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The Missionary Review of the World

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SIGNS OF THE TIMES*

"YOUNG MEN SHALL SEE VISIONS"

The spirit of the age, in the influence of young men in national and religious life, has been spreading from the West to the East, so that in practically every country that has been stagnant or backward in civilization we find an increasingly powerful party of young men-young either in age or in energy — who are seeking to establish a new and progressive order of things. There is not only the Young Turk party, but Young Egypt, Young Persia, Young India and Young China. These aspirants to leadership see visions of a transformed nation with the old régime replaced by a new order, in which liberty shall rule and prosperity shall prevail. Too often. however, the young party casts aside the old foundations without securing new. They discard the creed and experience of their predecessors and expect to astonish the world by evidences of their own wisdom. are also materialistic in their ideals.

The results are not thus far reassuring. In Turkey, the Young Turks are in power, but they have not yet proved their aability to rule. Local courts are still corrupt, and an adequate system of education has not been introduced. Religious liberty is still nominal, and woman is unemancipated. In Egypt the Young party

shows more zeal than discretion, and in Persia they have failed to establish a strong, free or righteous government. In India the British are too strongly entrenched to allow the nationalistic party to show their power or purposes, but the occasional assassinations and riots do not augur well. It is in China, the old, conservative empire, that there seems to be the greatest promise of progress. There is a more sane spirit and an effort less for personal gain and more for the advancement of the country. There are movements toward an adequate system of education, and signs of dissatisfaction with merely secular education. The need for religious training is recognized, and the Bible has even been spoken of as a source of moral and ethical instruction. young Chinese Christians are also slowly but surely moving toward church unity.

The Chinese are a strong race with a strong national consciousness. The unity of the Chinese people is seen not only in their physical characteristics, but in their mental and spiritual natures. The national spirit is now becoming manifest in the interest in national affairs. Wars with Japan and England have developed patriotism, and comparison with other more progressive nations have led to a de-

^{*} The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, or positions taken by contributors to these pages.—Editors.

sire for education and a representative parliament. The railways, press, telegraph and postal systems are also binding the nation together. The Chinese are feeling their strength, and are seeking to lead. The cry is "China for the Chinese," but it is with a view of showing that China is worthy of confidence.

Here is a great opportunity in all of these mission fields. The young people hunger and thirst for modern education. If Christian education is given them there is hope for the future; but a godless education can not fail to breed materialism, selfishness and ultimate anarchy.

The signs of promise in the spirit of nationalism are seen in the altruism that desires the improvement of the nation. If the young leaders can be properly influenced by Christian ideals, or rather if they are born anew through the Holy Spirit, there is hope in the visions of the young men.

CHRISTIANITY IN JAPAN

"Your missionaries have done good for the morals of our people, but they have done far more for our health and strength as a nation. They come to us with doctors and nurses, and hospitals and schools. Before Perry's arrival 2,000,000 infants were born every year in Japan, and for lack of proper sanitary measures most of them Now, with the hospitals and sanitary and hygienic methods introduced by the missionaries, the 2,000,-000 children are born, but they do not So said a Japanese statesman recently to Mr. Melville E. Stone of the Associated Press. He saw the side of the missionary work that he could best appreciate. The spiritual side he overlooked because he lacked spiritual discernment.

Doctor Tetsujiro Inouye of the Imperial University, writing upon the changes in the religious life in Japan, says: "It is very encouraging to see how some young Buddhists are devoting themselves to the recasting of their doctrines, while the elder priests still remain sticking to petrified formalities. The old stock of doctrines has the ax laid at its root, and its new sprouts are beginning to thrive in the new soil. But how to cultivate them is the sole question at issue, and naturally forms a stumbling-block young reformers." Having neither the requisite knowledge, the moral character that commands respect, or experience in the work of the social betterment of society, they are making but little progress.

One of the strong points of Christianity is its adaptability to the progressive spirit of the nation and its adaptation to modern life. It has produced a number of well-read and enlightened preachers against numerical odds of ill-informed priests on the In short, the livside of Buddhism. ing quality of Christianity will enable it to thrive, while the lifelessness of Buddhism will render it unabiding. The main curent of Japanese thought is more favorable to Christianity than to Buddhism. And this explains virtually why the would-be reformers among the Buddhists are trying heart and soul to copy Christianity as much possible—but without success. "Some Buddhist sects are bold enough to have adopted Christian hymns in place of their own, 'Nembutsu,' and some Buddhist temples are now used as places for conducting marriage ceremonies after the manner of Christian churches."

In summing up the influence of

Christianity in Japan, Dr. Inazo Nétobe, director of the First Government College, Tokyo, says: "The influence of Christianity in reform is too well known to need mention. Hospitals, the training of nurses, the Salvation Army, the temperance movement, the rescue and liberation of prostitutes, poor relief, the care of discharged prisoners—all these activities for the castaways, which even our Government can not do, have been successfully done by Christians, and particularly by missionaries."

The service of Christian missionaries to education, particularly in the earlier days, has been tremendous. Even now that the Government is more and more covering the field, the work of the missionaries can not be overshadowed.

One of the greatest obstacles in Japan has been to remove prejudice, and that has been largely accomplished. Now the progress should be much more rapid, and to those who have faith in the promises of God, there can be no doubt as to the final outcome.

THE PROGRESS IN NEW GUINEA

The island of New Guinea has an area of more than 300,000 square Of this the western half is miles. Dutch territory; the northeastern section, together with the adjacent islands, belongs to Germany, and is called Kaiser Wilhelm's Land, while the remaining 90,000 square miles belong to England. The religion of the people is an animistic paganism, and the island is a hard and dangerous field for Christian workers. Roman Catholic missionaries have entered some parts of the island, but have made comparatively little progress. In the Dutch part of New Guinea the

Utrecht Missionary Society has founded a number of stations, but converts have not been numerous.

In British New Guinea the L. M. S., the S. P. G., and the Australian Weslyan Mission have gathered about 4.-000 baptized heathen; and in German New Guinea the missionaries of the Rhenish Missionary Society and also of the Neuendettelsau Society have been preaching the Gospel since 1886. During that quarter of a century the Rhenish missionaries met with continued opposition and indifference, and with very little encouragement, until three or four years ago, when a little fruit of their faithful labors began to appear. The laborers of the Neuendettelsau Missionary Society, in close proximity to them, were favored with a richer harvest of souls, tho their difficulties also were great. To-day they are able to report 2,668 native Christians (1,700 communicants) upon the twelve stations. The number of European missionaries is 25, to which should be added to assistants and 2 women, while 18 native workers are employed. The number of the latter will probably increase rapidly, because two training-schools have been opened. In spite of the fact that the society is burdened with a financial deficit, it expects to enter upon the founding of new stations in October. It is planned to enter the interior and bring the Gospel to the tribes there, which still adhere to cannibalism, and the pioneers in that work may well expect danger and difficulty. Let us pray for them!

MODERN SIGNS IN EGYPT

During the last year there have been many encouraging signs in the Egyptian missions, in spite of evidences of fanaticism and opposition to the Gospel.

- (1) More Christian books have been sold and distributed by the Nile Mission Press than ever before.
- (2) There has been a marked revival of religion in Assiut College, about 150 having been received into church-membership during the year. In spite (perhaps because of) the warnings to Moslem parents not to send their boys to the mission college, there have been more Moslem students than usual.
- (3) A new aggressive Moslem society has been formed by Sheik Roshid Rida, editor of El Minar, to uphold and extend Islam. The society is called The Society of Invitation and Instruction, the plan of which is to open a training college for Moslem preachers in Cairo, and to send them out to non-Moslem countries. brother of the Khedive is patron and honorary president. The reason given for this movement is the progress of Christian missions. A similar movement is on foot to select El Azhar students and sem them to Europe for training.
- (4) There are several attempts to reform Islam from within, as was seen in the Egyptian Moslem Congress, which, however, refused to recognize the right of women to religious education.

The spirit of fanaticism and opposition to Christianity has been manifested in Egypt during the past year by attacks on the *Mushid* (organ of the American mission) by the opposition to the Coptic Congress held in Assiut, and by petty annoyances to which Christian colporteurs and other workers are constantly subjected. Notwithstanding this, more Christian

books have been sold and distributed this year than ever before. The spirit of unrest leads men to think, inquire, seek, and obtain new ideas.

The Press is greatly in need of new and larger premises. Missionaries to Moslems testify to the great help received from the publications issued by the Nile Mission Press.

PROGRESS AMONG INDIA'S WOMEN

A woman's conference, recently held in Allahabad, India, is a sign of the great strides that have been made in the past quarter of a century. This conference was attended by some 5,000 Indian ladies, among whom were leading princesses. Among the topics discust were social and marriage reforms, education for women, literature for the young, etc. One of the prime movers was Kashmiri Devi. who said that there are a few women in India who (like herself) occasionally go to a meeeting where both men and women assemble, but she said: "Those are the people who know and think about these things; what we want is to get the thousands of ignorant women to know and think about them, and the only way for that was to have a conference for pardah ladies." Every paper was submitted beforehand to a committee, and nothing passed that could hurt or wound any section of the varied assembly, "so that all might be done with peace and love."

AMONG OUTCASTS IN INDIA

The Tshamárs are among the lowest castes in India. The members are tanners, shoemakers, harness-makers and leather workers in general, and as they eat the meat of cows and keep pigs, they are thoroughly despised. Tshamárs are not allowed to live with other people, and must abide in a special quarter of each village. The Brahmans will have nothing to do with the Tshamárs, and refuse to marry them or to perform any religious ceremonies among them. Their children are excluded from the schools, and they are much opprest.

To these Tshamars the missionaries of the Gossner Missionary Society in the valley of the Ganges came as the first messengers of the Gospel. They seemed willing to listen, partly, perhaps, because Christianity seemed to offer a way of escape from the curse of the caste system, partly because Tshamárs have always been favorable to reformers. A real movement toward Christianity did not begin until American Methodist missionaries entered the district of Baxar, about two years ago. Soon the first applicants for baptism appeared, and such large numbers were baptized that there were 600 Christian Tshamars in Baxar alone within a short time. The missionaries of the Gossner Missionary Society also took part in the harvest of souls. The number of their candidates for baptism is over 100 in four villages alone. Signs of the movement toward Christ are now apparent among the Tshamars of 150 villages within the Gossner Ganges Mission. Many of those who first joined the Methodists have gone to the German missionaries, who have been at work in the district over 60 years.

PAGANISM INCREASING IN RUSSIA

Paganism is reviving in Russia. According to official statistics published by the Russian Ministry of the Interior, large numbers of the peasantry in the governments of Perm, Ufa, and Wjatka have fallen into a state of

paganism, worshiping the ancient gods Flor and Lavra. Their worship had really never fully disappeared from these districts, but it is now so rapidly increasing that alarm is being felt by local officials. There are now 20,000 heathen in Wjatka, 4,000 in Perm, and 11,000 in Ufa, who are members of the tribes of the Wotjaks, Tshermisses, Modwines, and Wogules, but to these must be added those who are officially reported as "having been baptized, but in their religious ideas and ideals closely related to the unbaptized."

Especial attention, however, must be given to the published fact that so many of those already baptized are returning to the faith of their fathers -that is, to heathenism. This return is made possible through the edict which proclaimed religious liberty. Its issuance was speedily reported in the villages of the Tshermisses and the Wotjaks, where pagan priests still lingered. It so hapened that the harvests of the past three years had been bad, and these priests at once commenced an active propaganda among the ignorant peasants, telling them that Lavra and Flor had sent bad harvests as a sign of anger because they and their worship had been neglected. Many thousands of peasants ceased to attend the churches and took to sacrificing cattle to Lavra and Flor. Services were held in the forest groves consecrated to those gods. Whole villages returned to idolatry, and in some cases the peasants forced the orthodox priests to hang in their churches the hides of cattle which had been sacrificed to Lavra and Flor. In the village of Imsol, in the district of Urshum, a heathen feast was attended by the total population of eight villages; while in the village of Ljash

Kukori, in the same district, 2,000 persons witnessed the sacrifices. The police tried to stop the movement, but without avail, because the idolaters hide in the large forests. The Ministry has sent out an expert to study the movement thoroughly.

THE "LOS VON ROM" MOVEMENT

The year 1910 showed a large increase in the number of secessions from the Roman Catholic Church to Protestantism in Austria, according to the figures published by the Evangelical Church Council in Vienna. total accessions to the Protestant Churches amounted to 5,190 (1907, 4,197; 1908, 4,585; 1909, 4,377). Of these 4,695 came directly from the Church of Rome, while of the rest a considerable proportion came indirectly from Rome, having been confessionless or members of the Old Catholic Church during the interval. The great majority of these conversions was reported from German-speaking districts, but there was a distinct increase in number in the Czech dis-In some districts, where it tricts. had not made much headway hitherto, the movement gained considerable force. In Salzburg, for instance, 500 left Rome, while there had been only about 1,500 accessions to Protestantism from 1898 to 1909. Of the 5,190 converts 87.6 per cent., or 4,546, joined the Lutheran Church and 12.4 per cent., or 644, the Reformed Church.

The Old Catholic Church in Austria has also had a prosperous year in 1910, for it reports 1,522 accessions and 211 decrease, or a total increase of 1,311, while the accessions numbered 1,169 in 1907; 1,123 in 1908, and 1,038 in 1909.

Since the "Los Von Rom" began in November, 1898, a little more than twelve years ago, the Protestant Churches have received 60,744; the Old Catholic Church has received 16,-497; and these 77,241 were nearly all from Rome. But these figures do not include the accessions received by Methodists, Congregationalists, Moravians, and other churches not officially recognized by the Austrian Government. Nor are adherents included who attend Protestant services regularly, but lack the courage to announce their conversion publicly, and the number of these adherents is very great.

NEW EMPHASIS ON PREPARATION

One result of the World Missionary Conference at Edinburgh is the increased emphasis on the importance of special and adequate preparation on the part of outgoing missionaries. A new missionary training school is to be opened in Hartford this autumn in connection with the Hartford Theological Seminary. In England a still more desirable plan has been adopted as a result of the conference of representatives of missionary societies. It has been decided to form a BOARD OF MISSION STUDIES to promote a more careful preparation by missionaries and candidates. When on the field a missionary's time is so fully occupied that he can not devote the necessary time to study of the people, their literature and religion, such as will make his work most effective. It is now proposed to form a Board of Missionary Study that will outline courses for prospective workers in various fields. These courses may be studied at home or in any school the worker may select. This is a decided step in advance.

THE CONTINUATION COMMITTEE OF THE WORLD MISSIONARY CONFERENCE

BY REV. CHARLES R. WATSON, D.D., PHILADELPHIA Secretary of the Board of Foreign Missions of the United Presbyterian Church

It will scarcely be denied that the day of supreme interest and also of tension in the Edinburgh Conference of 1910 was Tuesday, June 21, when the subject of "Cooperation and the Promotion of Unity" was under discussion. On that day was born the Continuation Committee, commissioned to carry forward the aims and purposes, the convictions, and above all the spirit of the Edinburgh World This com-Missionary Conference. mittee met immediately after the conference, but at that time it could do little more than effect organization in a tentative way and outline its work roughly. The recent meeting of the Committee at Auckland Castle, May 16-20, 1911, assumes therefore a peculiar interest and unusual importance.

Auckland Castle

The place of meeting well deserves special mention. Much of the profit and pleasure of the meetings of the Committee must be credited to the delightful environment afforded by Auckland Castle, the episcopal home of the Bishop of Durham, who so graciously entertained the Committee.

Auckland Castle dates back to the thirteenth century, when Bishop Anthony Bek first selected this site for a palace of the Bishops of Durham. Its massive gateway and crenelated walls leading up to the Castle grounds, its beautiful lawns and gardens, its well-proportioned if irregular buildings, comprizing residence and chapel, convey alternating impressions of strength, beauty and historical interest. And who can describe the sunset views overlooking the Wear, or the beautiful woods of the 800-acre park

surrounding the Castle! In the early days of Auckland Castle, the bishops of Durham were vested with secular as well as ecclesiastical power. Anthony Beck is said to have had "twenty-six standard bearers, one hundred and forty knights, and an army of five thousand foot, and five hundred horse. When he died he was recognized as King of the Isle of Man, Patriarch of Jerusalem, Bishop of Durham, and Prince Palatine." It appeals strongly to the imagination to stand in the great drawing-room of the Castle and think of those early days, when all but royal court was held in this great hall by some of the lord-bishops whose paintings adorn the walls. Bishop Van Mildert was the last Count Palatine. The impression made, especially upon an American by these historical associations, which run back several centuries. could only be deepened as the Committee gathered morning and evening in the interesting and historic chapel, whose great leather-bound prayerbooks are dated 1754, while the Bishop of Durham officiated in morning and evening prayers, making special mention of the Committee and its need for divine guidance.

The historical associations of Auckland Castle assume, however, a living and very real interest as well-known names of former bishops of Durham are recalled. Here lived Joseph Butler (1750-52), author of "The Analogy of Religion, Natural and Revealed." This, too, was the episcopal home of Bishop Lightfoot (1879-89), and after him of Bishop Westcott.

It was under such delightful circumstances, in the midst of such rich

historical associations, that the Continuation Committee of the Edinburgh Conference held its meetings. that which caused these meetings to be characterized by a spirit of sympathy and of deep spiritual fellowship, uniting hearts as well as minds, making the association for a few days potent for the formation of friendships that it would now seem impossible to break, was none other than the graciousness and kindness of the Lord Bishop of Durham and his wife. To an American, such a title as Bishop of — may only hide a well-known personality. To the writer it came as a delightful discovery on the night of his arrival in the Castle to learn quite accidentally that the Committee's host, the present Bishop of Durham, was none other than H. C. G. Moule. whose Biblical commentaries and devotional books are so well known on both sides of the ocean. How many college men and women owe to these books some of the most precious developments of their spiritual life! was, therefore, a rare privilege to spend five days in a place which seemed to breathe peace and spiritual fellowship because of the very personalities which claim Auckland Castle as their home.

Personnel of the Committee

Entirely apart from its deliberations and its final decisions, the meeting of the Continuation Committee possest a peculiar interest because of the personnel of its membership. At once three main groups of representatives became distinguishable—the Britisher, the Continental, and the North American. But in spite of national and racial traits, there was a sense of spiritual oneness, which gave the impres-

sion that spirit counts for even more than blood. From Great Britain and the Continent were such representatives as Eugene Stock, whose long years of service in the Church Missionary Society make him a valuable counsellor; Sir Andrew Fraser, ex-Lieutenant-Governor of Bengal; Sir George Macalpine; Dr. Boegner of France, whose deep spiritual life is ever manifest and is always so helpful; Mrs. Creighton, whose two-volume biography of Mandell Creighton might bespeak to strangers her position and ability; Count Moltke, formerly cabinet minister in Denmark; Bishop Hennig of the Moravian Church; Dr. H. T. Hodgkin, the tall and youthful secretary of the Friends' Association, clear in thought and speech, and so winsome in personality; Dr. Carl Fries; Dr. Wardlaw Thompson, the experienced and sturdy secretary of the London Missionary Society; Dr. Julius Richter, whose missionary knowledge is warmed by a most genial manner; not to mention many others from both sides of the water who contributed richly to the meeting of the Committee.

It may be only an impression, but with every recollection of the meeting there seems to come an increasing consciousness of the value of the contribution made to the meeting by the Continental representatives. pered, as they must have been, by the difficulty of following discussions carried on in a foreign language, and hampered as they were still more by the difficulties of expressing themselves in a strange language, they contributed bravely and richly to the conferences and helped to determine the policies of the Continuation Committee.



MEMBERS OF THE WORLD MISSIONARY CONFERENCE CONTINUATION COMMITTEE IN CONFERENCE, AUCKLAND CASTLE, ENGLAND, MAY, 1911

First Row: Mr. H. W. Smith, Hon. Treas; J. W. Gunning, Charles R. Watson, D. G. Haussleiter, Silas McBee, Count Moltke, L. Dahle, Karl Fries, Rev. J. Mustakallio, M.A., Dr. T. S. Barbour.

