and at night returns home. I have never sinned." "But don't you know of Christ?" "No, He has never been to our village."

The Coptic priests are, as a rule, opponents of the excellent schools of the American Presbyterian Mission. They threaten young people who go there with excommunication. When it was objected that these Protestants were, at least, better than Mohammedans, the reply came:

"I don't know. When a dozen dogs are after you, you can't say that one of them is better than another."

Their worship is a monotonous, hour-long, singsong in Coptic (for 900 years a dead language), with innumerable repetitions of the "*Kyrie Eleison*." The lighting of candles plays a great rôle here, as in the other Eastern churches. A German traveler comments on the striking uncleanness of the priestly garments on which the drippings of candles appear with other grease.

In short, a poor, disordered, corrupted remnant of the old church of Egypt, and yet one which has held to the name of Christ through twelve centuries of persecution. If it would but let other more privileged Christians help its people!

What a Moslem Girl Should Know

Misr-El-Fatat, a Mohammedan paper, gives a dissertation on the kind of education a girl of Egypt needs. That is a far-reaching admission, as heretofore it was not considered a Mohammedan woman was at all in need of learning. Teachers must be Egyptian or Turkish. Male teachers must be fifty years old or more. Girls may enter at the age of five and leave at twelve. Arithmetic in its rudiments is enough of that branch. Geography

is unnecessary, for when a woman travels she has her husband or other male relative with her. They may study or read the biographies of good women only. They must read all the passages of the Koran pertaining to women. They must learn house-work, cooking (*à la Turc*), washing and similar things.

EAST AFRICA

Lepers in German East Africa

During the past years the German Government has paid especial attention to the lepers within the interior of German East Africa. It has opened several asylums for them, which were placed under the care of the Berlin and the Moravian missionaries. At first the lepers were suspicious and refused to use the asylums, but now they throng them, so that the German Government has been forced to increase their number considerably. Leprosy in German East Africa is so common that five out of every thousand inhabitants are lepers, a fearfully large percentage.

Native Missionary Aphorisms

Most interesting is it to note how naively and pointedly some of the converts in the East African mission at Inhambane speak of Christianity. We cull a few sentiments from a printed calendar from that far-away country:

Fazenda says: "The missionaries have come and they have divided themselves to the people."

William Chabela: "I shall work for the Lord and keep on digging."

Paulusi Massinga: "O Lord, make us drunk with the Holy Spirit."

Jaketi Kolesi: "Consenting to sin in your heart? None of that for the members of our church."

Jina Mabunda: "O Lord, I pray thee that we may soon have stations as close as ten hours to each other."

Josefa Xalufu: "I wish that I had five hours in which to preach, for I have much to say."

Paule Xilalelo: "The missionaries have come and they have put clay on our eyes and now we see."

Pinetouri: "I can scare away the devil without learning Portuguese."

Tizore Navess: "People could not be saved unless God had given a part of Himself."

Muti Sikobe: "To teach our children that they must learn, we must first learn ourselves."—*Christian Advocate*.

By Motor Car in Uganda

Dr. and Mrs. A. R. Cook paid a visit to Toro in November, traveling most of the way *by motor*! It was not quite so luxurious, however, as it sounds. The vehicle weighed over two tons, and carried half a ton of cargo, and its rate of progress when everything was working at its best was eight miles an hour. Their adventures with the motor, the lovely flower-blossoms and butterflies, and the wonderful views of Ruwenzori were all enjoyable; but chiefly so were the signs of progress at the mission stations passed en route, at Mityana, with its flourishing schools, football ground and swimming bath, and the new brick church rapidly approaching completion, and at Butiti. At Kabarole they called on King Daudi Kasagama and were most cordially received by him and his noble-hearted Christian wife, Damili.—*Church Missionary Review*.

WEST AFRICA

"A Mosque in Almost Every Street"

In order to encourage reading among the African mission agents, Mr. W. J. Payne, assistant manager of the Lagos Book-shop, started a small lending-library at Ijebu Ode. He writes: "Islam is making rapid progress in the Jebu country. When Christian work was first started there were not Mohammedans there at all, but now they number thousands. The *muezzin* (an official attached to a mosque, whose business it is to call 'the faithful' to prayer) can be heard in practically every little village; while in the town of Ijebu Ode itself there is a mosque in almost every street. It is, therefore, very necessary that the Christian workers should know something about Mohammedan-

ism, and that they should stir up their people to more aggressive work among the followers of the False Prophet."

—*C. M. S. Gazette.*

Confirmations and Baptisms

Early this year Bishop Walmsley spent six weeks in visiting the Missions of the Sierra Leone Church in the Protectorate. Previous to his visit he held several confirmations in and around Freetown as well as in the mission districts. The Bishop writes: "Perhaps the most interesting confirmation service was at St. John's, Brookfields, where 45 of the Kroo people, who had been baptized by Bishop Elwin, were confirmed. I baptized on Holy Innocents' Day 119 of the people at St. John's Church. Their earnestness seems wonderful. They need our prayers that they may have a fuller and more capable supply of teachers, and that they may become missionaries along the coast. I met one of them the other day—a fine man, who had met me on my first landing, and he told me he was thankful to have five weeks at home from sea that he might help with translation work. On the festival of the Epiphany we had a largely attended and most interesting service at the Cathedral, when 25, some Kroos and some Temnes, were baptized. It is hard to conduct a service in three languages."—*C. M. S. Gazette.*

A Royal Mission Helper

Writing from the Gold Coast, Missionary Schwartz, of the Basle Society, says: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the chil-

dren to sing them. One can not but admire the results of his teaching. It is an extraordinary sight, that of a king, himself still heathen, who is giving Christian religious instruction."

A Model African King

A Methodist missionary writes from Angola: "The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17 a month for the support of native workers on a native station in the interior of Angola."

SOUTH AFRICA

New Attitude of Government

Rev. F. R. Bunker writes from Natal after his first tour of inspection, that the Government's attitude is most unprecedented. The superintendent of education and the government officials have been extremely cordial, and one inspector writes: "You and I will work in perfect harmony. The future is our own if we will only work together. I would like you now to feel that I wish to be your coworker, one that you can write and speak to just as it is in your mind. I shall always be prepared to talk over difficulties and new schemes with you in the future." This man was once opposed to missionary work. It should be remembered that the Government of Natal is paying Mr. Bunker's salary, and the hundred or more teachers who are under him. In short, we have the privilege of conducting Christian schools with the truest spiritual motive while the Natal Government pays the bills.—*American Board Bulletin.*

After Thirty-six Years

In the thirty-six years of its work the one station has grown to be eight, and the native stations, at which educational and evangelistic operations

are carried on, now number 563; while the schools (which are potent means of evangelization) have reached the high figure of 661, with over 1,200 teachers and (in 1909) over 58,000 scholars, being about 57 per cent. of all the pupils in the United Free Church mission schools in all her mission fields. There are eight congregations with nearly 8,000 communicants, and as many catechumens. In 1909, the adult baptisms numbered 1,751. There were over 24,000 patients treated.—*Livingstonia To-day*.

A Boer Missionary Training School

The Stofberg Missionary Training School of the Transvaal Boers sends out its students two by two, as the seventy were sent out, to preach in surrounding hamlets and kraals. Some of them go to the Johannesburg compounds, where 200,000 heathen are engaged in gold-mining operations. These blacks stream hither from all parts of South Africa. Men converted on the compounds return to the remotest regions of Central Africa. As the population in the mines changes constantly there is here an incomparable opportunity for evangelizing work. Most of the miners are raw savages, with combs, feathers, mustard spoons and what not stuck in their hair for ornament, and wearing at times such combinations of clothing as loin cloths and broken silk hats.