Second Row: Dr. A. Boegner, Rev. L. Norman Tucker, D.C.L., Bishop P. O. Hennig, Dr. John F. Goucher, Rev. J. N. Ogilvie, Dr. H. T. Hodgkin, Rev. James L. Barton, D.D., Rev. R. Wardlaw Thompson, D.D., J. H. Ritson, Sir George W. Macalpine, Rev. Arthur J. Brown, D.D., F. Wutz.

Third Row: Dr. Julius Richter, Eugene Stock, John R. Mott, L.L.D., Mrs. Creighton, Bishop of Durham, Mrs. Moule, J. H. Oldham, J. , Bishop W. R. Lambuth.

Fourth Row: , N. W. Rowell, K. C.

But the outstanding personalities of the Continuation Committee, it will be admitted by all, were two whose prominence resulted not from their much speaking, nor from any obtrusion of themselves, but solely from the splendid services which they were constantly rendering as chairman and secretary of the Continuation Com-We refer to Dr. John R. Mott and Mr. J. H. Oldham. To the careful preparations made by the secretary, who seemed to have anticipated every need and seemed to bring every detail to hand at the precise moment when it was required, and to the clear-minded presiding of the chairman, must be credited supremely, under God, the success of the meeting of the Continuation Committee.

Of the Committee, which numbers thirty-five members, twenty-eight were present. All of the ten members of the committee from America were present, as also all of those representing the Continent. The Rev. George Robson, D.D., of Edinburgh, and the Bishop of Winchester were prevented from coming by illness.

Deliberations of the Committee

The first duty of the Committee was to receive important reports from the nine special committees which had been appointed by it at the meeting held immediately after the conference in Edinburgh.

A special committee had been appointed to bring into existence a Board of Missionary Studies to cooperate in the direction and promotion of SPECIAL TRAINING FOR MISSIONARIES in Great Britain. This committee was able to report that action had been taken by the missionary societies in Great Britain to create such a board

for the more efficient training of missionaries in the languages, religions and customs of the countries to which they were appointed. It also reported that a similar Board of Study was in process of formation North America. These announcements were most gratifying, as scarcely any report to the Edinburgh Conference made a deeper impression than that which dealt with the preparation of missionaries. Without reflecting in the least upon the splendid work and the high efficiency of the missionaries of the past, it was felt that the missionary cause could gain immediately a strength and power equal to great reenforcements, if more adequate training and preparation could be secured for new missionaries who are now going out in increasing numbers.

Another subject of the greatest interest, which called for prolonged consideration, was the proposal that a COMMITTEE, INTERNATIONAL IN CHAR-ACTER, should be formed to represent missionary societies in different countries, in matters which relate governments. It was discovered, however, that in many countries missionary societies already have an organization or agency for united action of this kind. For this reason it was decided that, for the present, matters involving missions and governments be taken up by such agencies where these If issues arise where united international action is imperatively called for, the Continuation Committee itself is to assume the initiative.

A special committee had been appointed on the UNOCCUPIED FIELDS OF THE WORLD, following certain recommendations and findings of Commission I of the Edinburgh Conference.

During the year that had elapsed since the committee's appointment, its own investigations had revealed the fact that a much wider scope properly belonged to it, if it was to render its best service to the missionary enter-The discovery of the unoccupied fields was found to be inseparably connected with a general survey of all mission fields. The committee's name was therefore changed to the Committee on Missionary Survey and Occupation, and the scope of the committee's work was accordingly enlarged. It is proposed that the committee gather information concerning the occupation of mission fields. It will consider the preparation of material for a handbook, giving the facts relating to missionary occupation and missionary conditions generally. It will also enter into communication with organizations in different mission fields for the promotion of thorough and exhaustive surveys of missionary conditions and of the missionary occupation of these fields.

Perhaps the most interesting and important action taken by the Committee was the decision to issue an International Review of Missions. Ever since the Edinburgh Conference and the organization of the Continuation Committee, the need has been felt for a Review, which would serve as a means of communication between the Continuation Committee and that great body of leaders throughout the Christian world, who are interested in and should be vitally related to its great work. The proposed Review will be issued quarterly. The Continuation Committee selected Mr. J. H. Oldham as editor.

Another matter which engaged the keenest interest of the Committee, as it will of the whole missionary world,

was a proposal which might bring the Continuation Committee into a still closer touch with mission boards, missionaries and leaders of the Church in the mission field, than is possible even by the printed page. So valuable is the personal touch in that difficult and delicate task of properly presenting the aims, methods, and work of the Continuation Committee; so helpful is a personal conference, both in the giving and the receiving of advice or counsel; so important is the element of personal sympathy among leaders in the great missionary enterprise, that the Committee felt that these things could only be accomplished by the frequent visits of some person or persons to the different sections of the great world field of missions. Committee coveted for this work the services of Dr. John R. Mott, its chairman, and asked him to consider whether he could arrange, in an honorary capacity, to devote a considerable portion of his time to this work, acquainting missionaries and native leaders with the work and plans of the Continuation Committee and studying how missionary bodies on the field and the Continuation Committee might be brought into the most mutually helpful relations. It was seen that such visits would also be of the very greatest value to the investigations of the several special committees. portant a matter naturally required time for its fullest consideration, and Doctor Mott could only assure the committee that this question would have his most careful thought, and that he would announce his decision at a later date.

The special committees on Education, Christian Literature, Training Schools for Missionaries on the Foreign Field, and Uniformity in Statistics were continued, and were requested to carry further their investigations.

The committee which had been appointed to consider the best means of securing a larger place for missionary information in the secular press, reported that, in their judgment, this subject could best be dealt with by different countries separately, inasmuch as the conditions in these countries varied greatly. This committee, therefore, was discharged, and the matter referred to the missionary organizations existing in the different countries represented.

A number of new and important subjects were brought before the Continuation Committee for consideration. and several of these questions justified the appointment of additional special committees. A Committee on Cooperation and Unity was appointed for the purpose of gathering information with regard to movements in these directions taking place on the mission fields. It may seem strange that this committee was not one of the first to be appointed a year ago, but it must be observed that in a real sense the entire Continuation Committee is such a committee. This special committee, however, has been found necessary to collect special information on the subject. Another new committee appointed was that on the Church in the Mission Field. Yet another was that on Medical Missionary Work. The need for this committee is easily recognized when we remember what an efficient branch of the missionary enterprise the medical agency is; not so extensive, yet with problems requiring careful study for their solution.

The importance of the Moslem problem was recognized at Edinburgh by almost every one of the commissions. Recently the Lucknow Conference has laid a new emphasis upon it, and now the Continuation Committee has appointed a committee to study the question. Still another committee appointed was one of eminent jurists on the preparation of a statement of recognized principles underlying the relations of missions and governments.

The next meeting of the Committee was fixt for 1912, probably during the last week of September. This meeting is to be held in North America.

Dominant Impressions

No mere recital of decisions arrived at, or of action taken, can possibly convey an adequate idea of the impressiveness of the sessions of the Continuation Committee. Among the dominant impressions carried away from this meeting are the following:

There was, of course, a renewed and a deeper recognition of the essential unity of the Christian forces that are laboring to carry the Gospel to all the This was perhaps the profoundest impression created by the Edinburgh Conference a year ago, but it is easy to discredit the sincerity and to question the practical significance of the enthusiasm for unity and cooperation which characterizes a great and popular gathering. When, however, a committee is appointed to find ways of giving more perfect expression to this spirit of cooperation and unity, and when this committee proceeds to discuss and initiate in a practical way plans which relate to the united interests of the Christian missionary forces of the world, then skepticism vanishes and faith grows strong to believe that with the fulfilment of our Lord's last command there may

also come the answer to our Lord's last prayer.

A second impression created by the meeting of the Continuation Committee was that of the present-day importance of a missionary science and the need for missionary strategy if the Church of Christ is to apply itself adequately to the task of carrying the Gospel to all the world. This impression resulted, in part, from the Committee's survey of the world missionary situation and its recognition of the vital relations which the different forms and forces of the missionary enterprise sustain toward each other. If the highest results are to be secured, these varying forms of missionary service and these many forces must be correlated, harmonized, unified, possibility and the importance of developing a science of missions was also suggested in part by the unique contributions which representatives from different sections of Christendom were able to make to the deliberations of the Committee. The differences in point of view revealed in conference and discussion by the American, British and Continental representatives, of themselves suggested that the truth must be found in the unifying of these differences rather than in any extreme position or policy. A missionary policy or science which will embody the best traits of all existing missionary policies can not fail to be nearer to true strategy than is the case with the present-day policy of any single mission field. What a service may be rendered to each church or mission board if the Continuation Committee may fulfil its appointed task as a clearing-house of missionary ideas, methods and policies, and serve as an

agency for the correlation of world-missionary movements!

A third impression left by the meeting of the Continuation Committee relates to the essential spiritual character of the missionary enterprise. Necessarily the meetings of the Committee had much to do with organization, plans and methods. Nevertheless, there were extended periods of prayer and there was frequent recognition of the Church's supreme need of a spiritual quickening which will make its missionary outgoings to be not only more constant and more abundant, but also more vital and effective. The consciousness of Christ's personal leadership in this great enterprise was the one and sufficient assurance for the ultimate realization of those objects for which the Committee has been appointed. Not in human wisdom but in wisdom divine, not in human agencies but in the Divine Agent, not in the arm of flesh but in the Omnipotent One, is to be found the Church's sufficiency for this unfinished task.

A final impression to be recorded has to do with the significance of the times in which we live. It can not be denied that there is profound significance in the very existence, for the first time in history, of a permanent committee, which is set to represent, however inadequately and imperfectly, the whole of Christendom. is it possible to pass in review the political and national movements of our times, or the industrial, commercial and social activities of our day, without experiencing the feeling that we are witnessing a conjunction of critical and profoundly significant developments. When to these are added those manifestations of spiritual power

and of religious interest to which missionaries testify in almost every mission field, there comes a feeling of awe and wonder, a sobering sense of responsibility that we should be permitted to live and labor during so eventful a period of the world's history. And there come sublime imaginings as to whether in the plan of God this may not be the century in which shall come true that of which the Archbishop of Canterbury spoke a year ago at the opening of the World Missionary Conference, when he said:

"Be quite sure, it is my single thought to-night that the place of mis-

sions in the life of the Church must be the central place, and none other. That is what matters. Let people get hold of that, and it will tell-it is the merest commonplace to say it-it will tell for us at home as it will tell for those afield. Secure for that thought its true place, in our plans, our policy, our prayers, and then-why, then, the issue is His, not ours. But it may well be that if that come true, 'there be some standing here to-night who shall not taste of death till they see'here on earth, in a way we know not now-'the Kingdom of God come with power,' "

THE EIGHTH INTERNATIONAL JEWISH MISSIONARY CONFERENCE

BY REV. LOUIS MEYER, D.D.

The International Jewish Missionary Conference, which met in Stockholm, Sweden, from June 7th to June 9th, is 40 years old, having assembled for the first time in Berlin in April, 1870, in answer to a call from the Berlin Society for Promoting Christianity among the Jews. In the beginning it did not convene at stated intervals, and the second conference was held thirteen years later in Ber-The third met in Barmen in 1890, the fourth in Leipsic in 1895, the fifth in Cologne in 1900 and the sixth in London in 1903. During the fifth and the sixth conferences steps were taken which, in 1905, led to the organization of the executive committee of the International Tewish Missionary Conference. Its purposes and aims are very much like those of the Continuation Committee of the Edinburgh World Missionary Conference, being, briefly, the furtherance

of closer and better relations between Jewish missionary societies, the representation of the cause of Jewish missions before the public, the study of new problems arising in the great field of activity of missionaries among the Tews, and the editing of a yearbook of Jewish missions. In its membership are represented English, Scottish, Irish, German, Dutch, Swedish, Norwegian, Danish, and American societies, so that it is international and interdenominational in the fullest sense of the word. Of its yearbook of Evangelical Missions to Jews the first volume was published in It is soon to be followed by the second volume. The seventh Conference met in Amsterdam, Holland, in April, 1906, and the eighth convened in Stockholm this year.

The Personnel of the Conference

Stockholm is a little to one side, and quite distant from the centers of



EIGHTH INTERNATIONAL JEWISH MISSIONARY CONFERENCE, STOCKHOLM, SWEDEN, JUNE 7 TO 9, 1911. Front row from left to right: Missionary Schapiro,* Sweden; Missionary Petrie,* Copenhagen; Rev. F. L. Denman (London Jews' Society); Missionary Gordon,* Stockholm; Missionary Wolf,* Russia; Missionary Resnick,* Rumania.

Second Row, Seated, from left to right: Rev. Louis Meyer, D.D.* (Chicago Hebrew Mission); Rev. S. H. Wilkinson (Mildmay Mission, London); Missionary A. Van Os (Netherlands Society for Israel, Amsterdam); Professor Toem (Danish Society for Israel, Copenhagen); Bishop von Scheele, D.D.; Professor Strack, D.D. (President Executive Committee); Regierungsrat W. Nentweg (Berlin Lews' Society; Professor Ihlen (Norwegian Society for Israel, Christiania); Rev. C. T. Lipshytz* (Barbican Mission to Jews, London); Pastor Rev. Lindhagen (Swedish Society for Israel, Stockholm).

Standing, between Bishop von Scheele and Professor Strack, Rev. Marcus Bergmann,* the translator of the Bible into Yiddish; behind Professor Ihlen, Missionary Levertoff,* Warsaw; behind Dr. Meyer, to left, Pastor A. Wiegand, Plan, Germany; to the right of Rev. Bergmann, Pastor Schaeffer, Berlin.

Those marked * are Hebrew Christians; those to whose names are added the names of societies are the members of the Executive Committee (permanent) of the International Jewish Missionary Conference. Almost every person in the picture is an active Christian missionary among the Jews.

Jewish missionary activity, yet the attendance was good, and very representative. Of the leaders of English missions, the great London Jews' Society had sent its excellent and farsighted secretary, Rev. F. L. Denman, accompanied by two of the ablest missionaries of the society, Rev. L. Zeckhausen and Mr. Levertoff. Rev. S. H. Wilkinson, of the Mildmay Mission to the Jews, and Rev. C. T. Lipshytz of the Barbican Mission to the Jews, both in London, had come personally to represent the important work under their care in the general meetings, and in that of the executive committee. The great Berlin Jews' Society had sent its missionary in Berlin and an official representative, a high official of the

government. The Dutch, Swedish, Norwegian, and Danish societies were officially and well represented, while the writer was the only representative from the United States (for the Chicago Hebrew Mission and the Pittsburgh New Covenant Mission). the representative of the Norwegian Lutheran Jewish Missionary Society in Minneapolis being delayed upon the ocean and reaching Stockholm after the conference had adjourned. The number of active missionaries in attendance was comparatively large. Sweden and Denmark furnishing naturally the largest contingent. There were, however, missionaries from Warsaw, Cracow, Berlin, Amsterdam, London, Hamburg, Odessa, Budapest, Jassy, etc., who contributed by recitals of personal experiences, and papers, largely to the success of the meetings.

The meetings were presided over jointly by the honorary president of the eighth conference, Bishop Dr. K. H. Gez. von Scheél, and the president of the executive committee, Professor H. L. Strack, D.D., of the University of Berlin. The latter is well known as a great Hebrew scholar, is highly esteemed by Jews and Christians on account of his relentless fight against prejudice against the Jews, and has been the president of the executive committee since 1905 with fine success and good judgment. He has also edited the first volume of the Year-book of Jewish Missions. Bishop von Scheél, a man of magnificent appearance, in whose blue eyes the Scandinavian kindness is well manifest, and of great eloquence, using with equal facility his native tongue or the English or the German, is perhaps to-day the most prominent churchman of Sweden. In his doctrinal position he is thoroughly evangelical, and all his utterances show his devout regard of the Word of Kind, yet decided, impartial, God. and always trying to avoid offense, Bishop von Schéele led the business of the conference with great adroitness, and was ably assisted by Professor Strack, who is the strictly logical, German professor, but just as kind, and gentle, and impartial as the Bishop.

The Place and the Meetings

The opening meeting was held in the great, stately Storkyrkan (pronounce Store-chyrkan), or cathedral, where professor of theology Ad. Kolmodin, of Upsala University, preached a magnificent sermon, and Professor

Strack and Rev. Denman, of London, made brief addresses. On the evening of the second day a number of simultaneous meetings were held in different churches of Stockholm. and large audiences were addrest in behalf of the evangelization of the Jews, by delegates and visiting missionaries. All other meetings were held in the Messiah Chapel, located within the very well-appointed and large building of the Swedish Jewish Missionary Society, whose able director, Pastor Lindhagen, had made all arrangements for the successful conference, with the aid of a well-working local committee.

The meetings of the conference were well attended throughout, tho its business was transacted in the German and English languages, the former, to our surprize, being more spoken and better understood in the capital of Sweden than the former. The discussions were sometimes prolonged and lively, but always interesting, helpful, to the point, and kind in spirit and utterance. While considerable differences of opinion concerning certain matters and methods prevailed, no personal feeling of the speakers was manifested. Thus, it was a pleasure throughout to be in attendance.

Since all the papers and addresses are to be published in the second volume of the Year-book of Jewish Missions, which is to appear in German and English editions, and not, as the first volume, in one German-English edition, our readers can convince themselves of their excellence and helpfulness, and we can limit ourselves to the naming of the subjects and to a brief review of a few.

The subjects discust and the speak-

ers were: "The Jews and the Second Advent of the Lord," two papers by Rev. Denman and Rev. Wilkinson, both of London; "The Jews of the Old Testament," two papers by Professor H. L. Strack, D.D., and by Pastor Philip Gordon of Stockholm: "The Influence of Christianity Over the Intellectual World, the Culture and the Worship of the Jews," by Rev. Bieling, until recently director. of the Berlin Jews' Society; "The Obstacles in the Way of Reception and Acceptance of Christianity by the Iews, and Ways to Overcome Them," joint paper by Messrs. van Os and Korff, of Amsterdam, Holland; "Jewish Missionary Literature," by Rev. A. Lukyn Williams, D.D., of London; "New Problems in Jewish Work in America, Russia, Turkey, and the Balkan Countries," four papers, in the above order, by the writer, Missionary P. Levertoff, of Warsaw, Rev. Weinberger, of Constantinople, and Rev. Adeney, of Bucharest; and "Ebionitism in Jewish Missions," two papers, by Pastor Rev. Lindhagen, of Stockholm, and Director C. T. Lipshytz, of London.

All papers were good and helpful, but some were of lasting value and of great importance. That of Rev. A. Lukyn Williams, on "Jewish Missionary Literature," will be enlarged, and a bibliography of the valuable books and tracts having been added, probably be published separately by the executive committee of the conference. Thus, a long-felt need will be satisfied, we hope, soon.

Obstacles and Problems

The paper on "Obstacles in the Way of Reception and Acceptance of Christianity by the Jews" caused

lengthy, spirited, but appreciative discussion, which revealed the multitude and the magnitude of these obstacles. All speakers, however, agreed that only prayer, believing and earnest prayer, for the Jews, and increasing true Christian love to them can overcome these obstacles.

The papers on "New Problems in Jewish Work" called attention to the greatness of the task before the church, and to the wonderful opportunities of the present hour. writer showed that the new problems in the United States arise from the tremendous influx of Jewish immigrants and their settlement in distinct districts of certain cities, from the amazing increase of Jewish influence and power, and, last, but not least, from the sorrowful decay of religious life among American Jews in general, while increasing influence of liberal theology in the church and resulting indifference of Christians toward the people of the Book are a problem of no small importance to Tewish missions.

Mr. Levertoff, whom we consider one of the ablest Hebrew scholars of the present day, spoke of "New Problems in Jewish Work in Russia," basing his address, and rightly, upon his personal experiences in the great Jewish center, Warsaw, where he labors with much success. He showed the peculiar movement among Russian Jews, especially among students, many of whom ask for baptism, and are later baptized. Primarily, they find only ideals in Christianity, which they fail to discover in Judaism, so that their position toward Christ is not correct and their doctrine is not exact, but they offer a wonderful opportunity for better instruction to

the missionary. Others of these students are full of enthusiasm for Jesus, but are bitterly opposed to thought of accepting Christianity. They, as well as those applying for baptism, mostly have never been in direct touch with missionaries, but have either read the New Testament and Christian tracts, or have been influenced by Jewish articles in Jewish papers which dealt with Jesus and with Christianity. Such articles are very numerous in the Jewish press of late years, and their publication reveals the remarkable change of the Jewish attitude. Jewish writers have called attention to the danger (i.e., from their point of view), of these The great problem of the day in Russia, as perhaps in all other Jewish missionary fields, is the breaking away of the younger generation from the traditions of the fathers and their turning to Nationalism, to Socialism, or to Freethought. Weinberger, of Constantinople, discussing "New Problems in Jewish Missions in Turkey," stated that the recent political changes had been steps in the right direction, and must have good results. He showed that to-day the adherents of the different religions in Turkey, viz., Mohammedanism, Christianity, and Judaism, are on a friendlier footing than before, so that the Jew, who formerly was totally indifferent to the religion of his neighbors, now has begun to investigate it. At the same time, the New Constitution has made the Turkish Iew more independent, while Zionism has awakened Jewish national consciousness to a remarkable degree, so that opposition to missionary effort is perhaps more marked than before.

In the Balkan countries, whose new problems were discust by Rev. Adeney, of Bucharest, the old barriers which kept the missionary from reaching the Jews, who are mainly Sephardim, i.e., descendants of the Jews driven out from Spain in 1492, are breaking down, and assimilation has commenced, especially among better classes. Old people still cling tenaciously to the externals of their religion, but almost complete indifference to religion prevails among the younger generation of Jews in Bulgaria, Servia, Rumania, and the Austrian provinces of Bosnia, Herzegovina, Novi-Bazar, and Dalmatia. In Bulgaria the Bulgarian Protestant Church is arising and influencing the Iews somewhat. In Servia, and in all other Balkan countries, Jews are inclined to send their children to the higher school of the State, or to the well-equipped schools of the Roman Catholic propaganda, where learn the languages necessary for their international trade relations, and are naturally influenced otherwise also. The chief problem, however, is the lack of Christian literature in languages suitable for most of these Jews (Bulgarian, Servian, Croatian), and the great difficulty of reaching them, because only Bulgaria permits religious propaganda freely, and has no censorship of literature, tho Servia permits short missionary trips by nonresident colporteurs and missionaries.

The papers on "Ebionitism in Jewish Missions" referred to the present movement of Hebrew and Gentile Christians toward the reorganization of a Hebrew Christian Church with the continuation of circumcision, of the Jewish Sabbath, of the Jewish feasts, and of the Jewish ceremonial

law, as national signs. A protest had been published before the conference by two Hebrew Christians, the son of a third Hebrew Christian, and twenty-one Gentile Christians. against the application of the name Ebionites to the followers of what is called National Hebrew Christianity. We agree that the name Ebionites is at least misleading, if not wrong altogether, as far as they are concerned, but we do not think it wise to protest against the proceedings of an international conference before its meeting, and against its papers before they are read. The paper by Pastor Lindhagen defended the movement ably, while that of Director Lipshytz took the stand against it in a not less able manner. Lack of time forbade a discussion, but Professor Strack officially, as president, declared, without contradiction, that the conference was not favorable to a Hebrew Christian Church, and the continuation of Jewish feasts and ceremonies, and of the Jewish Sabbath, even as national memorials, by Hebrew Christians. The conferences of 1890, (III), of 1895, (IV), and of 1900 (VI), had dealt with the same subject, and had not been in favor of what is called to-day the Hebrew Christian National Movement.

The Conference and the World Missionary Conference in Edinburgh

The Conference spent its closing hour in adopting a resolution of protest against the attitude of the Edinburgh World Missionary Conference toward Jewish missions. Its executive committee, already on May 30, 1910, had protested earnestly against the insufficient consideration of the subject of Jewish missions by the program committee of the World

Missionary Conference, and the protest was now endorsed by the members of the conference. The conference then acknowledged that Jewish missions had received fair treatment by Commission I, and that the special meeting in their behalf, held in Synod Hall, had done much good, but it earnestly protested against the oversight of the other eight commissions whose printed reports make no reference to Jewish missions, except that in the bibliography of missions a limited number of books referring to the subject are mentioned.

Most vigorously, however, the conference protested against the leaving out of Modern Judaism from the report of Commission IV, which deals with non-Christian religions. It affirmed that "Modern Judaism, like Mohammedanism, to some extent, may acknowledge through some of its representative teachers that Jesus was a good and great man, a brilliant Jew, whose example should be followed by Jew and Gentile, but as a religion it does not know the Lord Jesus Christ, and in its creed (or creeds), it stands directly opposed to the fundamental principles of true, scriptural Christianity. . . Modern Judaism should be classed among non-Christian religions, because it denies the deity of the Lord Jesus Christ, even tho it may agree with the first article of the Apostles' Creed."

The conference adopted the protest with unanimity and great enthusiasm and applause, and then was closed with a spiritual address by Bishop Schéele. It was a blessing to its members, and visitors, and must bring blessing to the cause of Christ among the Jews.

HOW FAR IS JAPAN EVANGELIZED?

BY REV. H. V. S. PEEKE, SAGA, JAPAN Missionary of the Reformed Church in America, 1888

There is no question but that the evangelistic work begun in Japan a little over fifty years ago has been successful. There are now more than over 60.000 Protestant Christians. most of whom are connected with churches whose affairs are directed solely by Japanese. There is a Japanese religious press whose able contributors are wholly Japanese, and a large amount of money is contributed yearly by Japanese Christians and disbursed solely by themselves, in whole or part payment of local church expenses or in carrying on the work of Japanese missionary societies. There is much of this Christianity of such a liberal type that it hardly deserves the name of Christianity at all, some of it is merely nominal, but the far greater part of it is founded on devout and systematic study of the Bible, and is of as high an order as the Christianity in the world at large.

The work of evangelism in Japan has certainly been successful—as far as it has gone. The question of how far this evangelism has gone is most important, yet, unfortunately, its importance does not seem to stand forth to the eye of students of foreign missions as it ought. The success already attained bids fair to be a stumbling-block in the way of the far greater success that is possible, and of the present imperative need.

In addition to the organized work which can be tabulated, there has been a wide diffusion of Christian knowledge and Christian sentiment whose total amount can be only vaguely estimated, and a wide diffusion of the Japanese and English translations of the Scriptures, far wider than most people know. But, allowing for all

this, we must recognize the fact that in view of the over 50,000,000 of the population of Japan, and the conditions that prevail in the empire, the call to American Christians to put forth their best efforts for its complete evangelization is as imperative today as it was fifty years ago.

Many are so struck with admiration for the martial, commercial and educational progress of the empire that solicitude for its spiritual condition seems to be lulled to repose. Some are so captivated by the vigorous health of the compact, well-organized and active denominational nuclei, that they are ready to withdraw assistance from the Japan work, quite oblivious of the fact that even the best organization can only do effective work up to the limit of its financial and spiritual powers, and that the most of the church's resources and energy must be absorbed in its own nourishment and development, leaving probably two-thirds of Japan's many millions to wait generations for the day of their redemption unless foreign evangelizing energy continues and increases its efforts.

A residence of more than 21 years in Japan, the greater part of the time spent in touring and preaching in the Island of Kyushu, has led me to be deeply conscious of the lack of interest for the unevangelized millions in Japan, and I am imprest with the fact that the condition which prevails among the rural population of Japan should be more deeply realized by the Christians at home. This, by far the larger part of the Japanese people, is as yet waiting for the good news.

The term evangelism means more

than sounding of the glad tidings. The proclamation of the evangel, if it is to answer at all to the Great Commission, "Go ye into all the world and preach the gospel," must take into consideration the character and previous condition of the hearer, his sum total of ideas, his inclinations and his prejudices. To every man the good news must be brought in comprehensible form, and persistently held out before him till he is used to it, till he understands what is meant by it, and what its acceptance or rejection would mean for him, and till he can on reflection finally determine what he will do with the offer of salvation which the gospel makes to him in exchange for the surrender of his will and affections to the Lord Jesus Christ.

This is a high ideal of evangelism, but none too high. We are not ready to admit that evangelism as thus understood encroaches on the sphere of the local church, already gathered and organized, and its special local problem of evangelism. The evangelism contemplated in this article has its field of exploitation rather beyond and outside of the church, whether geographically or socially considered.

Bringing the gospel to people and persistently holding it out for their acceptance requires proximity. The trunk line of railroad between Moji and Nagasaki in Kyushu is a little over 160 miles long. There are 45 stations in all, and including the terminals there are only six places on the line that have resident evangelists. From this an estimate can be made, rough, to be sure, of how much proximity there is in one part of Kyushu, the most developed part, between those who are to receive and

those who are to give the gospel. How can a man be said to have a fair chance to hear the gospel if he can not do so without undertaking a considerable journey by some means of conveyance? Within reasonable limits the gospel is to be carried to people's doors. Even trade, with its evident appeal to interest, finds itself obliged to go to the people, perhaps solicit individually, or at least make it very easy for purchasers to know its wares and select. It can never be much different with a commodity like the gospel, which, however great its real value, can not readily make its worth outwardly evident. thing approaching complete evangelism insists that it shall be impossible for a youth to grow to manhood. without knowing that there is a gospel, and what its distinguishing claims are, and without having been brought into contact with it in such a way that he has been obliged to accept it or reject it.

The Unevangelized

An examination of statistics is useful as far as the 63 cities (shi), with populations running from 20,000 to over a million, or the 1,000 towns (chō), with populations of from to,-000 to 20,000 is concerned; but we are baffled when we come to the 13,-000 townships (son). For, while the "country" is comprized in these latter, considerable of the population is found in villages with populations running up into the thousands, whose exact number of inhabitants, exclusive of the surrounding country districts, it is impossible to ascertain. To gain a rough estimate of the population that might properly be called country, we invited the opinions of a number of persons of different prefectures as to the proportion of the population in a given prefecture living outside the cities (shi), the towns (chō), and villages of 2,000 or more inhabitants. To put it another way, we have counted as "country" all persons living in towns of 2,000 or less, and in the country-side.

Widely divergent replies were received, but a little careful thought would generally lead to the conclusion that, in the prefectures with few large cities and towns, as much as 80 per cent. could properly be called "country." In a very few prefectures this might drop to 50 per cent., but in almost all would amount to more than 60 per cent. The writer has no doubt that in the empire as a whole, fully 75 per cent. of the population lives in scattered hamlets of 3,000 inhabitants or less. A Japanese town of 3,000 is a very different proposition from a town of 3,000 in England or the United Stateswithout higher schools and public offices, many people residing in town but working in the fields or on the sea. It is raw country as far as the present problem of evangelization is concerned.

This country population is from two-thirds to three-fourths of the whole nation; that it is widely scattered over mountain and plain, much of it in islands and on sea-coasts not readily accessible. In the main it is the poorest part of the people, the least intelligent, the most poorly educated, the most conservative, the part in which the old religious and ethnic superstitions have their strongest hold. Many of the people are unable to understand a sermon delivered in the ordinary Tokyo colloquial, for they use many different dialects, in

some cases almost as unintelligible to a Japanese evangelist as to a foreign missionary. Access to these is in many cases rendered difficult on account of the absence of good hotels, or even hotels at all, and on account of the lack of good roads.

The problem of country evangelism is how to bring the knowledge of the fact that God is our Heavenly Father and Jesus Christ our Master and Savior, to some forty millions of the least favored and least accessible part of the Japanese nation, so that they may understand the statement, and be moved to give it intelligent consideration. We will endeavor to give an idea of the extent of the present attempt to solve the problem, of the obligation to solve it, and of the opportunity.

What is being done for country evangelism? Very little, indeed. So far as we know, only one evangelist in Kyushu gives his whole time specifically to this kind of work, tho almost all evangelists do a little at Every one of the 63 cities has several Japanese evangelists and one or more foreign missionaries; nearly every one of the 1,000 large towns has at least one Japanese evangelist, and there are doubtless evangelists resident in some towns of 5,000 Most evangelistic missionaries do more or less touring in the country, and most evangelists in large towns visit once or twice a month one or more of the fairly good-sized towns in their vicinity, but this rarely reaches to towns of 2,000 inhabitants, and very rarely indeed to smaller hamlets.

It is a cause for thanksgiving that through the secular press a little light is filtering in, and through the dissemination of the Bible and tracts,

the return of students on vacation from the cities, and the occasional permanent return of Christians to their ancestral homes, the country districts are not entirely shut off from contact with the Christian movement going on vigorously in the more favored parts of the empire; but as yet only the edges of the problem are being approached. A systematic and wide endeavor to reach the masses in the country, the farmers, the fishers, the miners, the salt-burners, or those in quarry and lumbering districts, has really not yet been inaugurated, excepting the work of the missionship Fukuin Maru among the island population of the Inland Sea. deed the remark occasionally made, and with some trepidation, that the evangelization of Japan has just nicely begun, might well be made with greatest boldness.

Little need be said as to the obligation. Most of the readers of this article are believers in the Great Commission, and if "Go ye into all the world," etc., means anything, it means that the more than two-thirds of the Japanese nation that now have the least opportunity to hear the gospel, ought as soon as possible to have a better opportunity than even the best favored one-third has at present.

The question whether the obligation rests most heavily on the comparatively wealthy and developed Christian forces of the Occident, or on the handful of Japanese Christians already organized into churches and struggling manfully with their own peculiar burdens, interests us little. Undoubtedly, the bulk of the actual preaching and visiting will always be done by Japanese men and women, and for a generation or two the great

bulk of the financial support of the work must come from older Christian communities. For years it will be true that the part taken in the direction of the work by foreigners will be far in advance of what their acquaintance with the language and conditions would seem to warrant; while the part taken by the Japanese workers will, on account of their peculiar and unapproachable qualifications, be far in advance of the financial responsibilities they are able to assume. But the task will for a long time be more than their combined efforts can adequately cope with, and it will ever be the men, native or foreign, in whom the Spirit of God most conspicuously dwells that will do most toward solving the problem and in bringing in a reign of joy, peace and light.

As to the opportunity, it is unbounded. Never were the Japanese people more kindly disposed. There is ignorance; there is superstition; there is blind trust in the older religions. Country evangelism is not a task so easy as to be unworthy of men of the highest ideals, ready for the sternest and most-sustained toil. But freedom of religious propagandism is no empty boast in Japan; and while it is not always easy for the first convert in a family to take his stand, and there are always those ready to tempt the wavering, and while when the older religions feel the effects of the growth of Christianity in a lessening of their own power and resources, there will be a severe struggle, yet there is a fine, free field to-day.

It is years since we have heard of a contemplated evening's preaching service being given up on account of

inability to rent a house. We can not call to mind a case of discourteous treatment on the part of a local official or educator. In the last fifteen years we have not met with any disturbance of a meeting by outsiders more than thrice. Those who once spoke of Christianity as bad, now speak of it simply as not good, and even their number is few. Those who deemed it not good, have advanced to good, tho this good is, unfortunately, in many cases yet, good-for others. The evangelism of the "country" part of Japan means a long pull and a strong pull; it calls for patience and perseverance of a rare kind, and a devotion that can discern the man for whom Christ died in the most unpromising, ignorant and degraded people, but there is every opportunity for prosecuting a promising The peculiar difficulties involved in this task may be inconsiderable as compared with the difficulties of evangelism in less favored countries, but they are greater by far than those that have attached to the evangelism thus far undertaken. There must be walking and riding in sailboats in the place of the jinriksha and the stage, the train and the steamer. In place of the fairly comfortable hotels and baths of the towns, come the lodging-houses and the farmhouse with food of the coars-It is struggle enough to communicate spiritual ideas in the Japanese language when one is free to use the best the language affords, but it will be harder to accomplish the task after discarding one's best tools in the interests of the unlearned. Nor are men to be won only by preaching; social intimacy with those who have little social capital must be aimed at.

The difficulties mentioned above are by no means the difficulties of the foreign missionary alone. Most of them weigh with nearly equal weight upon the Japanese evangelist. as hard for a Japanese evangelist as for an American missionary to live part or all the time outside the larger The education that is, probably correctly, deemed essential for the evangelist to-day does not make the self-denials required for country work any easier. Coarse country fare is as coarse to a town-bred Japanese as to a foreigner, and country folks are to him by no means the most congenial companions. As to language, only recently we heard a Japanese evangelist of over 50 years give as a reason for desiring to leave a certain section, that he could not understand the people well, and they could not understand him when he preached at all freely.

The evangelization of Japan is not yet a complete work, but one which, even with the best success, will engage the labors of the American churches for a generation or two. In many respects, especially in the organization of the work already done, Japan is the most advanced missionary field in the world, and in addition to the old problems, a number of entirely new ones await solution or are being solved. But we need not be discouraged by any of things, nor ought we to be. same Spirit that attended our early workers and assisted them in the labors peculiar to their day, is ready similarly to attend and assist their successors, only let us not make the mistake of Joash, of smiting thrice and staying, whereas we should have smitten five or six times.



THE PRESENT STATE OF CHRISTIANITY IN JAPAN

BY REV. HENRY LOOMIS, YOKOHAMA, JAPAN

There have been times in past years when the Christianization of Japan seemed not only certain of accomplishment, but not far distant. But as time passes, new obstacles have arisen, and while progress is being made, it is not at the rate that was anticipated.

One chief reason for the lack of the expected growth is that Japan occupies a focal position in the religious as well as the political world, and to an unusual degree have efforts been made to introduce all sorts of belief and unbelief that are to be found elsewhere.

"Modern Japan," says a recent writer, "harbors a strange mixture of belief and tendencies. Every shade and stripe of unbelief may be found—skepticism, agnosticism, materialism and atheism, rung through all their changes, each drest in the garment of science, and all together contending stubbornly with the old poly-

theistic and pantheistic faiths as well as with Christianity. Dr. Imbrie tells us that the real conflict that Christianity has before it in Japan is essentially the same which it has to wage in Europe and America—Theism, vs. Pantheism and Agnosticism, and the Christianity of the New Testament, vs. the Christianity that reads into or out of the New Testament anything it pleases."

The general condition of Japan is well described by a writer in speaking of the people of India: "There is a rising tide of dissatisfaction with their religion, and unrest at their ideals on the part of thousands. This is especially true of the higher and educated classes."

As a result of this condition there has come about a state of affairs that has awakened real alarm. In a recent discussion that took place in the Diet regarding the anarchists, one of the members declared that the cause

of such a lamentable and disgraceful occurrence was "a general degeneration of the young men of the country, and the inclination of the people toward moral corruption was beyond a doubt."

In reply to this statement the Prime Minister said that such were his own feelings in regard to the matter, and on that account he and his associates felt constant self-reproach, and had asked to be released from the responsibilities of their official positions, but His Majesty had generously kept them at their posts. As long as the people's minds were becoming corrupt, all measures for the purpose of national extensions would be of no avail.

Following the words of the Premier, the Minister of Education exprest his anxiety in regard to the whole matter and his opinion that more should be done for the inculcation of right sentiments among the people, and especially the young.

In a book written by the ex-Vice-Minister of Education, Mr. Sawa-yanagi, on "Education of Japan," the writer says: "When we think seriously upon the subject, religious education is a very important thing, because it is religion that constitutes the foundation of spiritual life. Some say that moral education is quite enough, and religious education is not necessary to the nation to-day.