Diamond Jubilee for the Zulu Missions

The seventy-fifth anniversary of the coming of the Gospel to the Zulus through the founding of the Zulu Mission of the American Board is celebrated this month. Other European and American societies have since established work there, but the American Board planned the celebration as a union movement. The Natal Missionary Conference, representing most of the societies at work in the colony, opened the proceedings by a three days' conference at Maritzburg. The leading thought of the gathering was cooperation. The white missionaries met together for two days, and the

native pastors separately for the same time, after which the two bodies sat together. The Sunday following was missionary day in all the city's churches, with a missionary mass-meeting in the town hall in the evening. On July 1st and 2nd were held interdenominational evangelistic conventions for natives in six mission stations, each covering a large section and under a different society. Then, in Durban, there was a native industrial exhibit, and the celebration closed on July 4th, with a public meeting, over which Lord Gladstone, the Governor-General, presided. The spirit which the societies and the white and native Christians showed toward the event was hopeful for the fulfilment of the prayers of the leaders, for great spiritual awakening, for unity in aim and work between native leaders and missionaries, and for a greater public interest in the evangelization of the natives.

Livingstonia Liberality

The liberality of the people is steadily growing. They build all their own schools and churches, some of which are handsome structures.

In 1909 the school and medical fees and church collections amounted to £790, being more than one-third of the local expenses of the work carried on. Since the mission began, 67,000 copies of the New Testament and Scripture portions have been bought by the people.—*Livingstonia To-day*.

AMERICA

Is the Abolition of War at Hand?

The preliminary draft of the proposed arbitration treaty has been submitted not only to Great Britain, but also to France. A great step in advance is the omission from the treaty of the exception of "questions of vital interest and national honor," all disputes being hereafter possible subjects of arbitration. Regular diplomatic negotiations are to be used for all questions; and if these fail, questions which are clearly arbitrable will go to

the Hague Tribunal; and if there is a doubt whether the question should be arbitrated, a commission, consisting of the national representative of both countries at the Hague, will consider the matter, and if they decide in favor of arbitration the matter will be arbitrated. Our country reserves to the United States Senate final decision on this last point.

The World on Tour

"The World in Boston" outdid its London prototype. The estimated attendance was 375,000, and instead of facing a deficiency of \$7,500, the Boston management made both ends lap over. Early next autumn the city of Providence will have a similar exhibit of Oriental missions. In March, 1912, Cincinnati expects to reproduce the entire show, as will Chicago in the following spring. Toronto, Buffalo, Cleveland, Kansas City and Saint Louis are considering the desirability of adopting "the World." The Missionary Exposition Company will have general charge in all cities. A. M. Gardener, the successful manager of the World in Boston, is general secretary, and his capable helpers, H. D. Cotton and F. W. Harold, retain their important functions on his staff.

A Secular Paper on Missions

In a recent issue of the *Boston Transcript* appeared an editorial upon the subject of gifts for foreign missions. It was called forth by the wills of the late Mrs. Worthington, widow of the Bishop of Nebraska, and of Miss Sarah Sage, both of whom gave the bulk of their property to organized charity and missionary work. "When people get ready to die," says the editor, "they really do some pretty serious thinking, even if it is the first time in their lives. They mean to do good with their money if they can find the right thing to do. Recently the foreign mission field for bequests has seemed to attract many wealthy men and women. Such a preference is decidedly flattering. It is a sort of indorsement, a guarantee, and it becomes a splendid asset for foreign

missions or any organization connected with them. They could really borrow money on it."

A Good Year for Missions

The Southern Baptist Society reports: "There were 3,618 baptisms for the year, the largest number in the history of the Board. Thirty new missionaries were sent out. The brother who sent out the ten missionaries agrees to support them for another year. There are now 273 missionaries and 521 native helpers. The nine theological training schools for women have an enrolment of 350, who are being prepared to labor among their own people. More than 40,000 patients have received treatment in our hospitals. The debt of \$89,600 is the only depressing feature of the report."