"When we ask such persons why we must behave morally, they will answer that it is only for the sake of doing good; but as to this answer there is plenty of room for doubt. If people are educated only by the moral sentiment, they may be said to have passed a good life, but there will be something wanting. Unless

they grasp the spiritual life in its completeness, they lack the foundation upon which the highest and best type is formed."

That Christianity supplies this want is, and has been realized, by many of those who have been prominent in Japan. The late Prince Ito said to a friend that the students educated in Christian schools were more reliable than those educated without any religious influence, and he chose as his private secretary a pronounced Christian. When he went to Korea to administer the affairs of that country he selected a man who was conspicuous for his Christianity as the head and founder of a judicial Christian men have also been sought for other and responsible positions in that country.

For many years the managers of the Sanyo Railway have selected Christian men for positions of responsibility on that line, and a request was sent to the missionary at Yamaguchi to teach the employees Christianity; and all provision for religious teaching was to be made by the company. The Sanyo Railway is acknowledged to be the best-managed line in the country.

There are now 28 Christian young men teaching English in government schools who have been selected from among college and university graduates in the United States. them are doing Christian work, and some with large success. This has proved a fruitful field for direct evangelism of a class of young men who only in rare cases come under church influences. Bible study institutes have been held in most of the large student centers by the national secretaries, with a resulting increase in

the number and interest of the students, and better preparation on the part of the teachers.

In the regular work of the Young Men's Christian Association there has been great advance. In the Osaka Association there have been held 27 weekly Bible classes, with an average attendance of 329, and in a short nine days' canvass, 252 new members were enrolled.

The president of the Nagasaki Association reports the organization of a Sunday-school of non-Christian students, with an average attendance of 200 boys.

At a meeting of some leading business men, held in the White House in Washington, at the invitation of President Taft, subscriptions were made for the work of the Young Men's Christian Association in Japan to the amount of \$250,000. Of this sum \$35,000 was given by Mr. S. W. Woodward, of Washington, for a memorial building in Kobé for Mr. Helm. Mr. Woodward visited Japan recently as a representative of the Layman's movement, and saw for himself the value and influence of the work that is being done.

Another gift of \$35,000 by some Buffalo men was for a building in Tokyo, for the Chinese and Korean students.

The success of the work of the Young Men's Christian Association has resulted in an organization among the Buddhists for similar purposes. In the city of Seattle the most costly and complete building of the kind is that which belongs to the Young Men's Buddhist Association. The development of such organizations is a powerful testimony to the practical features of Christianity, and is to be

commended because they are doing a noble and praiseworthy work.

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At the same time it is to be noted that Buddhism is waning; and this is due to the turning away from its teachings of the younger and educated class. According to the latest statistics there were 264 less temples in 1908 than in 1904, and 280 less Of Shinto shrines the loss was still greater, as during the same period the number is reported to have been 28,417. As is well known. the great temple at Kyoto is hopelessly in debt, altho it belongs to one of the most popular sects, and it was at one time reported that it was in danger of being sold at auction.

Owing to a lack of workers, as well as the causes before mentioned. the growth of Protestant Christianity has not been as large as it would have been under more favorable cir-For several years the cumstances. number of missionaries has not increased to any considerable extent. and the number of native workers is entirely insufficient to properly supply all the demands. Owing, also, to the desire on the part of the Japanese to be independent of foreigners, the funds from abroad have not been sufficient to supplement the contributions of the Japanese Christians for the many departments of work.

And yet there is, on the whole, decided growth. The reports are incomplete in many respects, and believers are so scattered that it is impossible to ascertain the whole number or the extent of religious ac-The number of adult baptisms reported for the past year was 6,305, and the total church-membership is given as 75,608. There are 546 organized churches, of which 172 are self-supporting.

In this connection it is interesting to note that the increase in the number of communicants and contributions is proportioned largely to the amount of independence of the churches of foreign control and the form of doctrine or belief that is being taught.

For example, the Congregationalists report an accession of 1,477 members, and contributions amounting to 97,351 yen (1 yen = 50 cents, and 100 sen = 1 yen), which is 5.90 yen per member. The Presbyterians report 1,246 members added by baptism; contributions, 83,000, or 4.37 yen per member. The Sei Kokwai (Episcopalian) report an aggregate of contributions as 34,651 yen, or 2.56 per member.

The German Evangelistic Protestant Missionary Society (Unitarian) reports the total contributions as amounting to 243 yen, or 81 sen per member. Owing to a lack of funds, the theological school connected with this mission has been closed, and the mission force diminished. After a quarter of a century of effort the liberal Christians of Germany and Switzerland combined are unable to raise the funds to support even one foreign mission, and that in a field which is described as "grander than any which has ever been cultivated."

There has been a division among the Unitarians in Tokyo, and the majority now discard the name of Christian and claim that all systems of religion are of value, and no one is to be followed to the exclusion of the rest. Those who differ from them, and retain the name of Christian, have formed themselves into a church, but no report as to the number of members or contributions has been given.

The Universalists report a gain in five years of 23 members; and the total contributions for the past year were 11 yen, or 6 sen per member.

One of the best evidences of the growing favor with which Christianity is regarded by the people is the large and increasing circulation of the Scriptures. That people buy these is evidence that they will read them and thus become acquainted with the teachings that have been the basis of that civilization that has made other countries great and prosperous, and which the Japanese are seeking to imitate.

The circulation of the American Bible Society during the year 1909 was 61,045 volumes, including portions of the same. The circulation during 1910 was 201,190, or more than three times the former. Of these there were 5,420 Bibles, 63,037 Testaments, and 132,733 Portions, or Gospels. If to this circulation be added that of the other societies, the total is 460,680 volumes.

Some of these were donated and some purchased for the purpose of free distribution. The actual sales (almost entirely to Japanese), reached an aggregate of 9,242 Bibles, 103,372 Testaments, and 218,965 Portions. When we consider that this is only the distribution effected in one year, it is truly remarkable, and is evidence that the progress of Christianity is not to be estimated by the number of accessions to the churches alone.

Among the different ways that Christian activity is manifest are the following: 49 girls' schools, 44 mixed and day-schools, 14 schools for

training Bible women, 5 industrial schools, 22 schools for theological training, 13 orphanages, 4 day nurseries, 3 homes for old people, 2 hospitals for lepers, 2 dispensaries, 3 homes for ex-prisoners, 3 schools for deaf and blind, besides rescue homes and other social work, like that for factory girls, which is accomplishing much for the betterment of the needy classes, but can not be tabulated.

Statistics of Protestant Missions in Japan for Fifty Years

BY A. PIETERS

			ributions,
Year	Communica	nts	Yen
		(1 yen	= 50 c.)
1859		0	
1864		1	
		2	
1871		10	
1872		16	
1876		1,004	
1878		1,617	
1879		2,701	
		3,811	
		4,367	
	. 	5,591	15,838
1884		7,794	18,220
1885		10,775	
1886		13,269	26,866
1887		18,019	41,571
		23,564	64,454
		28,977	53,503
	. 	32,380	69,324
1891		33,390	74,070
1892		35,534	63,338
1893		37,398	62,416 72,217
		39,240	72,217
		38,710	62,939
		38,361	60,504
		40,578	81,551
		40,981	95,366
	• • • • • • • • • • • •	41,808	94,275
		42,451	102,228 rmation
		44.281	120.330
		42,900	134,941
		50,954	134,580
		48.087	181,996
		54,352	228,944
		57,830	274,608
		60,450	259,498
		60,635	269,343

Notes on the Accompanying Table of Statistics

(1) The figures are taken from the tables of the Rev. Henry Loomis for the earlier, and from the annual tables of "The Christian Movement in Japan" for the later years.

(2) The following periods will be read-

ily noted:

First, the period of waiting, from 1859 to 1873, when the laws against the Christian religion were virtually repealed.

Second, the period of rapid growth, from 1873 to 1890, during which the number of communicants doubled every three years.

Third, the period of slower growth,

from 1891 to the present.

(3) Altho the growth in communicants has been slow during the most recent decade, the contributions have advanced rapidly, so that the per capita contribu-tion of the Japanese Christian has risen from about two yen per capita in the eighties, to about four yen at present. This is due to the financial prosperity of the country, to the fact that many men, converted during eighties, are now beginning to be able to give largely, and to increased consecration.

(4) The increase of the Christian population, even during the last two decades, has been at a more rapid rate than that of the population as a whole. While the population increases at the rate of one per cent. per annum, the average for the Christians is between three and four per cent. In consequence of this, the proportion of Christians to the population is constantly on the increase.

The number of communicants to population in 1888 was 1 to 1,661; in 1898, 1 to 1,067; and in 1908, 1 to 851.

(5) Altho the proportion of Christians is thus increasing, the aggregate mass of unevangelized heathen in Japan is also still increasing. In 1859 there were about 30,000,000 of Japanese, all unevangelized. In 1911 there are over 50,000,000, and if 10,000,000 are reckoned to have heard the Gospel (really an extravagant estimate), yet the number entirely destitute of the Gospel is 40,000,000, 10,000,000 more than there were at the beginning.

Some time or other there must come a period when the aggregate mass of unevangelized heathenism in Japan shall begin to decrease, but how far off that time is, no one can tell. It is still growing

at a rapid rate.

(6) It is worth noticing that the proportion of communicant Protestant believers to the population is smaller in Japan than in Africa, and in India, being one to 324 in the former, and one to 563 in the latter country.

THE HARTFORD SCHOOL OF MISSIONS

ANOTHER STEP TOWARD GREATER MISSIONARY EFFICIENCY

BY EDWARD WARREN CAPEN, PH.D., ORGANIZING SECRETARY

Of the various proposals made to the World Missionary Conference at Edinburgh in June of last year, one of those which was most quickly acted upon concerned the creation in Great Britain of a Board of Studies, the purpose of which is to devise means of meeting the needs revealed by Commission V, in its study of the Preparation of Missionaries; and the British example has been followed in Ameri-A committee was appointed at the last meeting of the conference of the boards of foreign missions of the United States and Canada, which has appointed the members of a Board of Studies here. Meantime, under the lead of the chairman of Commission V, who is also president of the Hartford Theological Seminary, there has been organized the Hartford School of Missions, which seeks, along interdenominational lines and as a graduate school, to provide facilities for the Special Missionary Preparation demanded by missionary leaders to-day.

The reasons for this forward step are found in the report of Commission V. The environment in which missionaries now work is very different from that in which the pioneers found themselves when they reached their fields a century and more ago. Then those countries were isolated: now the tides of Western influence, good, bad, and indifferent, are sweeping over them. Then the Orient was ignorant of Western thought, science, art, and industry; now its leaders are familiar with our literature and institutions, and are developing arts and industries along Western lines. Then the great

peoples in Asia and Africa were without any real national consciousness; now they are increasingly demanding the right to control their own affairs and to enter the family of nations on a par with the proudest of Western empires. Into this changing East the missionary goes, and seeks, not only to change the lives of individuals, but so to train leaders and so to act himself as to put a Christian impress upon the life and institutions of the new East. To secure efficiency in such an undertaking requires ability and specialized training of the highest order. Then, too, with the rising standards of education among these new yet old nations, the people demand higher intellectual attainments in those who come to lead them or to cooperate with them. A poor command of the vernacular was once overlooked; now it is resented. The Christian schools in Japan used to be the best in the country; now they have become relatively less efficient with the improvement of the national school system. These two instances are typical of the new demands made upon the missionary.

The body of missionaries are all but unanimous on two points: First, they demand the broadest and highest cultural and professional training; and, second, they declare that this is not in itself sufficient, but that it should be supplemented by Special Missionary Preparation. This would include instruction in the science and art of teaching, in comparative religion, in the science of missions, including missionary history, theory, and practice, in sociology, and in language. Much of this, especially the

language work, must be given on the field, where the call for improved methods is being heeded. other hand, the fundamental work in each of the first four subjects must be done at home, or it will probably never be done at all: and even in the matter of language, certain initial difficulties can best be removed in the Then, too, the missionhome land. aries are agreed that lay missionaries, both men and women, whether medical, educational, or industrial, need to be thoroughly grounded in the essentials of Christianity and to be given a mastery of the Bible, if their work is to be an integral part of the work of the mission, which is essentially spiritual.

Such, in brief, were the recommendations of Commission V. The question at once arises, how can this special missionary preparation be given? It is not possible for each seminary or training school to provide such courses, for the proportion of students in most schools who go to any particular field, or even to foreign countries, is too small to justify such expansion, even if funds and teachers were available. It would be unwise as well as impracticable to develop such schoools as exist in Europe, which give to missionary candidates their entire training. Rather should there be developed in a few centers interdenominational graduate schools where such special preparation can be given to those who have already received the usual professional training. To do what one institution may in this direction is the purpose of the Hartford School of Missions.

This school is open to appointees or candidates recommended by any board of foreign missions, to graduates of colleges, universities, or professional schools who contemplate work abroad, and to missionaries at home on furlough. The course is designed to cover one year, but this may be lengthened or abbreviated to meet the needs of individuals. It is possible that, if there is a demand for it, there will be a summer session in certain subjects beginning in 1912.

The curriculum follows closely the recommendations made to the Edinburgh Conference. Especially for the benefit of those who have had no theological training, comprehensive courses in the English Bible and in the doctrines of Christianity will be given, as preparation for the delivery of the missionary message. No attempt will be made, at least for the present, to teach vernaculars, but through work in phonetics the ear and vocal organs will be trained to analyze and accurately reproduce the elemental sounds in languages, including, where the assistance of native speakers is available, the sounds of the vernaculars of the students' fields. The modern methods of learning languages, which are comparatively unknown in the United States, will be taught and certain initial difficulties will be removed. so that the new missionary will begin his language work on the field with an intelligent understanding of the structure of the language and of how to master it. Those who have not been trained as teachers may secure thorough grounding in psychology, pedagogy, and the principles of religious education. The history of missions, a comparative study of missionary methods, and an analysis of the contemporary missionary situation will give an understanding of the historic solutions of missionary problems and

an appreciation of the missionary task before the Church.

At the center of the curriculum lie the courses which are preparatory for an understanding of the countries in which the students are to work. General courses in comparative religion and sociology, and particular courses on the history, religions, and institutions of the principal mission countries will enable the missionary to become intelligently sympathetic with the life about him and to approach the people in the most tactful and helpful manner. For Moslem countries the School of Missions offers elementary and advanced courses under Professor D. B. Macdonald, which are attracting students from Europe. For other countries similar courses will be provided and special libraries offer unusual facilities for such preparation. The affiliation of the School of Missions with Hartford Theological Seminary places at the disposal of the students the large Case Memorial Library and opens to missionaries at home on furlough the courses in the seminary.

Practical matters like the care of health and business methods have not been overlooked. The large board of instruction includes already members of seven denominations, members of the faculties of Hartford Thelogical Seminary, Trinity College, and the Hartford School of Religious Pedagogy, professional men in Hartford, secretaries like Drs. Chamberlain, Patton, Speer, Watson and Wolf, and prominent missionaries.

The most encouraging feature about the new undertaking is the heartiness with which it has been welcomed by the officers of the leading mission boards of the United States and Canada, while there is a strong probability that from the beginning its body of students will include some from Great Both for new missionaries and for those whose one or two terms of service have shown to them the need of further training, the mission boards expect to make large use of the Hartford School of Missions and of the similar institutions which will probably be required to meet the needs of preparation in different parts of the country. The welcome accorded this new school speaks much for the purpose of the mission boards to secure even greater efficiency in meeting the increasing complex situation.

DR. GUSTAV WARNECK'S MISSIONARY EPIGRAMS

As long as the "offense of the Cross" remains, so long will missions remain an offense in the world.

To speak of missions as if they were a hole-and-corner affair is to reveal an unparalleled provincialism.

There are narrow-hearted people who do not wish to know anything about missions — people who draw very narrow limits around their love.

Our missionary societies would be very poor had they only those who give money and not those who persist in prayer. It is more difficult to pray for missions than to give to them, but prayer without giving is insincere.

If the missionaries in the field are to accomplish anything of the task which our prayers mark out for them, then must the prayers be potent which we bring to the throne of grace.

As the roots bear the tree, so the spiritual life of the home bears the weight of foreign missions. It is impossible to reverse this order.

Foreign missions have proved to be the mother of home missions.

THE UNITED UNIVERSITIES SCHEME FOR CHINA

BY THOMAS SMITH

In March, 1908, the attention of a number of resident Oxford and Cambridge graduates was directed to missionary educational work in western China, and a representative committee was formed to thoroughly inquire into the matter and to report on what measure of support, if any, should be given to the work by the universities.

The Rev. Lord William Gascoyne-Cecil, who had recently returned from the Centenary Missionary Conference at Shanghai, was invited to join the committee and to give it the benefit of his experiences in China and advice as to the aid which should be given. After much deliberation it was generally agreed that, in view of the "awakening of China," and all that is implied therein, the responsibility of presenting Western civilization and culture to the Chinese was a very grave one; and that the universities. instead of merely aiding an isolated missionary society in its work, should consider the possibility of establishing a university in China, permeated by Christian thought, and which should worthily represent Western culture and traditions as the direct outcome of Christianity.

Accordingly, early in 1909 Lord William Cecil, upon the invitation of the Oxford and Cambridge committee, again went to China to inquire more fully into the conditions of education there and into the opportunity for successfully founding a Christian university. On his return Lord William presented a report to the committee, which was full of interest and hope, urging the Oxford and Cambridge representatives to go forward with their scheme, and recommending them to, as far as possible, invite the

cooperation of other countries, thus making the scheme one of first-rate international importance. He says:

"Nothing makes you love a nation so much as being brought into touch with the good and sincere men of that nation; nothing makes you respect the religious convictions of somebody different from your own so much as seeing the self-sacrifice which is the expression of these convictions. we make our scheme international. not only shall we feel ourselves drawn by ties of love to the people of other nations, but the example commended by the name of the great universities of which we are members would go far to make such action imitated throughout the civilized world."

Later Lord William Cecil and Professor A. L. Smith, of Oxford, visited America to sound the leading universities of the United States and of Canada on the question of cooperation with Great Britain in the proposed scheme. In 1910 Mr. J. L. Johnstone, of New College, Oxford, who had been acting as secretary to the committee during the year, was deputed to visit China and America, to acquaint himself with educational conditions in the former country, and to bring to a head the question of cooperation in the latter. The net result is that the following universities are pledged to support the scheme, each working through its own committee:

Great Britain: Oxford, Cambridge, London.

United States of America: Harvard, Columbia, California.

Canada: Toronto.

Much thought has been given to the question of the most suitable site in China for the university, and by almost general consent the Hankow district has been decided on.

A glance at the map shows this to be the real center of China. Here the three great cities of Hankow, Wu-Chang and Hanyang, with a population of over a million, standing at the junction of the great waterway and railway systems of China, bid fair in the immediate future to dominate absolutely the industrial activities of China, while if one with a little imagination looks farther into the future he will prophesy it to become one of the greatest-possibly the greatest-center of world industry. Here there reside (and the future will bring them in increasing numbers) young men, eager to acquire an intimate knowledge of the new spirit that is so rapidly spreading in China, and upon whom will largely rest the responsibility for the future of Chinese civilization.

Whether conscious or unconscious of this fact, several missionary bodies have established schools and colleges in this center, and these have already agreed to form the basis of the proposed university.

Quoting from a memorandum issued by the Committee of United Universities Scheme, the essential points of the scheme are:

- (1) The university, consisting of-
- (a) A central body of professors and instructors. These would primarily be responsible for the advanced teaching.
- (b) A number of hostels or colleges in which the students would reside under some kind of moral discipline and supervision.
- (2) The colleges or hostels, so long as they conformed to certain general requirements, moral and educational, of the university, would be self-gov-

erning, and would have the entire control of all religious teaching within their own walls.

(3) The university, as such, would not give religious instruction. All Christian bodies having educational work in China would be encouraged to found hostels in which religious instruction would be given on lines approved of by the particular denomination or denominations supporting each. The university would have power to admit a limited number of hostels other than these, under adequate guarantees for the maintainance of a high standard of moral discipline.

The property and supreme control of the university will be vested in a body known as the "Incorporated University for China Association," and this association will consist of members resident in Great Britain, United States, Canada and China. The management will consist of a committee, consisting of the president and the members of the association resident in China.

A question may well be asked as to the relation of the proposed university to the Chinese Government system of education, and seeing the extreme importance that has been, and still is. attached to educational matters in that country, it would be a most pertinent one. Unfortunately, many of the missionary bodies carrying on educational work in China have found themselves, consciously or unconsciously, competing with government institutions, and this attitude has been a fruitful source of misunderstanding between Chinese officials and missionaries. It needs but slight reflection to convince one of the fact that those most directly interested in Chinese education are the Chinese themselves, and that to the

Chinese Government belongs the undoubted right to determine the lines of that education. We should then bear these facts in mind when considering the relations between the proposed university and the Chinese Government, and endeavor as far as acting in accordance with Christian ideals will allow, to keep in touch and to cooperate with Chinese institutions.

Mr. Johnstone in his report (which does not necessarily represent the views of the committee) says: "It appears to me that in the race for technical instruction (which is what is practically going on), the Government with its longer purse, even without any pressure put by preference given to students, must win. It is only a matter of paying for men who know their job and for plenty of apparatus for them. This the Government will be able to do eventually, but it is highly improbable that any voluntary institution, even if it could get the men, could get the money. We must say that the outlook is dark for anything competing with the Government in its own lines of education. On the other hand, it must be noticed that these lines in China are very limited. The present system of education, as laid down in theory and gradually approaching execution in practise, is the result of 'a volte face' toward the purely practical side of Western education. No government university is at present likely to give effective instruction in anything except practical education, even tho some include a Chinese literature department. main features of government education seem unlikely to be changed for some time, and hardly can be. teaching of purely practical subjects is

the only one that can be bought with success.

"Meanwhile this obviously leaves a great gap in the educational world which Government can not fill, and the whole of what may be called general education, as well as all the moral side, which can only be supplied by tradition and personal influence, and the consequent social distinction which is the special possibility of a voluntary system. It is in virtue of these qualities, unattainable by state organization, that the independent schools, colleges and universities have survived in England and America; what keeps them going is, not the superiority of their practical education, but the fact that they give something else.

"The direction indicated seems the only line in which non-state education can survive in China, but it means a large reversal of the present policy, which is in many points opposed to it; and what is more important, all the students who would naturally constitute the first material for the university have not only been educated on practical lines, but are those who must inevitably desire that sort of education. I think that one must recognize that to shut the door either way would be fatal, and it is probably possible to devise a system of education which, while giving sufficient practical instruction to satisfy just claims until the Government can do it more efficiently, should yet not prevent the teaching given having a more general and disinterested character."

Every one will agree that missionary bodies carrying on educational work in China can not all have their own universities, and even if it were possible it would be most undesirable.

The scheme, then, offers a solution

to those in Central China who, having students sufficiently advanced to take up a higher branch of learning, yet have no means at present of securing such for them. This most pressing need has been felt for a long time, and met in certain cases, such as at St. John's in Shanghai, and the Union University at present being created at Cheng Tu, Western China.

As has been mentioned earlier in this paper, each missionary body desiring to enter its students for the university course would establish a hostel in close proximity to the central university buildings, and assume complete control of the religious doctrines taught in the hostel, and also of the moral atmosphere.

This method seems to be peculiarly suited to conditions at present existing and likely to exist for some considerable time in China.

But not only does the scheme commend itself from the strictly utilitarian point of view, the very fact that a group of colleges or hostels, each of which is supported and managed by different missionary bodies, can and do work harmoniously together in support of the university will be in itself a lesson in Christian unity—a lesson sadly needed to-day—not more so in the East than in the West.

WORK AMONG WEST CHINA ABORIGINES

BY REV. S. POLLARD, CHAOTUNG, YUNNAN, WEST CHINA Missionary of the United Methodist Church

The province of Yunnan, in southwest China, is reckoned by the Chinese as one of the poorest of all the provinces. Officials do not like to be appointed to Yunnan, and think their fellow officials in other provinces far better off than themselves. For many years in missionary circles Yunnan was also reckoned as one of the poorest provinces in the whole of the empire for missionary results. thirty years of work among the Chinese there were not two hundred converts, and some stations, opened more than a quarter of a century ago, have as yet only a mere handful of church members. The traveler entering the province by either of the four main routes sees very little evidence of Christian progress. If he enters from Burma he will pass Tengyueh and Tali Fu, two stations of the China Inland Mission, and from the meager number of converts he would never guess that work in the latter station

was begun more than thirty years ago. Passing Tali Fu, he comes at last to The beautiful city of Yunnan Fu, the capital of the province, and here in a city famous since the days of Marco Polo he will find modern civilization being rapidly grafted on to the old, fascinating, elusive state of affairs. New wine is being poured into old Electric light, the railway, modern colleges, mint, arsenal, a house of assembly, all give proof of the great change coming over the empire. But the traveler sees very little evidence of the progress of Christianity. If he goes due east until he leaves the province he may have traveled for five weeks and not met a single convert. If he enters by the new, wonderful railway, which the French have built as one of the most wonderful feats of engineering in the world, he will pass town after town, village after village, in which the Protestant missions have not a single church-member; and,

reaching the capital, he will, like the traveler from the west, see no sign of Christian progress. In the northeast corner of the province there is one fairly prosperous Chinese church at Chaotung, where over a hundred Christians are to be found and where the chapel is too small to hold the crowds who come to hear. In the whole province, which in area is equal

again. Three days north of the capital, near a few poor houses and on the red slope of a pine hill, he will find a small foreign house and three missionaries living in it. There is no large town close by, and there are no shops near. In the daytime the chief excitement is when the cattle are going out to graze, and at night the deep silence, which can be almost heard, is broken



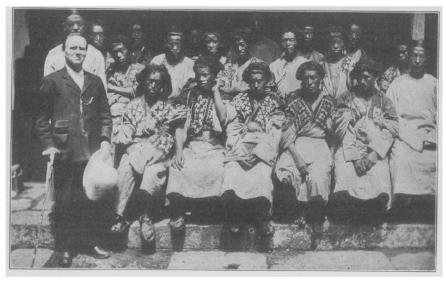
SOME MIAO WHO CAME TO THE MISSION HOUSE AT CHAOTUNG

to the British Isles, and has a population estimated at 12,000,000, there are not 200 full members in the Protestant Chinese churches. The Romanists, also, have had but little success in Yunnan. It has, therefore, been rightly regarded as one of the most backward and darkest provinces in the whole empire.

If the traveler, however, be with one who knows, and if he be willing to leave the main roads and the beaten paths, he will find, away off among the lovely hills for which Yunnan is justly famous, sights such as will make his heart beat quickly, and if he loves Jesus he will rejoice over and over

only by the barking of the watch-dogs or the howling of the much-feared wolves. You are here at the very back of nowhere, far from civilization, but under such a sky of deep blue, from out of which the stars hang so low that you seem to see right to the other side of them. The heavens stoop down and kiss the earth in an embrace of What are the missionaries doing here? Have they found a lifegiving sanatorium, and is it another Mohkanshan or Kuling? Are the missionaries here in retreat from the great heat of the summer? When Sunday comes around you get the answer to these gueries. Just below the missionaries' home is a large chapel, well built, with fine wooden pillars inside and a roof of burnt tiles overhead. There is room inside for 700 people, and if it is Sacrament Sunday or Harvest Festival you will see it crowded. Watch the missionary, Rev. A. G. Nichols, as he starts the singing. Take good note of this man, for he is one of the brayest men in China. As the leader

fountain," "There were ninety and nine," "Holy! Holy! Holy!" "Nearer, my God, to thee," these old favorites are sung with great spirit and joy. There are not many congregations bigger than this in China, and very few where the singing is equal. Who are these people? These are the Hwa Miao, among whom, in 1904, a great revival broke out, leading to the con-



REV. W. TREMBERTH AND MIAC TRAMPERS AT THE MISSION HOUSE

of a great work he has proved the man for the occasion. He was one of the very small band who stuck to their posts in West China during all the Boxer troubles. This was at a time when there were only five Protestant missionaries left among the people of half the empire. Mr. and Mrs. Nichols were two of these five.

Now the singing starts, and if you know anything about how the Chinese sing you will be pleasingly surprized. Seven hundred people singing in harmony the old songs with which the Christian Church is familiar: "Sweetest note in seraph song," "There is a

version of thousands. This place was one of the last opened among these people, and is the headquarters of one of the three missions among the Hwa Miao. Two of these missions belong to the China Inland Mission, and the third to the United Methodist Church (English).

The chapel, which you can not help admiring, was built by the people themselves. From this center there are scores of villages wholly or partially Christian. After these Miao became Christian they set to work to mission other tribes living near them. Not far from this headquarters there



"PHILIP," A CHRISTIAN MIAO BRIDEGROOM, AND HIS MIAO BRIDE

are to be found chapels for the Lisu, the Laka, and preaching-places for the Kan-i. The missionaries hold services in four or five different languages, and by the use of a simple phonetic script, which is easily understood by those wishing to read, the Gospel truths are taught and the Written Word is given to the peoples in their own tongue. Away on those hills to the north of Yunnan Fu thousands of the aborigines—Miao, Lisu, Laka, Kan-i—are singing the songs of Zion and worshiping the Great King.

The Miao who began the work here first found Christ through their brethren ten days' journey away to the northeast, in the district around Chaotung Fu, the second city in the province. Here is the home of the Hwa Miao, and here in 1904 thousands trudged across the hills, some to the west to Chaotung, and some to the southeast to Anshuen. For two years hundreds of villages among the hills were in a state of excitement such as had never been known before. Tramp,

tramp, tramp, marched the hill boys fifty miles a day sometimes, over hill and through valley, sleeping out at night wet by the dew or drenched by the rain. Tramp, tramp, tramp, the next morn, and so on until some had walked 200 miles. Why this movement from so many villages? The word had gone forth that there was a king Jesus, who was a Miao, and who was at last bringing salvation to a race of serfs who had been opprest for centuries. Misty and confused were the ideas which set the feet in motion and stirred up the feelings of the heart to boiling-point. Many who went to the missionaries found the Jesus they had dimly heard about, and by-and-by misty notions gave place to clear ideas and the Spirit of God worked a revolution in multitudes of lives. The beginnings of the movement were seen first of all at Anshuen, a city to the west of the province of Kweichow. Here the Rev. J. R. Adam and his colleagues of the China Inland Mission had worked for years, and had seen a



FOUR MIAO MAIDENS IN WEST CHINA

fair amount of success. In the city of Anshuen was found the one flourishing Protestant church in the whole of the province of Kweichow, in size equal to Great Britain, and with a population of 7,000,000. Thirty years of work had produced but little apparent result in other parts of the province; but in Anshuen, in a soil prepared by the Holy Spirit, the men who worked on year in and year out, often in the face of great opposition, found at last, aborigines and Chinese, willing to hear the Word preached to them. Then in 1904 the great movement broke out and spread north and west, leading to the tramp, tramp, tramp among the hills, which is unique in the history of Chinese missions.

I shall never forget how the movement first came to Chaotung. For years some of the missionaries had been praying that God would send a revival,

and we asked God to let the revival come in such a way that we might know that it was a God revival and not one got up by man. The Miao revival was the answer to this prayer. One day in July four men came to see me in my Chaotung home. Up to that time I knew nothing whatever about the unrest in the hills. The men were drest in Chinese clothing, but told me they were aborigines, and had come to inquire about one Jesus, of whom some of their friends had heard at Anshuen. The misionaries had told them there that Chaotung was near their home, and had advised them to seek This was the beginning of the rush. The hillmen came in their tens, twenties, and hundreds. This kept on for weeks and months, and on one occasion a thousand came to my home in one day. It was not a visit of an hour or two. Most of them stayed

for two or three days, as long as their supplies of oatmeal lasted them. We were almost overwhelmed. Very few of them could speak Chinese, and we knew no Miao. Not one in a thousand had been to any school, yet all wanted to learn to read. Our supplies of large-type Chinese Gospels were soon exhausted. It was a strange sight to see these crowds in the year A. D. 1904 trying to read from Mark's Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

What had happened nineteen hundred years before was just beginning for them. Some of them held the books the right way up, others held it upside down, and learned the characters in that way. I have known them start reading in their loud way at five o'clock in the morn and the last reader has finished at two o'clock the next morn. The crowds invaded every room, and even bedrooms were not secure from the invasion of those who wanted to learn. We were delivered from those days of strain when a friendly landlord gave us ten acres of land among the hills at Stone Gateway, in the sub-prefecture of Weining, in the province of Kweichow. then, became the headquarters of the United Methodist Miao Mission. Here the natives have built two chapels in which many hundreds of Christians have been baptized. In connection with the three missions about fifty chapels have been built by the aborigines, and there are several other places where they are wishing to build.

In the matter of translation work the gospels of Mark and John have been rendered into Miao and a single gospel into both Lisu and Laka.

It is seven years now since the great tramping movement began with all its unrest and mist and misunderstanding, and we can now estimate a little what will be the outcome. First of all, while many have gone back to heathenism and sin, the vast majority remain Christians, and the change in the lives of multitudes is a clear evidence that the work is of God. Mistakes have been made, and some of them bad ones; but the native church is being built surely, and the Christians

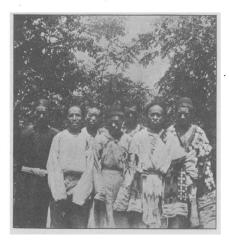


ONE OF THE MIAO CHAPELS IN WEST CHINA

are being trained to evangelize their own people and to reach outsiders wherever possible.

In many vilages you can now be shown sites where in the old days stood the club-house of the commune, which was practically a brothel. Here slept the young people of the village, and the immorality which was all too common resulted in much evil and disease. The Christians do not now like to talk about the old days of darkness and sin.

The marriage-tie was a very loose one, and marriages were often the scene of drunken, immoral orgies. When husband or wife tired of the other they went elsewhere, and then thought nothing of it. The binding nature of marriage which Christianity



CHINESE MIAO CHRISTIANS

insists on is one of the hardest changes these people have had to adopt. When husband and wife tire of each other, why should they be compelled to live with each other? so they often ask. There is, however, a strong conscience growing in favor of the sacredness of the marriage-tie. Hundreds of Christian homes is one of the results of the revival of 1904.

Drunkenness was another sin of the Miao. On market days some Miao always got drunk, and sometimes beastly drunk. Every Christian is now a total abstainer. This has not come about as the result of a strong temperance propaganda on the part of the missionaries. The converts knew what drink meant to them, and when they became followers of Christ they felt they must be new men, and so the drink had to quit. A few weeks ago I was present at a Christian wedding. In the evening I went into the room where the male guests were to the number of over thirty. On inquiry,

twenty-one of these confest to having been drunk in the old days. Some of the drunkards have become preachers of the Gospel and preach with power. Is not this the work of the Spirit of God?

Over 5,000 adults have been baptized on the three fields, and day schools have been opened in a number of centers. Elders have been appointed in every village to conduct worship and to see that Christians live up to their principles. Some of these men are a success, some are a very bad failure.

Many of the converts have disappointed us. Many still long after the old rites, with their excitement and lawless liberty. Many have fallen into gross sin. The great majority, however, are still on the side of Christ, and at the end of seven years one



MR, POLLARD AND TWO MIAO CHRISTIANS

gives glory to God for all He has done among these people. He answered the prayer and He gave the revival. In

the three centers at Anshuen, Yunnan Fu, and Chaotung, He prepared men willing to love these people and to lead them into the light. Now from five or six hundred villages and from thousands of homes there goes up every day praise to the one great God. In these two dark provinces light has Christ has found His own. come. Joy reigns. Purity is driving away immorality, and cleanliness is fighting dirt and disease. As the traveler goes along the side roads he sees folk shepherding cattle and digging the soil, and every now and again one or more

breaks into song. He may not understand the words, but he will recognize the tune. Away up on that hillside some may be singing with strong, sweet voices, so that they are heard all across the valley, "Crown Him Lord of all." Then, farther down, one may hear "There is a fountain filled with blood." Because these dark, immoral, drunken, ignorant hill people have learned the truth of the latter song they have learned to sing the former. Because they have come to the Christ of Calvary men will "Crown Him Lord of All."

SYRIAN CHRISTIAN CONVENTION AT MARAMANA, TRAVANCORE

BY REV. J. STEWART, M. A., MADRAS

The Syrian Christians of India are the descendants of those who in the first century of the Christian era received the Gospel, as they claim, at the hands of the Apostle Thomas. For this reason they are called St. Thomas Christians, and because their Scriptures and their liturgies are in Syriac, and also probably because they were reenforced from Syria in the ages gone by, they are called Syrian Christians. They number upward of half a million spread over the native States of Cochin and Travancore. half of these are subject to the Roman Catholic Church as a result of the era of Portuguese domination, when the Jesuits tried to compel obedience to the Roman See on the part of this ancient Church. To a certain extent they succeeded and the present Roman Syrian Church is the result. The remainder are divided into the Jacobites, 200,000, owning allegiance to the Patriarch of Antioch, and the Reformed party, consisting of those who have

introduced various reforms into their worship and polity within the last fifty years largely as a result of the work of missionaries connected with the Church Missionary Society. They number probably about 100,000.

For hundreds of years the Syrian Church was asleep, and had degenerated so that it was very little more than one of the many castes among the Hindus further than that it was Christian in name and did not worship idols. Within recent years, however, deep and wide-spread spiritual awakening has taken place chiefly among the Christians of the Reformed party, altho quite a number of the Jacobites are also being affected by it. An annual convention for the deepening of spiritual life is held for a full week and is attended by no less than 20,000 people. It had its origin in a great revival which took place some fifteen years ago. The principal speaker for at least twelve years of that period has been the Rev. T.

Walker, Church Missionary Society, missionary at Dohnavur, in the Tinnevelly District.

This year he invited the writer to assist in the meetings.

Maramana, where the convention is held, is the village of which the first of the reformers, Malpan Abraham by name, was pastor. It is situated about fifty miles northeast of Quilon. The convention is not held in the church, but in a huge pundal erected on a sand-bank in the middle of the Pambar, commonly known as the Ranni River. The pundal was more than 200 feet long by quite as many broad, and could seat, by actual count of one of its many sections, 18,000 people. At a little distance a smaller pundal was erected for the purpose of holding meetings for the women, while close to the large pundal were two enclosed sheds used as prayer-rooms, for men and women respectively. to the river-banks, on the other side of the stream from the pundal, were numerous booths for the sale of provisions, in which a brisk business was done.

The convention meetings began on Sunday evening, March 5th, and consisted of two general meetings daily, with smaller meetings in between. The morning or forenoon meetings were given up to Bible readings and the evening meetings were of a more general nature. By Tuesday probably 10,-000 or 12,000 people were present, and the number increased until Sunday, when the huge pundal was crowded to its utmost capacity with 18,000 Christians, and hundreds of Hindus stood round the edge. The people were summoned to the meetings by means of two large gongs, which were sounded an hour and a half before the meeting

began. The sound could be heard a long distance up and down the river and on either side. On one platform the Metran or Metropolitan Bishop of the reformed party was seated, on the only chair there, drest in a gorgeous robe of red silk with a belt of gold. He was accompanied by some of the kattanars, or priests, and the Vicargeneral, who seated themselves on the floor of the platform. The speakers were accompanied by thirty or forty kattanars, all alike seated on the floor of a second platform. At the beginning of each meeting notices regarding the meetings of the following days and other matters were given out, and then the collection was taken up while the whole company joined together in singing.

As soon as preliminaries were over, flags were hoisted as a signal that the meetings had begun, after which no one was allowed to move about or approach the pundal. This was done to insure quietness and to enable the vast audience to hear distinctly.