A Large Presbyterian Reenforcement

A few weeks since the secretaries held a session with nearly a hundred about to sail for their fields: 35 for China, 16 for India, 13 for Africa, 10 for Persia, 9 for Korea, 5 for the Philippines, 4 for Mexico, 4 for South America, 2 for Japan, 3 for Laos, 2 for Syria, 2 for Guatemala, one for Siam, and some unassigned. Surely this is a world-wide assignment. Choice young men and women are these; carefully selected and hand-picked; accepted after long years of consecrated effort to make the best preparation possible; coming from Christian homes and Christian colleges and theological seminaries.

United Presbyterian Missions

Dr. Watson, the mission secretary, reports: The membership of the Church in Egypt, India and the Sudan is now 35,000, which equals the membership of the Church in this country west of the Mississippi. Over 30,000 students are in the mission schools. In Egypt alone one-sixth of the total number of schools recognized by the British Government and one-tenth of the enrolment of the schools are in the American mission.

The evangelistic work is in charge

of 132 missionaries, and the mission plants have an aggregate value of \$3,000,000. The medical work is conducted in six hospitals and 14 dispensaries, and last year 200,000 lives were touched by this work. Attention was called to the increasing spirit of inquiry among Mohammedans and the great evangelistic work of the native Indian church. In India alone last year 3,101 converts were received on profession of faith, an increase of 14 per cent.

THE OCEAN WORLD

Methodism in the South Pacific

Says the *Australasian Methodist Missionary Review* for May: "The following are the latest statistics of our island missions, showing the great harvest gathered from that first seed sowing in Tonga in 1822:

Churches	1,195
Other Preaching Places	739
Missionaries	37
Lay Missionaries	5
Missionary Sisters	22
Native Ministers	106
Catechists	194
Teachers	1,294
Local Preachers	3,982
Class Leaders	6,315
English Members	101
Native Members	40,762
Native Members on Trial	6,687
Catechumens	12,883
Sunday-schools	1,426
Sunday-school Teachers	2,826
Sunday-school Scholars	34,801
Day Schools	1,411
Day School Teachers	2,416
Day School Scholars	28,915
Attendants on Public Worship	142,516

These figures do not include those of the Methodist Church in Tonga, which is an independent District of the Methodist Church.

A Hurricane in Fiji

On the night of March 24 and the day following a devastating hurricane smote a large portion of Fiji, destroying houses, churches and food plantations, and consequently the work in the parts affected has been hindered and disturbed in all its departments. It was with great difficulty and expense that the institutions at Davuilevu were kept going, the whole of their food plantations having been destroyed. In the Rewa Circuit 77 churches were wrecked, and 83 teachers' houses were "blown to ribbons."

In the Nadroga Circuit 800 houses were blown down or badly damaged, and £30,000 worth of bananas were destroyed. In Lomaiviti Circuit one of the largest towns had but two houses standing "after four hours of fury," and so the story might be continued. Every place visited by this destructive blast could tell its own record of awful wreck and severe privation.

OBITUARY NOTES

Benjamin Broomhall, of London

One of the early friends and co-workers of Rev. J. Hudson Taylor in the early days of the China Inland Mission, Mr. Benjamin Broomhall, has recently fallen asleep (June 5th), at the age of eighty-one. Mr. Broomhall was born in 1829, and married a sister of Hudson Taylor. He saw the work of the China Inland Mission develop from the day when there were only 38 members, to the time, twenty years later, when there were 630. He was general secretary from February, 1879, to April, 1895. He made his home in London a rest house for many missionaries, and five members of his family devoted their lives to missionary work. In character and service Mr. Broomhall was a true servant of God.