The pundal itself is a flat-roofed structure composed of coconut-palm leaves resting on bamboo poles, which are in turn placed on teakwood sup-The teakwood supports are carefully put away at the close of the convention for use the following year, the leaves are loaned by the members of the church in the neighborhood for the week and are taken away when the meetings are over. The expenses connected with the gathering are thus reduced to a minimum. For making announcements and toward the end of the week also for giving addresses, a megaphone was used, and proved very effective in enabling the people to hear distinctly.

Each meeting lasted about two

hours, with the exception of the missionary meeting on Saturday, which lasted four hours; the number present at it being about 17,000. This meeting was of special interest, inasmuch as it is the first occasion (since they started their own Foreign Mission work last year) when one of their young foreign missionaries was present to give an account of the work that was being done and what was being attempted. Another of the speakers at that meeting was a young man who had declined an invitation to become suffragan or colleague bishop to the Metran, preferring to go instead as a simple foreign missionary.

As the language in that part of India is Malayalam, the addresses were given by interpretation, with the exception of the missionary meeting, and a Sunday-school meeting the previous day, which was addrest mainly by the Syrians themselves in Malayalam. Those who acted as interpreters were some of the most earnest among the kattanars, who were, therefore, quite able to enter into the spirit of what was being said. One of the interpreters was a young graduate whose people were connected with the Jacobite section of the church. sympathies, however, were with the Reformed and finally he felt led to cast in his lot with them. His father was dead and he would have inherited considerable property from his grandfather, but because of his connection with the reformed party his grandfather disinherited him and cast him He was invited to acoff entirely. cept the office of Bishop and has agreed to do so. The devoted, selfsacrificing spirit shown by these young men and others who could be mentioned give one the greatest possible hope, not only for the future of the Syrian Church, but for the part that it is possible it may yet play in the evangelization of India.

The closing day of the convention was Sabbath, March 12th. The pundal was crowded both morning and evening with a congregation three times as large as that which fills the two large tents at Keswilck-18,000 in all. The attention throughout was most marked, and at the close when Mr. Walker led in prayer the whole company spontaneously broke out in audible simultaneous prayer, thus giving expression to the depth of feeling. This continued for fifteen minutes and then ceased. Mr. Walker then prayed and the Metran followed with the Lord's Prayer and benediction and in a few minutes the sand-bank was one mass of white-robed people wending their ways in every direction to their different resting-places.

What the results will be it is difficult to say. Those who were there have received new visions of what God requires of them, and new visions of the possibilities that lie before them. God grant that they may be able in His strength to enter in and take possession and to go forth to live for Him as never before.

Thomas Arnold's Prayer

O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now ere I enter on it I would commit eye and ear and thought to Thee. Do Thou bless them and keep their work Thine, that as through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind can not conspicuously turn to Thee to commit each particular thought to Thy service.

THE DAYLESFORD MOVEMENT FOR SPIRITUAL LIFE

BY REV. FRANK H. L. PATON

Daylesford is a little country town in Victoria, where the Australasian Students' Christian Union held their annual conference in January, 1910. The gathering consisted of picked men and women from the universities and colleges of Australia—about one hundred and thirty-seven in all.

The great spiritual movement which has since become associated with that conference did not originate there but in Melbourne. It was at Daylesford, however, that it developed such power as to mark an epoch in the history of the Student Movement in Australia.

The root-beginnings of the Daylesford Movement may be traced back to 1906, when a student who realized the need of a deepened spiritual life gave himself to prayer for more power. Gradually he discovered that Jesus had sent the Holy Spirit into the world for this very purpose, that He might transform men's lives and equip them with power. With characteristic directness he placed his life under the direction and control of the Holy Spirit that he might give Jesus the complete mastery in his life. He did this by a deliberate act of his own will, and to make that act of will clear and definite to himself he put it in writing in some such words as these:

"From this day I give the direction and control of my life to the Holy Spirit, that Jesus may be glorified in me."

So great a change came into his life as a result that he advised every man who came to him to put his life on the same basis. He felt the change chiefly in two directions: A gradual but consistent growth in his own spiritual life, and a marked increase in personal work. Men came to him and

sought his help, and as they placed their lives under the direction of the Holy Spirit they in turn became keen and successful personal workers. They put their personal work under the guidance of the Holy Spirit, and the result was truly wonderful.

Toward the end of 1909 a group of these men agreed to unite in special prayer that there would be such an outpouring of the Holy Spirit at Daylesford that every student present would be led to make a complete dedication of his life to Jesus Christ. It was a daring prayer, but the members of that little band had seen such wonderful things of late that they were prepared for anything.

The conference met in due course, and at the close of the first evening three men walked out of the town to a clump of pine-trees on the hillside to pray. They pled with God for an outpouring of His Spirit, and they asked that if they could help any student by a personal talk the opportunity would be made clear by the Holy Spirit Himself. They shrank from doing any personal work that was not the direct outcome of the Holy Spirit's leading, and so they put the whole responsibility upon Him.

On the second day the answer began to come, and by the third day the tide had set in so strongly that the Faculty of the Conference were profoundly imprest. They met in the evening and unanimously passed a resolution accepting the individual dedication of life as the purpose of God in bringing the conference together and placing themselves in line with the manifest movement of His Spirit. A time of earnest and solemn prayer followed, and men felt that

God was very near. Indeed, a kind of awe settled down upon the leaders as man after man came and revealed the inner history of his spiritual life that he might find the secret of power. Far on into the night the interviews lasted, and before breakfast next morning eight men had made the complete dedication of their lives.

The days that followed were unique in the history of the student movement in Australia. Each night those who had dedicated their lives met away out under the stars to pray by name for those who had not, and each day more men came under the power of the Holy Spirit until every man in camp was facing the question of the complete dedication of his life. Some saw the truth quickly and yielded gladly. Others passed through a period of severe mental conflict and spiritual distress. But it was all so quiet and sane that men felt that the Holy Spirit Himself was at work. One after another they dedicated their lives to Jesus Christ and placed themselves under the direction and control of the Holy Spirit, until only seven were left undecided: and as each one did so there came into his heart such a new sense of peace and power that his very face was lit up, till other men noted the change and wondered.

No one who was at Daylesford can ever again doubt the fact that the Holy Spirit does come with directing and energizing power into the life of every man who is willing to place himself absolutely under His guidance and control. One of the leading ministers in Australia said that he had seen more fruit in that one week at Daylesford than in all his previous ministry. To all of us it was the most wonderful experience in our

lives. We felt as if the Holy Spirit had been visibly present among us, and we knew that our whole life would be very different in the days to come.

It was, perhaps, natural that some should look for a reaction after the tense life at Daylesford. But no such reaction took place. The movement was too deep and quiet and sane to be a merely emotional or passing experience. It appealed to the will, and it touched the deeps. Away from the warm fellowship of kindred souls, met together for a definite religious purpose, men still felt the power of the Holy Spirit, and were still conscious of His leading. Their love for Jesus grew in intensity till men opened out to them because they felt the drawing power of that love. Personal work increased in a marked degree, and other lives were one by one given over to the guidance and control of the Holy Spirit, and with each new surrender faith deepened into certainty. Students, graduates, teachers, business and professional men were led to fresh dedication of life, and received new power and blessing. From individual to individual the movement is spreading, and it promises to be the quietest, sanest and deepest spiritual revival that has ever come to Australia.

The principles of the Daylesford movement are very simple, and may be briefly summed up as follows:

- I. Jesus sent the Holy Spirit into the world to transform men into His likeness and to equip them with power for His service.
- 2. The Holy Spirit can do this work only in the life that is placed completely under His direction and control by a definite act of will.

- 3. The chief difficulties in the way of this surrender of life are: (a) Unwillingness to give up sin, interpreted as anything that comes between a man and the closest possible communion with Christ, or anything that comes between a man and the highest possible kind of influence upon his fellows; (b) unwillingness to give up the will to the control of another, even tho that other be the Holy Spirit. Men shrink from the irrevocable nature of the act of will by which the life is definitely placed under the control and guidance of the Holy Spirit.
- 4. When these difficulties are faced and overcome and the life is wholly yielded up, the Holy Spirit does come with transforming and equipping power.
- 5. Men are greatly helped toward a realization of the definite act of will by which the life is fully surrendered by expressing it in writing. This makes the act of will clear and definite by giving it expression and embodiment, while putting one's signature to the declaration gives a sense of solemn committal to that position.
- 6. The result of this act of dedication is two-fold: (a) It does not result in the sudden creation of a fullorbed character. You can not make a character as you can a watch. must grow and it must become perfect through stern conflict and suffer-But dedication does result in a ing. continuous growth toward the likeness of Jesus, and it does lead to a wonderful intensifying of love to Christ and to men. (b) The second result of dedication is that men are drawn by the growing likeness to Christ to open out their spiritual difficulties, and opportunities of personal work grow in a most remarkable way. The life im-

- mediately begins to bear fruit in this direction, and growing joy and power result. The Holy Spirit leads the surrendered life through those experiences that are best fitted to produce Christlikeness of character and power in personal work.
- 7. This personal work is placed deliberately under the guidance of the Holy Spirit, and the responsibility of providing the opportunity is placed upon Him. It is recognized that, owing to subtle differences in personality, the Holy Spirit can use different men in different ways, and so the responsibility of bringing the right men into touch is placed upon Him. This prevents indiscriminating buttonholing and leads to the most fruitful kind of personal work.
- 8. Prayer is recognized as the supreme method through which the Holy Spirit works. A group of men agree to pray for an individual, and they ask very definitely that the Holy Spirit will lead the man whom He can best use into the right kind of touch with that individual. Each one is alert and ready to be used if the opportunity offers, and they continue to pray till the man is won.
- 9. Bible study is emphasized along with prayer as absolutely essential to maintaining the right kind of touch with Christ. This alone will insure continuous spiritual growth.
- 10. Obedience is the condition of abiding under the guidance and control of the Holy Spirit. A man must obey the leading or it will be withdrawn. Briefly stated, these are the main principles underlying the Daylesford Movement. Soon after the conference a representative group of church and educational leaders was called together in Melbourne, and the

students told them of what had taken place at Daylesford. Prayer and conference followed, and many men were imprest with what they could not but recognize as a deep work of God's Spirit.

Another outcome of the Daylesford Conference was that the Student Volunteers decided on a great forward movement in arousing the churches to a deeper sense of their responsibility for the evangelization of the world. Just before this the Laymen's Missionary Movement had decided to organize a provincial campaign by deputations consisting of representatives of all the Protestant churches. The plan was that a given town was to be visited at the same week end by the united deputation, and every Protestant church in the town occupied by members of the deputation, ending up with a great united meeting at night. The Student Volunteers offered to cooperate with the Laymen by sending three of their number with each united deputation. This offer was gladly accepted, and for twenty-two weeks the united delegation campaigned the principal centers of Vic-The closing address at each town was always a solemn appeal for complete dedication of life, and in this way the movement extended its influence right through Victoria. The combined appeal of the laymen and the students has been most impressive and fruitful.

With regard to individual results one hesitates to write lest one should seem to betray spiritual confidences. But all over Australia are dotted men who are filled with a new zeal and a new power in personal work. A young doctor, who shrank for days from

dedicating his life because it might involve personal work, is now "burning a path of light" through the universities, and rejoices in the personal work which comes unsought. A medical student, who reveled in sport but fought shy of Christ, is now living for one thing only—to win men to Christ. A school-teacher was so deeply imprest by the transformation wrought in the character and personality of her friend that she dedicated her own life, and is now a new power in her college. A woman student who did not believe in prayer is now so keen in prayer and personal work that she has been elected president of her University Women's Union. A young country minister has become changed with power through dedicating his life that he has set his congregation on fire. And so one might go on for page after page without doing anything like justice to the marvelous results that are showing themselves in individual lives, and thus multiplying themselves in all directions. Those who have keenly watched this movement and noticed how it moves along the line of missionary appeal, are convinced that God is pouring out His Spirit upon the Church in special measure to equip her with power to use to the full the marvelous opportunity which now presents itself of evangelizing the world in this generation. Who will place himself in line with this great movement of God's by giving the guidance and control of his life to the Holv Spirit that Jesus may have the complete mastery and be glorified in him? Only in this way can the life be made to tell to the utmost for the coming of His Kingdom.

THE PRESENT STATUS OF MISSIONS IN JAPAN*

BY PROF. HARLAN P. BEACH, PH.D. Professor of Missions at Yale University, New Haven, Conn.

The impact between Christianity and a variety of Japanese social forces, like most mechanical contacts and collisions, is helping and harming its cause. Thus the fact that Protestantism gained its first adherents from the ranks of the Samurai, gave it a leadership unique among civilized non-Christian races. Tho they have ceased to exist under that name, one finds in the churches an unexpected proportion of men formerly of that rank, or else from the middle and higher classes of society. A writer in The East and the West stated a year ago that there were fourteen Christians in the House of Representatives, among them three editors of important papers and an eminent lawyer. As in the Diet, Christianity has about eight times its share of representation, so in education, journalism, and all that influences the higher life of the empire, Christians are disproportionately prominent, a fact which makes greatly for the missionary cause.

This also has its drawbacks. these highly educated men naturally feel more restive than would men of lower orders in society when laboring under, or even on a plane of equality with, missionaries from the Occident. This cause of friction has materially decreased within the last two years. Another defect of this excellent quality of nobleness is found in the hesitancy shown by Japanese pastors and even evangelists to work among the lower classes, thus reversing Jesus' "The poor have the Gospel law, preached to them." The Salvation Army with its special motto for last year, "Strenuous Effort," is exceptional in its labors for the lowly; and its record for that period of 3,737 individuals who were converted at the drum-head in the open air, or at the mercy-seat in the indoor meetings, proves the efficacy of its motto.

Economic conditions have likewise aided and retarded the labors of the year. The hard times occasioned by

the war with Russia still continue despite the fact that trade returns of the first half of 1910 indicate the highwater mark in Japan's economic history—since much of the manufacturing has been unremunerative. Such times of stress are not conducive to the establishment of self-supporting churches and the liberal provision for Japanese pastors which would make such a profession attractive, or even possible, for many young Christians. Notwithstanding this relative poverty, self-support is steadily rising. In 1900 only 95 out of 443 churches were selfsupporting, while in 1908 there were 169 out of 554, an advance from 21 to 32 per cent. The Kumiai churches affiliated with the American Board have become wholly self-supporting, except that some of them receive aid from the Japanese home missionary So, too, one notes with admiration the splendid response of Doshisha University's friends, who have recently pledged over 180,000 yen (\$90,000) toward its increased endowment.

Japan's political status has an intimate relation to missions both at home and abroad. Thus her former responsibility for Formosa has been greatly enlarged by the annexation of Korea and her relation to Manchuria and the Liaotung Peninsula. these sections there is the beginning of foreign missions from Japan as a In Korea the missionary cause will eventually be greatly aided because of the stability of Japan's generally beneficent rule and the enforcement of regulations providing for entire freedom of religious belief. Already such men as the late Prince Ito and the present Resident-General at Seoul, whose official pronouncement last September silenced the attacks of the Japanese press upon the missionaries in Korea, have proved of the utmost value to the work. Christian responsibility for a nation not at all related to her has led to the beginnings of a mission to the Chinese in

^{*} From the Homiletic Review.

Peking itself, a recent step consequent in part upon an experiment in another Chinese city some four years ago. As so many Formosans are really Chinese, missions there will affect the progress of Chinese evangelization directly, as well as by the establishment of greater liberty and safety of life.

Were it not for the hostile attitude of two or three of our Western States an American citizen would soon be able to hold property in Japan in fee simple, but as the expectation is that this right will be granted only where there is reciprocity in this respect, our missionary boards will probably still need to hold land under a joint-stock company arrangement. This same Pacific Slope opposition and the "war scare" articles which have appeared during the year have alienated the interest of certain elements in society who are more or less antagonistic in consequence. The national self-consciousness has operated during all the half-century of Protestant missions in Japan either to expedite or to retard the progress of Christianity. it has appeared to favor national advancement, it goes forward by leaps and bounds; when it has threatened in any way national greatness, it has ebbed again. On the whole, the tide is rising at present.

No small part of Christianity's influence upon Japan is seen in the general desire to rehabilitate its ancient faiths, and to bring them into line with the thought and methods of Christianity. The Shintoist is least affected by this evolutionary process. Such believers, now that the State has declared that Shintoism is not to be regarded as a religion, are in the attitude of Professor Kunitaké Kumé, who says of himself: "In what, then, do I believe? I can not answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there is any essential difference in the Kami's (god's) eyes between any of

the religions of the civilized world." The past two years have seen a wide extension of Confucian societies which ordinarily have two important meetings, or at least one, a year at which distinguished speakers set forth the claims of that ethic upon the Japanese. Possibly a statement from a recent utterance by Professor Inouve of the Imperial University will be fairly representative of its present aspirations. His position is that the function of Confucianism is that of supplying moral education without the aid of any historic religion. "It directly points to the goal of mankind, the universal and eternal principle of humanity, apart from any religious dogma. For this reason we conclude that, tho the framework of Confucianism has already decayed, its soul, still living as before and forming the essential part of present-day education, will continue to exist in a new garb for long ages to come."

So far as Jesus is concerned, a long article in the November issue of the *Michi* makes him one of two great pairs of Sages—Socrates and Confucius, and Buddha and Jesus. While admitting the essential greatness of Jesus, he objects both to him and Buddha in that as celibates they are hostile to the social foundation of all society. The article would add a third pair to this roll of sagehood, Kant and Dar-

Buddhists have been readiest to adopt the aggressive features of Christianity with which to press their modern propaganda. Professor Takakasu states that, with few exceptions, Buddhists are doing the preaching among prisoners "after the best methods of the West, and thus render great service to the country." They are holding meetings for the army, at factories and among the poor. They found associations for the children, as well as for young men and women. Orphan asylums, schools for the deaf and dumb, charity hospitals, prisoners' aid societies, free lodging-houses, and temperance and reform societies are other items named by Doctor Takakasu. According to the Japan Times, "Some

Buddhist sects are bold enough to have adopted Christian hymns, and some Buddhist temples are now used as places for conducting marriage ceremonies after the manner of Christian churches." Certain sects are decidedly missionary in their activities, having representatives in China, Korea, Siberia, the Malay Peninsula, Hawaii, and on our Pacific Slope. The great Hongwanji Temple of the Shin Sect is said to have sixty or seventy missionaries in Korea, and to have gained twenty thousand converts.

Evangelizing The Unreached

Following the jubilee of Japan's Protestant occupation, which occurred in October, 1909, there has been a renewed interest in the work. On that occasion the missionaries took an account of stock, and with the added impetus derived from the late Edinburgh Conference a new attempt has been made to find a better alinement of Thus last summer a careful survey of about one-fourth of the population has been made, with the resulting decision that hitherto too little attention has been bestowed upon the country districts. With 57 per cent. of the missionaries residing in eight cities, ranging from 287 in Tokyo to 30 in Nagasaki, the distribution of forces among small cities and towns has been impossible. Hence the 80 per cent. of the population usually counted as rural is the section which is now to be more adequately cared for; the "adequately" is not the word to use of many parts of the empire, since there is absolutely no care for them at present.

An earnest attempt has been made this last year to reach the "thirty-five cities of over twenty thousand, more than two hundred cities of over ten thousand, sixteen hundred towns of over five thousand, and thousands of smaller towns and villages without a single worker." The former methods of "concentrated evangelism" are giving place to those of "expanding evangelism." Tho only remotely resembling the Pentecosts of Korea, this effort is succeeding. In one denom-

ination alone, the Congregational, the fruitage in baptisms of the first four months of last year was 750, as compared with 380 in all of 1906. The work just alluded to has been mainly in the larger cities, but the meetings have inspired the hitherto rather reluctant Japanese pastors to ask for a large number of missionaries from home lands to push the campaign into the rural districts.

The paper presented at the Edinburgh Conference called conservatively for an increase of missionaries during the next decade of 25 per cent. These two hundred new recruits should be placed at strategic centers with a care also for advance along the lines least resistance, rather than according to uniform units of popula-There is pretty general agreetion. ment that they should always be associated with Japanese colleagues. The diffusionists, who are perhaps in the majority, hold that the missionary is peculiarly fitted to open new fields, in country districts in particular, because of his greater independence and resourcefulness and his superior prestige. Pastor Imai frankly states that in his opinion, with the exception of specialists and other very exceptional men, "missionaries do not shine in the larger cities, but the farther they go up into the country, the more esteemed and influential they are." The concentrationists, arguing from general principles and from the marvelous achievements of Archbishop Nicolai in this direction, would have most of the missionaries stay in large cities, and there train Japanese leaders, who will carry the Gospel more irresistibly into the smaller towns and villages.

The past year has also seen another form of work successfully carried on, that of reaching vast multitudes through the tercentennial of the foundation of the city of Nagoya. Plans made two years since have materialized in a fruitful ninety days' campaign at the exposition there, and at least a thousand heard the Gospel daily last summer. Of these more than three thousand have given in their names and have been assigned

for further spiritual care to churches near their distant homes. Being an interdenominational movement, it has strengthened the growing sense of Christian unity. "If any one has been deluding himself that the preachers in Japan are . . . unsound," Mr. Mc-Alpine writes, "the stirring Gospel calls that daily ring in that hall would rouse him to revise and reverse his opinions. Nothing out of harmony with the pure Gospel is ever heard there, as is always the case when men grow profoundly in earnest to save souls."

The desirability of reaching individuals through Christian literature sent in response to advertisements is increasingly manifest. Nicodemuses abound in Japan, and persons in remote places who are slightly interested in Christanity but who can not come to Christian centers are legion. persons have in some degree been reached through this kind of work —"correspondence evangelism," the movement is called, and at present Mr. Pieters is spending his furlough partly in the interests of a vastly enlarged propaganda of this very rewarding sort. Another class of literal "shuts-ins," the prisoners of the Hokkaido, have during the past two years been wondrously reached by the Gospel. From the Tokaichi prison it is reported that within this period nearly two thousand prisoners have become practically a Christian community, most of them having been converted from their evil ways; and nearly all the prison officials have followed the example of the Philippian jailer.

Modern Theology

Such notes of encouragement, as well as many others, like the campaign of Rev. R. Gerbold and Evangelist Tonomura which has been successful from the Hokkaido to Korea, can not prevent the emergence of an undertone of apprehension. Thus Protestantism is increasingly influenced by "modernism," sometimes of an extreme sort. New theology and a nonmiraculous Christianity appeal to the Japanese mind, while conservative

views seem to many simple superstitions. The recent renewal of the Unitarian mission has caused a breach among its adherents largely because. with the return of the missionary and his use of prayer in Unity Hall, there was a strong protest by those Japanese who either regarded it as a waste of time, or else as arising from a gross misconception of the character of God. In a long article a Japanese Unitarian charitably excuses the position taken by the missionary on the ground of his advancing age and consequent senility. Within the year the Rationalist Press Association of London has established a periodical in Japan, and through dinners and the press of the country, they are urging their claims. Happily, because of Captain Brinkley's love of truth and fair play, the Japan Weekly Mail adminsters welldeserved rebukes occasionally, as when a scathing and crushing reply was made last July to Sir Hiram S. Maxim's falsehoods relative to missionaries and their inability to speak the truth when discussing religion. Yet Captain Brinkley is a frank critic of the missionary body when such comments are deserved.

Latest Statistics

The latest statistics of Protestantism, published last October in The Christian Movement in Japan, contain the following among a multitude of ecclesiastical data: Communicants in full membership, 60,635, or if probationers, catechumens, and baptized children are included, 75,608 members; organized churches, 546, of which 296 have buildings and 172 are wholly self-supporting, including the pastor's salary; scholars and teachers in Sunday-schools, 80,568; amount raised by Japanese churches for all purposes during the preceding year, \$134,671.50, which is slightly less than six-tenths the amount expended in Japan by the missionary boards, excluding missionary salaries and expenses; 65 boarding-schools for boys and for girls, with 8,995 students; day schools, including kindergartens, 84, with 6,777 pupils; volumes published

during the year at mission presses, 920,088; 15 orphanages with 761 orphans; and 12 industrial establishments having 278 inmates. More important than these from the point of view of administration are the missionaries from the Occident, 319 men and 612 women, including 285 missionaries' wives; and even more important are the 1,164 Japanese ministers and helpers and the 401 faithful Bible women engaged in the thick of the fight. When these figures are contrasted with the 218,517 Buddhist and Shinto temples and shrines presided over by 216,712 priests and preachers of those faiths, we realize that one Christian to about 700, and one Japanese Christian worker to 36,-000 of the population are in a wellnigh hopeless minority. Surely the request for reenforcements and financial support have abundant reason be-As Rev. T. H. Haden hind them. said at the semi-centennial: forces against us are overwhelming in number, well organized, skilfully led, and strongly fortified. It is only because we are sure that Christianity is of God and that God is working with us, that we are strong and of good courage."

Japanese Leadership

"Japan leading the Orient—but whither?" has become a missionary commonplace. That leadership is less pronounced than it was four years ago. The covert or open suspicion that her earlier rallying cry, "Asia for the Asiatics!" really means Asia for the Japanese has diminished her influence; and in China, because of ocular proofs of the proposition in the fate of Korea, Manchuria, and threateningly in the Liaotung Peninsula, it has awakened apprehension and hatred.

But none the less Japan can not but be influential. Tho China had only 4,237 students learning in Japan last April as against three times that number in 1907, what nation is molding the opinions and lives of as many alien students from a single country as that? And Korea has her young leaders to the number of 686 in Japanese institutions of higher learning—to be influenced for evil or for good in a land which is not Christian, to say the least. Then, too, a great mass of harmful literature is going from the empire into China and elsewhere. Korea especially, with its marvels of Pentecostal fire, has seen thousands of simple-minded folk press into the Surely the Church must kingdom. see their peril from incoming rationalism and materialism incident to Japan's recent assumption of rule.

To make that leadership welcome and helpful, Japan needs Christian regeneration. The veneer of our civilization she has; its rock foundation she sorely needs. You can not destroy feudalism in a half century, nor make Samurai into humble and saintly mis-"What is done sioners—as a mass. for Japan," reads the Japanese section of the Edinburgh Commission's report on carrying the Gospel to all the non-Christian world, "is done for the whole Orient. . . . The educated portion of the population is already largely naturalistic and agnostic. Few educators have any use for religion at all. Hence there is a process going on which, if unchecked, will make it very difficult for the Gospel to find entrance. Meanwhile, also, the transition stage will pass, and the country will settle down to more fixt modes of thought. It is, therefore, necessary to act quickly and give Japan without delay all she needs in the way of missionaries and educational institutions."



KOREA AND THE GOSPEL*

BY MRS. LILLIAN H. UNDERWOOD, M.D., SEOUL, KOREA

China and Japan, Korea's neighbors, loom so large geographically and politically that the tendency is to underrate Korea; but when we remember that this nation has a civilization thousands of years old, that she gave to Japan its Buddhism, its temple architecture, and much of its best ceramic art, that her alphabet is the second best in the world, that she enjoyed a form of constitutional government in the midst of despotisms, that her invention of printing with movable type preceded all others, that she has a population of over 12,000,000, and that she occupies geographically and politically a strategic position in the Far East, we must admit this people is worth our very serious attention.

The ancient history of Korea is full of interest, but especially so is its earliest religion. The story of the birth of a divine King from a virgin, through the overshadowing power of a divine Spirit, is unique, we believe, in the mythology of the world. King chose to be born that he might more effectually uplift the world by coming into personal touch with men. By him was instituted the monotheistic worship of the great Ruler of the universe, a worship conducted in roofless temples, with the occasional sacrifice of sheep, and with prayers offered after cleansing the body with the purest water.†

This worship, taken in connection with the cold rice feast, in nearly every particular so closely resembling the feast of unleavened bread, their custom of sprinkling the sideposts and lintel of the door with blood once a year, to ward off evil spirits, and many other things, lead almost unavoidably to the conclusion that in very ancient times they must have been in touch with divine truth, perhaps through the Jewish people themselves.

While in China the ancient monotheism has almost died out, only the emperor on state occasions worshiping the one God, and while in Japan there is not the faintest trace of such a worship, in Korea, tho a thousand lesser and unworthy deities now crowd the pantheon, the one great universal Ruler is still worshiped at times by the whole nation, and even occasionally by private individuals. But the ancient purity of faith and worship has become sadly darkened, the nation has fallen from its pristine simplicity of faith, and with that fall has come decay, its old arts are 'st, its old vigor is gone, and we find only the ruins of its ancient greatness.

Partly, however, through the opening of its doors to foreign nations, partly through the introduction of Christianity, partly under the sharp spur of national humiliation and the influx of a flood of Japanese, the people are awaking and there is a new spirit abroad; a desire for progress and change, for an education, for the power with which Western science and art has armed their neighbors, the Japanese, the power of the white men of the West.

Of the twelve or more millions of this population, the Church has gained in a quarter of a century—counting even the newest adherents—200,000, leaving at least 11,800,000 people still untouched by the Gospel. What is the condition of these unsaved? What are the probabilities concerning them in the near future if not reached soon? What is the character of the Christianity developed where they are reached? What is the duty of the individual Christian in the homeland concerning them?

Heathenism in Korea

The condition of the heathen can only be realized by those who, living among themselves, know the privileges and blessings of Christianity. To be without succor in hours of direst agony, to have none of the ameliorations of hard natural conditions, which follow in the wake of Christianity, to have no philanthropic institutions or

^{*} From the Christian Observer.

[†] See Hulbert's "History of Korea," and Under wood's "Theisms of the Far East."

refuges for the poor, the insane, the blind, the crippled, the orphans; to be saddled with unholy and grinding social customs, as the division of family life, child marriage, concubinage, the tyranny unspeakable of the priest and sorcerer, and the host of malevolent spirits, are, tho terrible, the least of the evils of heathen darkness, for when a man with a divine inheritance, a spiritual life, a God-given nature, loses his knowledge of this, loses his divine hope, his spiritual ideal, and becomes "without hope and without God in the world," his misery is complete, his damnation spiritual and physical is begun, all other evils are simply the attendants and concomitants of this. "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou has sent."

So we find these millions of Koreans like other millions of heathen, reduced very nearly to the level of animals in all essential particulars, the intellect undergoing a gradual atrophy, as it is called, into action only for material and sensual uses, the old arts dying or dead, the old strength of heart and arm and cunning of hand decaying, thought rising no higher than the thought of the animal; for physical satisfaction and comfort, the life they know has become little more than meat.

In Christian lands the diffused and reflected light of the Gospel is so widespread, and the material and political blessings which follow Christianity, so general, that the real fruits of a godless state are not so evident, and unbelievers do not themselves realize that they are bereft of their real life. Only a mother knows the rapture of motherhood, only a Christian that of the god-life, so these civilized heathen are unconscious that they are disinherited, poor, wretched, hungry, blind, and naked. But in countries like Korea, once awakened, the contrast between themselves and nations which are profiting by the material benefits of Christianity, are very sharply drawn, and they realize with

keenness of perception which smarts, their lack at least of these things, so that to-day scarcely one of all these unsaved millions but has a new ideal, tho a low one, that is, national independence, power education, wealth, greatness.

The Koreans are not drowsily reclining, waiting and ready for the messengers of the Cross to come and arouse them as they were a few years ago; they are up and moving, and if we would have that movement in the right direction it behooves us to be quick. There is no time to lose in Korea to-day. With political changes have come new influences, new moral forces, new dangers, which are losing no time, wasting no opportunities, neglecting no open doors.

There is perchance yet time for the Christian Church to guide this movement of a people in the right direction, but if this opportunity is not speedily improved, they will soon be far out of sight, sailing with strange tides and adverse winds to wreck and ruin. Nothing can be more disastrous to these nations and the world than that, like irresponsible children, they should be armed with the luxuries and weapons which Christianity makes possible, without the moral and intellectual poise, which the spirit of God only can give.

Looking at the little that has been accomplished, rather than at the immense task that remains, forgetting the glorious opportunity before us, and the corresponding fearful responsibility and the immediate risk of tremendous loss which threatens us, the Church in America is beginning to say, with fatuous short-sightedness, "Korea is nearly saved and needs no more help," or "Korea has more than her share of men and money"; and if this thought becomes general, in all human probability, the day of grace for the Church of Christ in this country will be past, one more golden opportunity lost.

"What is the reason these 11,800,-000 men have not been reached? Are they more conservative, or more dull, or more wedded to old beliefs?" Oh, no; the reason is purely a matter of physics. Given a limited time and number of workers, the work they can do, even spiritual work, allowing all other conditions to be favorable, will depend on these, too, as God has seen fit to advance His Kingdom.

We have a singularly responsive, sympathetic people, who are ready with remarkable zeal to take up the work of propagating the Gospel, but with any race long opprest by heathenism it is necessary that a sufficient number of foreign missionaries be on the field for a period of years, how long, we do not yet know, to guide and direct the work of the native Christians, and to supplement it. It seems to remain a self-evident fact, pointing with accusing finger, to Christian lands, that had a sufficient number of missionaries been sent to Korea, were they sent even now, were sufficient Christian hospitals, schools and other similar agencies established and generously supported, almost the whole land would to-day be Christian. They are not Gospel-hardened and indifferent, but are ready to receive new truth, they feel its need, but the fact is that the Church is sending too few men even to shepherd and nourish those who are brought in by Korean Christians; and groups of new believers are being neglected, because it is a physical impossibility for the few missionaries to properly care for them

As to the character of the Christianity developed in Korea, a few words. Hosts of illustrations crowd the mind when one tries to write of this—illustrations seen every day, and related by missionaries from every station. Repeated instances of apparently hopeless and worthless drunkards, gamblers and renegades who have become noble Christian men; of criminals who on conversion have confest their crimes and gone voluntarily to torture and death with songs on

their lips; of liquor dealers who have poured out their living in the ditches in complete surrender, of men who cheerfully submitted to be completely ostracized for Christ, forbidden the wells, forced to drink from ditches. turned out of their homes, unable to buy or sell; of ladies of gentle birth, accustomed to seclusion, going out on the roads to hold meetings in strange villages, and to peddle books; of little children going without their dinners, or working before dawn to earn a few half-cents for Christ; of women selling their hair, when they had nothing else to give, and farmers selling the only ox to help build a church, of women building a church with their own hands, of hundreds of rings and hair ornaments sold for Christ. One does not known where to begin or where to stop, but one can not avoid the conviction that it all means wholehearted surrender, loyal love and personal devotion.

In each of several individual churches. during the year, a thousand new believers have been brought in by the personal work of believers; 76,066 entire days of evangelistic work were pledged during the winter by men in attendance at the winter Bible conferences; nearly 700,000 Gospels of Mark were purchased by Christians to give away to unbelievers, and during the winter and early spring nearly 5,000 women have traveled on foot over bad and dangerous roads, many of them with their supply of rice on their heads and their babies on their backs, to attend Bible classes in the large stations. One old woman over seventy walked 40 miles to reach one such class; missionaries awake at midnight to hear Koreans singing in midnight prayer-meetings. A whole congregation gathers at 4 A.M. morning after morning in winter to pray for a These facts testify to the revival. kind of Christians God manufactures They are a living out of Koreans. testimony to the present power of God.

EDITORIALS

BEGINNING AND CONTINUING

It is easier to start an evil story or a hurtful movement than to stop it. On the other hand, it is easier to start a good movement than to keep it "To begin is poetry, to continue is prose." It is easy to sow weeds and tares on good soil, to start a contagious disease, to set in circulation a baseless slander, or to awaken the passions of a mob, and these will keep going with gathering momentum. It is a little more difficult to plant good seed, to establish a sanitary system, to put the truth into circulation, or to arouse a multitude to Christlike enthusiasm; and it is immensely harder to maintain these good things successfully.

The same principle applies to the great movements now so much in Evangelists often do noble vogue. work. They awaken individuals and communities to a sense of their duty to God and men, but on the cessation of special meetings these individuals and communities lapse into sleep again. The real results of the Laymen's Missionary Movement, the Woman's Missionary Jubilee Campaign, and the "World in Boston" exposition are not seen in the large and enthusiastic attendance or in the immediate gifts; their real value can only be judged by the permanent impulse to more Christlike character and more unselfish service. The failure of any lasting benefit is not necessarily or usually the fault of the evangelists and leaders, but is due to the apathy and weakness of the local men and women, who should help to maintain the standards and keep up the work. A missionary sermon once a year or once a month will not make a missionary church. The spirit and vision of Christ must be maintained and manifested in the life and character of the pastor and people and in all the services and work of the Church.

The leaders of the Laymen's Movement have planned extensive followup campaigns, and have suggested excellent methods for keeping up the interest in cities and churches, but in

very few instances are these methods The awakened interest is allowed to wane and a dead level is again reached, from which it is more difficult than ever to arouse the Church. Pastors claim to be too busy, and church officers are too much preoccupied to devote the time necessary to work the machinery. We need more prayer and more spiritual power. The emphasis must be placed in the right place-right relationship with God, and a desire to do only the things which please Him. Then other results are bound to follow; life will find expression; love will find a way to serve.

The Woman's Missionary Jubilee Committee hold up high hopes for the results of the campaign of last winter and spring. They ask that the vision be translated into life, that a new standard of sacrifice and service be adopted, and that the impulses awakened be not allowed to die out. The summer schools and conferences are doing much for missionary education, but nothing will avail except there be a new life and love of God implanted in the heart, a dependence upon Him rather than upon men and machinery, and for difficult and unpleasant tasks a perseverance, a sense of duty and a courage which will not give up or accept defeat. "Therefore, my beloved brethren, be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

ARE MISSIONS A CHURCH LUXURY?

When the devil is disturbed he begins to fight. In a recent number of a popular magazine there appears an article, purporting to come from a clergyman, which objects to the low salaries paid to preachers, and implies that the money given to missions is responsible for the fact that the ministers are underpaid. Old, often exploded, stories and refuted statements fill the article and attempt to prove that giving money and men to missions is a waste.

It is one thing to discover a case of

sickness and quite another to diagnose it correctly as to its nature and cause, and it is still more difficult to prescribe the proper remedy. It is doubtless true that the majority of preachers are greatly underpaid—and others are overpaid at \$600 a year. It is true that some missionaries are overpaid and others would be underpaid at \$6,000 a year. It is true that some missionaries live more comfortably than many pastors of churches at home, and it is true that the conduct of foreign missions costs money. But is it true that missions are an unnecessary luxury which the Church at home could better afford to do without? Any one who so argues is not only densely ignorant of history, but is pitifully lacking in knowledge of the teachings and spirit of Jesus Christ.

1. Our Lord has taught and experience has proven that the missionary spirit and work are essential to true Christianity. It can not be expected that those who deny the Deity and Lordship of Jesus Christ should manifest His spirit or obey His commands. They do not believe it is necessary, and may not think it wise to seek the conversion of the world or even the preaching of the Gospel for a witness to all nations. But one can not be a consistent Christian without acknowledging the binding and compelling character of the commands of Christ to "go into all the world," and to "be witnesses to all nations." Neglect is disloyalty and a betrayal of a sacred trust.

2. History confirms the wisdom and value of foreign as well as of home missions. If it had not been for the obedience of the Apostle Paul and his successors the writer of the article referred to would be to-day a naked and uncivilized heathen, in place of one clothed but *not* in his right mind. Our debt to foreign missions can never be paid by any sacrifice. We see the result of natural religion in the savages of Africa, the fate of widows in India, and the inhumanities in China. we have that is worth having we owe to God and those who have obeyed the command of Christ to "Go oreach."