John B. Sleman, Jr., of Washington

John B. Sleman, Jr., died at Clifton Springs, N. Y., on July 1, as a result of a nervous breakdown some months ago. Mr. Sleman was born in Washington, D. C., in 1874, and early showed a warm interest in the many plans for social uplift and religious work. In 1898 he became general secretary of the Washington Young Men's Christian Association, and in eighteen months raised the membership from 164 to nearly 2,000. He is widely known as one of the originators and promoters of the Laymen's Missionary Movement, about four years ago. He was an earnest, active Christian worker, and his loss will be keenly felt.

FOR THE MISSIONARY LIBRARY

A CHINESE APPEAL TO CHRISTENDOM CONCERNING CHRISTIAN MISSIONS. By Lin Shao-yang. 8vo. \$2.50, net. G. P. Putnam's Sons, New York and London. 1911.

As "Letters from a Chinese Official," which created so great a sensation six years ago, proved to be written by an English anti-missionary pen, the authorship of the present volume is naturally questioned. Its faultless English, without a suspicion of Chinese idiom or mode of thought, its breadth of view, the author's familiarity with certain special lines of Western literature, the wide range of general literature in more than one tongue, that is quoted from, and other less important items militate against its purported Chinese authorship. So many other marks of verisimilitude are noted by American Chinese students that, despite the internal evidences just named, they feel certain that it is the product of one of their own nationality having the same surname as that found on the title page; and they confidently locate his residence in a prominent European legation, and point to articles of his having a similar trend. The prevalent view in China itself would seem to be voiced by the editor of the *Shanghai Times*, who says: "Mr. Lin Shao-yang is undoubtedly some foreigner who has lived for a number of years in China, or who has been intimately associated with Chinese interests in England, but he is not Chinese. The attempts to bolster up the arguments of the book by representing them to issue from the mind of an intelligent Chinese reflects little credit upon the Rationalist press."

The point of view of the writer is made evident by the fact that the English edition bears upon its title-page the name of the Rationalist Press Association as its sponsor, while the American publishers print as a sort of note of triumph upon its enclosing wrapper, "It is a brilliant arraignment of the illogical attitude of the Church in trying to force upon the East beliefs which the Christian world has outgrown." When one recalls the special campaign of this same Ration-

alistic propaganda as it is being furthered in the Far East by the association's periodical, *Junri*, "Rationalist," and by the heated streams of questionable "facts" found in the columns of a number of Japan's English and vernacular journals, one can well understand that a twofold objective is being served by the volume, that of discrediting the missionary enterprise at home, while at the same time furnishing New China and New Japan with an enticing arsenal of anti-Christian and anti-missionary ammunition.

Two *bêtes noire* receiving marked attention are the policy of the China Inland Mission, and at the other pole, the Hankow Christian University scheme—both of them exceptional varieties of service which can be easily justified before the public, and yet both of them far from representative of the main work of Christian missions in China. Other items of criticism are either the usual points of rationalistic attack, such as emotional religion, Christian demonology, hell and the damnation of the heathen—strange to say, the author does not object personally to the word heathen—prayer, faith, and science, and "Religion, Magic and Word Spells," or else matters which are growingly dis-cust by the missionaries themselves. The latter class of topics includes questions affecting the missionary's attitude toward the native religions, sometimes verging upon Christian intolerance and often displaying absolute lack of tact, the relation of missionaries to the magistrates when religious persecutions arise, the difficult problem of Sunday observance, and the introduction of certain elements of Occidental belief and expression which are not likely to become naturalized. Mr. "Lin" says on this last point: "Offer an alien race the boon of a great ideal, and if the boon is accepted at all, you need have no fear but that its new possessors will give it fitting expression in terms of their own religious or artistic instincts. Let China have a share of Christ if you will, but let the Chinese construct their own Christology."

It should be further said that the author writes in a way to give as little offense as possible to the reader, even going so far as to laud the work of missionaries and to commend the modern views prevalent in some quarters to-day. Indeed, an English reviewer regards the volume as a presentation of modernism in its relation to Chinese missions. There is much food for thought in some of the positions taken, and it reveals to the Christian public in a very vivid way the objections which Christianity has to meet in newly awakened nations. If read by a well-balanced, fully-informed man, it can do the cause no harm; as read and quoted by those with antipathies for Christian missions, it will occasion much loss of what little interest they may have previously felt.

THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA. By Rev. S. M. Zwemer, D.D., F.R.G.S. Maps and illustrations, 8vo. 260 pp. \$1.25. Student Volunteer Movement, New York, 1911.

This volume, like the latest book by John R. Mott, is the outcome of studies connected with the report of Commission Number One of the Edinburgh Missionary Conference. Dr. Zwemer gives us the result of careful study and wide correspondence. The hearts of two continents are still practically unoccupied by messengers of the Gospel. Indeed, the same thing is true of a third continent, for the center of South America is also in darkness. Dr. Zwemer describes the conditions in the great unoccupied fields like Siberia, Mongolia, Turkestan, Tibet, Afghanistan, the Sudan, Northern Nigeria, Abyssinia, and Arabia. He then takes up the smaller fields, like Malaysia, Western Sumatra, the Barbary States, and parts of India, China and Central Africa.

The reasons why these fields are still unoccupied are manifold—physical remoteness, political opposition, religious barriers, climatic conditions, and savage hostility. The greatest, most insurmountable obstacles are, however, those imposed by men whose political or religious policy opposes Christian-

ity. Missionaries will go to the most inaccessible places, will brave dangerous climates and savage men, but they find it impossible, except by patient waiting and prayer, to enter fields where strong governments refuse permission to enter.

The strategic importance of some of these fields is shown by Dr. Zwemer, and the "Glory of the Impossible" is held up as an inspiring achievement.

The book is full of natural information, interest and inspiration. It makes an ideal text-book for young people's classes.

STUDIES IN THE EVANGELIZATION OF SOUTH AFRICA. By G. B. A. Gerdener. 12mo. 212 pp. 2s. 6d. Longmans, Green & Co., London, 1911.

South Africa is sometimes counted a Christian land, and there are many professing Christians there among the British and Boers, but there is still there an immense unfinished task—and a difficult one. The South African missionary situation presents complex problems, and even students of missions do not generally understand the difficulties that this field presents. Some of these come from the presence of the Briton and political problems, others come from the presence of the Boer and social problems, others come from the Africans themselves (native and foreign), and the religious problems, while still others come from the presence of foreigners in general, and commercial problems.

Mr. Gerdener, who is an able, wide-awake writer, is the general secretary of the Students' Christian Association of South Africa. He gives us a clear-cut view of the situation, and seeks to stimulate further systematic study. The Edinburgh Conference declared that the "crucial question is simply whether the missionary bodies at work in South Africa will readjust their operations so as to secure an effective occupation of the whole field." The question is how to *make* the occupation effective.

Mr. Gerdener first considers the question of the native and his need of evangelization, then the present state

of ferment in South Africa, and the Ethiopian movement; he discusses the status of the natives, legally and spiritually, and shows what is needed to finish the task of evangelization. The book is well worth careful study.

ASPECTS OF ISLAM. By Duncan B. MacDonald, D.D. 12mo. 375 pp. \$1.50, net. The Macmillan Co., 1911.

The author of this new study of Islam is professor of Semitic Languages in Hartford Theological Seminary, and has written several other volumes in Moslem theology, law and religion. The present volume consists of the Lamson lectures for 1909. They present the subject in an elementary rather than in a scientific way, and are of especial interest and value to those who plan to work in Moslem lands.

The subjects considered in this elementary volume include the Moslem lands, Mohammed himself, the Koran, Moslem theology and mystical life, the attitude of Moslems toward Christ and the Scriptures, Christian missions to Moslems, etc. Dr. MacDonald seems to deal with his subject fairly and to judge Mohammed fairly and give full credit to the value of the Koran. The book is of interest to students of Islam, but it has not the practical purpose and vital force contained in some of the writings by Dr. Zwemer and others.

GOD'S PLAN FOR THE WORLD'S REDEMPTION. By Charles R. Watson. 12mo. 225 pp. \$1.00. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia, 1911.

The real basis for missionary education, the missionary motive and missionary endeavor is the Word of God. Dr. Watson gives us here a hand book, the aim of which is to give the missionary message of the Bible. There are many others with a similar purpose, but none more simple and forceful, more convincing and progressive. We wish that every Christian would digest the contents of these studies. Then there would be no more difficulty as to men and money for missions.

WITH CHRIST IN RUSSIA. By Robert S. Latimer. 12mo. 238 pp. \$1.25. Hodder & Stoughton, New York and London, 1911.

The work here described is, for the most part, that conducted by Rev. Wm. Fetler, of St. Petersburg. It is an example of what one consecrated servant of God can do and is doing. Mr. Latimer visited Russia recently, and saw for himself the conditions and scenes which he here pictures. He corroborates the testimony of John R. Mott, that Russia is passing through a great religious as well as political and social crisis, and there is an unusual and wide-spread opportunity to reach students, especially with the Gospel. The story that Mr. Latimer tells is out of the ordinary, and is well told, with enthusiasm and interesting detail. The style is conversational. The facts given will open the eyes of many who think that evangelical Christian work is impossible in the land of the Czar. There are many centers of Christian activity, and many Protestant Christians in all classes of society—Baptist, Methodist, and Episcopalians. The obstacles placed in the way of evangelical work are many and great, but they by no means prove disheartening or insurmountable.

Mr. Latimer has given us the best, and almost the only account of present-day missionary work in Russia.

JOHN G. PATON, D.D. Later Years and Farewell. By A. K. Langridge, and his son, Frank H. L. Paton. Illustrated. 12mo. 286 pp. \$1.25. Hodder & Stoughton, London and New York.

Those who have followed the thrilling career of the Late John G. Paton, pioneer missionary to the New Hebrides, will be interested in these closing chapters of his life. They have not, however, much of peculiar interest and value. Dr. Paton's active aggressive work stopped at about the time of his visit to the Ecumenical Conference in New York in 1900. These chapters tell of Dr. Paton's visit to America in the interests of the suppression of the Kanaka slave traffic, and of the liquor traffic in the New Hebrides.

He afterward revisited his island mission field, journeyed round the world again at the age of 76, and finally passed to his reward from Australia on January 28, 1907, at the age of 84. He was strenuous in his activities to the end, and a month before his death had engaged in deputation work, driving many miles, and often not going to bed until 1 or 2 A.M. Dr. Paton was an apostle, indeed; his life was full of blessing, and even this account of the last decade, is full of inspiration.

NEW BOOKS

- AMONG THE TRIBES IN SOUTHWEST CHINA.** By Samuel R. Clarke. Illustrated, 12mo, 315 pp. 3s. 6d., *net.* China Inland Mission, London and Philadelphia, 1911.
- GLEANINGS FROM FIFTY YEARS IN CHINA.** By the late Archibald Little. \$2.50, *net.* J. B. Lippincott Co., Philadelphia, 1911.
- LION AND DRAGON IN NORTHERN CHINA.** By R. F. Johnston. Illustrated. \$5.00. E. P. Dutton & Co., New York, 1911.
- STUDIES IN CHINESE RELIGION.** By E. H. Parker. Illustrated. \$3.00. E. P. Dutton & Co., New York, 1911.
- CHILDREN OF EGYPT.** By L. Crowther. Illustrated, 12mo, 96 pp. 1s. 6d., *net.* Oliphant, Anderson & Ferrier, Edinburgh, 1911.
- NEGRO LIFE IN THE SOUTH.** By W. D. Weatherford. Student Volunteer Movement, New York.
- IN THE SHADOW OF THE DRUM TOWER.** By Laura DeLany Garst. Illustrated, 16mo, 136 pp. 50 cents, Foreign Christian Missionary Society, Cincinnati, O., 1911.
- THE ROMANCE OF THE ENGLISH BIBLE.** By John T. Faris. Illustrated, 16mo, 63 pp. 25 cents, *net.* Presbyterian Board of Publication, Philadelphia, 1911.
- CAN THE WORLD BE WON FOR CHRIST?** By Norman MacLean. 2s. 6d., *net.* Hodder & Stoughton, London, 1911.
- INDIAN UNREST.** By Valentine Chirol. 5s., *net.* Macmillan & Co., London and New York, 1911.
- THE AWAKENING OF INDIA.** By J. Ramsay Macdonald. 5s. Hodder & Stoughton, London, 1911.
- THE LIGHT OF THE WORLD. A Brief Comparative Study of Christianity and Non-Christian Religions.** By Robert E. Speer. Illustrated, 12mo, 372 pp. 50 cents, *net.* M. H. Leavis, West Medford, Mass., 1911.
- MISSIONARY HEROES OF THE LUTHERAN CHURCH.** Edited by L. B. Wolf, D.D. Illustrated, 12mo, 246 pp. 75 cents. Lutheran Publication Society, Philadelphia, 1911.
- FIVE REASONS WHY.** By Brewer Eddy. (Envelop Series.) April, 1911. American Board of Commissioners for Foreign Missions, Boston, Mass.
- FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.** Report of Eighteenth Conference of Foreign Missions Boards, United States and Canada. 1911. 25 cents. Foreign Missions Library, 156 Fifth Avenue, New York.
- THE WORLD ATLAS OF CHRISTIAN MISSIONS.** Edited by Harlan P. Beach, James S. Dennis, and Charles H. Fahs. Quarto. \$4.00. Student Volunteer Missionary Movement, 1911.
- CHRISTIAN MISSIONS IN BURMA.** By Rev. W. C. B. Purser. 12mo. 2s., *net.* S. P. G., London, 1911.
- STRANGE SIBERIA.** By Marcus L. Taft. 16mo, 259 pp. \$1.00, *net.* Eaton & Mains, 1911.
- VIEWS OF HARBIN AND THE PLAGUE EPIDEMIC.** Commercial Press, Ltd., Shanghai, 1911.
- WILLIAM SCOTT AMENT.** By Henry D. Porter, M.D. 8vo, 377 pp. \$1.50, *net.* Fleming H. Revell Co., 1911.
- MEXICO AND OUR MISSION.** By James G. Dale. 12mo, 272 pp. \$1.25. Sowers Printing Co., Lebanon, Pa., 1911.
- THEORY AND PRACTISE OF FOREIGN MISSIONS.** By James M. Buckley. 12mo, 151 pp. 75 cents, *net.* Eaton & Mains, 1911.
- THE GROWTH OF THE MISSIONARY CONCERT.** By John F. Goucher. 12mo, 202 pp., 151 pp. 75 cents, *net.* Eaton & Mains, 1911.
- IN A FAR COUNTRY (INDIA).** By H. B. Gunn. 12mo, 244 pp. \$1.00, *net.* American Baptist Publication Society, 1911.
- CONSERVATION OF NATIONAL IDEALS.** By various authors. 12mo, 187 pp. 50 cents, *net.* Fleming H. Revell Co., 1911.
- BAPTISTS MOBILIZED FOR MISSIONS.** By A. L. Vail. 12mo, 176 pp. 75 cents, *net.* American Baptist Publication Society, 1911.
- THE GALAX GATHERERS. The Gospel Among the Highlanders.** By E. O. Guerrant. 12mo, 220 pp. Onward Press, Richmond, Va., 1911.
- REPORT OF THE YORK (FRIENDS') CONFERENCE.** 12mo, 268 pp. 1s. 3d., *net.* Friends' Foreign Mission Association, London, 1911.