3. The present-day history of missions shows their value. The Chinese Christian Church has doubled in size since the Boxer rebellion ten years ago, and there have been an average of twenty converts a day for every day the missionaries have been working in Korea. In various parts of the world communities have been regenerated and others have been transformed through the preaching of the Gospel. If the author of the article mentioned were suddenly shipwrecked on a coast where cannibals had been transformed into Christians, it would not take him long to change his mind about the value of foreign missions.

4. But the fallacy and foolishness of the contention that giving to missions impoverishes the Church at home and decreases the pastor's salary has been proved wherever it has been test-There never yet was a truly missionary spirited Church that did not provide for those of its own household. The obedience to the command of Christ brings with it His blessing, and those who seek first His kingdom find that God does add all else that is needful and best. One church (of which the editor is a member), which is an example of many, was a few years ago paying a small salary to the pastor, had a mortgage of \$18,000, received about \$500 a year from outside sources to help pay expenses, and was always running behind. The pastor did not think of himself, but of his Lord and the kingdom. The church was giving \$240 a year to foreign missions and \$100 to home. The pastor preached missions and urged the people to support their own missionary. They adopted the individual contribution plan, and immediately pledged \$1,000 a year for a foreign mission-The church began to prosper forthwith. They increased the pastor's salary, built a chapel for \$25,000, paid off the mortgage, gave up receiving money from outside sources, and increased other benevolences fivefold —all in ten years. The people learned

the joy of giving, and every object felt the benefit. "There is that giveth and yet increaseth; there is that withholdeth more than is meet and it tendeth to poverty."

Foreign missions a luxury? are a necessity, as necessary as that a stream which is to give life on the banks near the spring shall flow on to give life to the regions beyond. Stagnation is death.

A PASTOR'S TESTIMONY

The cause of the poverty of the Church at home, and the small salaries paid to preachers, is not the loyalty of men to Christ or their large-heartedness; the cause is the small caliber of so many Christians that leads them to seek gifts rather than to give The following is a testimony

from one pastor:
Do not say, "Can God?" Israel in unbelief spake against God (Ps. 78:19). Rather let us say, "Lord, it is nothing with Thee to help, whether with many or with them that have no power" (2 Chron. 14:11). these days of great movements in religious matters where there is apt to be more or less leaning upon, and fellowship with, the world lying in the wicked one, perhaps unconsciously, there are many hundreds of ministers in small parishes who might be used of God to help Him work the field which is the world, beyond their utmost thought, would they but accept His plan for this age, and let Him, through them work out His eternal purpose.

I feel constrained to bear a testimony to such as are willing to hear it. I have been for over thirty-one years an ordained pastor, having in that period three charges. I have never had a large congregation, nor a modern church building, always a small building and, comparatively, a mere handful of people; yet I have seen God working, as many others might see Him if they would, but believe Him and live in the comfort of 2

Chron. 16:9.

I have been in my present parish

nearly nineteen years, and have a congregation of not over 120 people, yet I have received from those people in that period to help give the Gospel to every creature, that so the Church might be completed, and the kingdom come, over \$115,000 without special effort, and without a missionary committee or organization of any kind. For the last six years they have averaged over \$8,000 a year for missions, simply by keeping their privileges before them by a few letters from missionaries at every Wednesday evening service, and occasionally one or two at a Sunday service.

Our current expenses are not over \$3,000 a year, and these, with the money for missions, all come easily and voluntarily, without a lecture or social or entertainment of any kind.

Let every minister in a humble place be of good courage. Preach faithfully that Jesus is God, that the whole Bible is the Word of God, all given by the Holy Spirit; that Jesus Christ saves by His precious blood all who come unto God by Him; that He ever liveth to make intercession for His people; that He is coming again for His Church, and later, with His Church, to judge the nations, bind the devil, convert Israel, as Saul of Tarsus was converted, and set up a kingdom of peace and righteousness on earth; and you will see how God will honor and bless His own truth.

D. M. Stearns. Germantown, Phila., Pa., August, 1911.

DR. JOWETT IN NEW YORK

The advent of Rev. J. H. Jowett to the leading Presbyterian church of the American metropolis marks an era. From intimate personal acquaintance we are prepared to affirm that the keynote of his whole ministry will be essentially a missionary one, in the best sense. His opening sermon fully forecasts such a character for all his work in this Metropolis, and suggests no narrow and contracted notions of what mission work is.

His sermon was a unique presenta-

tion of two texts which at first glance seem rather divergent than convergent. The first was the familiar reference to the Savior's compassion on the multitude, whom He saw as a flock of sheep, scattered, shepherdless, harried by dogs and wolves; and the second was the equally familiar comparison of these same uncared-for throngs to a field of grain, ripe and ready for the sickle of the reaper.

He maintained that, beneath the difference of figure there lies an essential unity of idea. It is the very fact that the great multitude are discouraged, sick of themselves and their surroundings and harassed by foes of their peace and prosperity that constitutes their ripeness and readiness for Christian effort and redemptive love. The flock, needing a shepherd, thus resembles a field needing the reaper. Souls ready to be ministered to and saved are like sheaves ready to be

reaped and garnered. Then, having first so luminously expounded his companion texts and drawn one essential lesson, Dr. Jowett dwelt on the passion and compassion which the sight of the multitude awakened. He incidentally noticed how many words of beautiful meaning seem to go wandering about like dethroned monarchs who have lost their crowns. Among these words is "compassion." It has ceased to have for us its deep meaning. The Lord Jesus restores its lost significance: in His compassion, four necessary elements combine: first, a stainless holiness; second, a burning indignation against wrong; third, a personal fellowship with the victims of sinful habit; and fourth, a passionate desire for their salvation that leads to selfsacrifice for them.

With rare insight, Dr. Jowett showed the need of these four elements to combine in a true compassion. Without profound sympathy with holiness and fierce indignation against wrong, there will be no sensitive conscience toward sin and no deep sense of its grief and peril, and without fellowship with sinners and passion for

their salvation there will be no corresponding effort to redeem and save.

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He also demonstrated that out of such compassion will be born first all prayer, but not mere sentimental supplication, but the praying will be working. He who said "pray ye," said also, "go ye." He who once feels such compassion can not keep silence or remain idle. He will make use of prayer as the mightiest dynamic force in the moral and spiritual universe, and he will turn prayer to the Lord of the Harvest into action, himself going into the white fields to reap the golden sheaves.

The whole discourse might well be transferred to these pages as an article on the Vision of Human Need and the Passion for Human Life. And we rejoice in such a foremost pulpit to have a foremost leader of missions at home and abroad. Dr. Iowett's marvelous sermon may well set the key to many another pulpit. We need to feel the fact that no ministry reaches its true level that does not rise far above all provincial limits and ecclesiastical narrowness, to take in the vision of a lost world and the mission at any cost to redeem it.—A. T. P.

UNWHOLESOME READING

No less a man than Archdeacon Sinclair has been drawing public attention to unwholesome and vicious reading. He says that the passion for mere pleasure has invaded the sphere of duty; that parents do not now carefully scan books which young people read; and that an enormous amount of pernicious literature, both in books and magazines, has flooded the mar-Cheap novelettes that not only supply no high impulses for duty, but present false ideas and ideals of life and character are frequently tainted with the poison of vicious suggestion and destroy an appetite for a better class of books. We need a missionary effort carried on in this direction. The effect of unwholesome reading may be seen even in the intellectual and moral character of the young, and in the deterioration of family life.

GENERAL MISSIONARY INTELLIGENCE

ASIA

JAPAN-KOREA

Christianity as a Statesman Sees It

At the opening of the new dormitory and Young Men's Christian Association building at Waseda University in Tokyo, Count Okuma, the head of the university and a statesman of great experience, in a notable address, said: "The springs of modern progress are to be found in the teachings of the Sage of Judea, in which alone is to be found the moral dynamic which can raise man above his sin and wretchedness."

What a Christian Hymn Did

A rich Japanese silk merchant sent for the missionaries in his town, and entertained them most hospitably. He told how, as a child, he had attended a Sabbath-school. "Very often," he said, "right in the midst of my business the words of the hymn, 'Jesus loves me, this I know,' come to me, and, try as I may, I can't get them out of my mind." He then repeated the hymn from beginning to end, and added: "Tho I've lived my life without religion, I feel that it is the most important thing there is, and I want my little girl to be a Christian; and it is for that purpose," he added, emphatically, "that I have placed her in the mission-school, that she may become a Christian."

Japanese Philosopher Against Buddha

Dr. Kato, one of the foremost of the thinkers of the Flowery Kingdom, says: "In recent times Buddhism has done nothing but go from bad to worse, and it is to-day in a pitiable condition. It is just living on the small amount of more than half-spent energy that remains to it. It still succeeds in giving a certain amount of comfort to ignorant old men and old women on whom its priests manage to impose. It is not the Buddhist religion that is bad, but its professors. As a religion, Buddhism is superior to Christianity, but Christian pastors are greatly superior to Buddhist priests. What the sect should aim

to do is to effect a practical reform in the Buddhist ranks, to turn out a new class of Buddhist teachers, to save Buddhism from extinction. Altho there are among the Buddhists a small number of highly respected and highly virtuous priests, they are known more as scholars and men of refinement than as teachers of religion. The influence they exercise on the millions of professing Buddhists is infinitesimally small. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for such payment as people can be induced to make."

Japan's Task in Korea

Japan is taking hold in earnest of its responsibilities in Korea. It is now seeking to raise \$28,000,000 for the purpose of improving transportation facilities. In the interior of Korea there are hardly any roads deserving the name. Men or pack-animals transport the necessaries of life. The farmers have practically no carts. Roads are to be constructted and railroads are to be extended. Railroads in Korea are government property. At the same time the seaports are to be improved. A basin large enough for six steamers will be constructed in the principal port, Chemulpo, a port which at present steamers can not enter, and on stormy days no cargo can be taken to or from the steamers.

Bible Work of Koreans for Japanese

The reality of the development of Christianity is witnessed by the fact that the Koreans are conducting the work of Bible distribution among the Japanese immigrants. The American Bible Society's work in the country is now an independent one. In its first year of independence nearly 117,000 volumes have been sold, which is an increase of 66 per cent. over the pre-The Korean and Chivious year. nese texts are printed together in the new edition of the New Testa-The Old Testament has just appeared, and is being sold at fifty cents a copy. It is hoped to sell 100,000 within the year. Bible women

are busily engaged in putting the Scriptures into the hands of the women of the country. Already this has borne no little fruit, and the condition of Korean women has wonderfully improved, an improvement due entirely to the Christianizing influences at work.

Korean Christians in Earnest

On March 3 there was graduated a class of 17 boys from a mission school in Seoul, not less than 70 per cent. of whom will go into the ministry. A man's training class of 130 was held recently in Kongju. At that time 260 days of preaching were subscribed. There was also a class of 150 women in attendance. Thirty-two were baptized.

A Business Man and a Missionary

Kank Won Suk, a member for 13 years of the church in Chemulpo, has recently moved to the island of Yoong Choong. He has been in business on the island for the past year, and incidentally has established a church of 60 members, which meets in his house there.

Ministering to the Deaf

There are 14,000 deaf-mutes in Korea. A Christian school for such has been opened by a Korean Methodist and his wife in Pyeng Yang. The Bible societies are printing a million copies of Mark's Gospel with the purpose of putting one in every home in Korea.

A missionary writes: "A large crowd of fine-looking Koreans, mostly high class, listened very earnestly while I spoke to them as the Holy Spirit led. After I had crossed a small hill, three women and some children overtook us and prest into our hands a nice lot of large chestnuts, saying that they wanted to hear more about Jesus. I stopt and taught them again, ending in prayer together on the hillside. Several months later I learned that these women were Christians. . . At the Christmas celebration at Haiju, 1,500 gathered, tho the church holds but 500. The doors and windows were thrown open and twothirds of the congregation sat outside in the cold, warming their hands occasionally by a large bonfire as they listened to the story of God's love."

Conversion of a Blind Sorcerer

Mr. Bruen of Taiku tells of a blind sorcerer—the profession of witchcraft is in Korea reserved for the blind, as that of massage in Japan—who was convicted of sin on hearing streetpreaching, renounced his very lucrative business, and Sunday after Sunday groped his way 15 li to attend church. To learn the Bible he cut up Standard Oil tin cans into 5,000 small squares with a hole through each. These he threaded on a string, making indentations in different corners to indicate various letters of the Korean alphabet. The final consonants he indicated with 2,000 pieces of wood of varying shapes. His plan was to have a friend read out John's Gospel while he formed sentence after sentence by threading his tin and wooden squares on a string. Then by running his fingers over the crude types he committed to memory the first six chapters. Later, he heard from church-members about Mrs. Samuel Moffat's school for the blind at Pyeng Yang, and groped his way thither, 300 miles on foot. In a month he had learned to read by the New York point system. He thinks that in three years he will have memorized the whole of the New Testament. he is at work among the hundreds of Korean blind sorcerers.

CHINA

After the Plague

The plague in China is a thing of the past. The terrible scourge which in a few weeks carried off at least 65,000 people, has been successfully combatted and conquered. This is, both directly and indirectly, a result of missionary effort. The conditions were far different from those existing in former days of plague and terror. The little band of mission doctors and nurses did not stand alone. Scores of young Chinese physicians

trained in mission hospitals or the medical schools of Europe and America stood with them, and at the head of all was a Chinese physician, Dr. Wu Lin Teh, a graduate of Cambridge, England, and of the best medical schools of Paris and Berlin. lin.

Suppression of Gambling

By way of dealing with the gambling evil in the province of Canton, the Chinese Government has adopted summary measures, such as Western folk can with difficulty understand. Mr. Sherwood Eddy, who was in Canton during the week when the edict of suppression came into force, writes: "Altho three-fourths of the revenue of the entire Canton province came from gambling dens, the new viceroy perceived that it was ruining the people. He issued a proclamation stating that gambling had gone through his people like fire and flood. He substituted other taxes to meet the needs of the province, and on March 29, the first day of the third moon in the Chinese calendar, all gambling-houses were closed and their signs removed! A hundred thousand people assembled on the bund to watch the great procession, to celebrate with rejoicing this bold innovation, and to create sentiment in favor of the prohibition of gambling. Floats carried on the shoulders of men represented in picturesque drama the ravaging effects of gambling. The figures of twelve great dragons were carried, some of which took 20 men to bear. It was a picturesque sight, and took over two hours to pass.— London Christian.

A Public Queue-cutting

A missionary in China sends a description of one phase of the great "bloodless revolution" which is to-day so thoroughly gripping that country. The occasion was a public queue-cutting. On the floor and in the galleries of a large tea-house were crowded some 1,500 or 2,000 people. At one end of the building was a platform occupied by those already

"shorn," who earnestly and vigorously exhorted their brethren to "come forward." Out of the audience one man at a time made his way to the front. When he reached the platform a specially appointed operator held the queue out at full length, while another with a huge pair of shears snipt it off. Rounds of cheers accompanied the operation. In another part of the building 30 barbers were kept busy serving their customers. According to the native newspapers, several hundred men that night took their homeward way with their queues in their hands. Through such innovations as this China is coming into its new era.—Congregationalist and Christian World.

Education Advancing by Leaps and Bounds

Six years ago in schools in the metropolitan province of Chihli there were only 8,000 students, while now there are nearly 250,000 in modern schools. The schools conducted under the supervision of the Chihli Provincial Board of iducation now include, among facilities afforded in the province by the government, independent of missions and other schools, one university at Tientsin, one provincial college at Paotingfu, 17 industrial schools, 3 high normal schools, 49 elementary normal schools, 2 medical schools, 3 foreign language schools, 8 commercial schools, 5 agricultural schools, 30 middle schools, 174 upper primary schools, 101 mixed-grade primary schools, 8,534 lower primary schools, 131 girls' schools, and 174 half-day and night schools.

A Bible-school in West China

Rev. J. R. Stewart (C. M. S.), writes of a Bible-school which was held early in the year at Mienchuhsien, western China, and continued several days. At one meeting the Christian natives were asked to give their testimonies. One told a strange story. Before his conversion he had been in prison. While there, he had wondered much about the idols—which should he worship? If this one, would not that one be offended?

While thus thinking he fell asleep, and dreamed that he entered a large hall, here he heard whom he should wor p. Some time later, he heard the Gospel preached, and came to Mienchuh. On entering the church, he said: "Why, this is the place I saw in my dream." His conversion seems to have been real and thorough. Another told of how he had bought a Bible some eighteen years ago, and had read it constantly. He had, in consequence, put away his idols long before he had heard the Gospel preached.

A Notable Christian Gathering

Rev. E. F. Knickerbocker writes in the Herald and Presbyter about attending a provincial federal council: The following missions were represented: all of the Protestant missions working in Chekiang province, excepting one small mission of English ladies; China Inland Mission, Church Missionary Society, American Foreign Mission Baptist Society, American Presbyterian mission, Southern Presbyterian mission, Southern Methodist mission, English Methodist mission.

There were 12 Chinese, 4 Americans, 3 Scotchmen, and 3 Englishmen in the council. We had some warm debates, some delicate situations, and a fine time of fellowship. The communion service was one of the best things of the whole meeting, when the Lord's Supper was administered by the Episcopalian archdeacon in a Non-conformist chapel. The bread was passed by a Scotch Baptist and a Chinese Southern Pres-The cup was passed by a byterian. Southern Methodist and a Chinese Baptist (one of the pastors representing the American Baptist Mission). Every delegate partook of the Lord's Supper, the matter being thoroughly arranged before we decided to have such a service.

A Great Business Corporation

Secretary A. J. Brown reports that The Commercial Press, Limited, was started twelve years ago by Christian Chinese who had learned the trade while employed by the Presbyterian mission press, and is now the largest in all Asia, employing over 1,000 hands, all Chinese except about a dozen Japanese. It is managed on the cooperative plan, sharing profits with its employees. The net profits distributed last year were \$200,000, Mexican. The head of every important department is a Christian, and sixty per cent of the men in responsible positions are Christians.

The Part Played by Bible Societies

The following extracts are from Lord William Gascoyne-Cecil's new

book on "Changing China":

"Perhaps those who have done most to give the Chinese a proper conception of Christianity are the Bible societies, especially the British and Foreign Bible Society. Ever since, with the optimism of faith, the translation of the Scriptures by Dr. Morrison was published in 1814, they have been scattering the Christian Scriptures throughout the whole of China, from Mongolia to Tonkin, and I am told that those Scriptures are read by men in the highest positions, and with the most conservative antecedents in the whole empire. It can not be doubted that the indirect fruit of their work has been very great indeed. China has, through the agencies of these bodies, been brought into close contact with Christian thought, and has at last realized the true nature of our religion."

INDIA

What India's Census Tells of Progress

The census returns with regard to Christianity are beginning to be made known. The local press published a telegram from Simla, which says: "Rapid progress continues to be made with the conversion to Christianity of the aborigines of Chota Nagpur. The number of Christians in the Ranchi districts, which in 1881 was only 36,000, had risen to 125,000 in 1901. The recent census shows that the number is 177,000—an increase of

over 40 per cent., as compared with the number ten years ago, and of 466 per cent. as compared with 1881. About 13 per cent. of the population of the districts are now Christians.

A Missionary's Testimony

In a recent address before the American Ramabai Association, the Rev. Dr. R. A. Hume, for 37 years resident of western India, declared that a higher ideal of womanhood is apparent there in the social advancement of women. Centuries of stagnation seem to have ended. "You would be surprized," he said, "to see the number of women's clubs now in India in which are Europeans, Parsees, Mohammedans, Jews—any one—for intercourse and intellectual improvement." Especially noticeable is the decline of the hateful custom of child marriage that has entailed wo on myriads of child widows. Hume's home city, Ahmednagar, the average age of a Christian bride is 17. He views these changes as due in no small degree to the indirect influence of the Pandita Ramabai, whom he regards as the most remarkable of Indian women. Her work for high-caste child widows, begun in 1889, has expanded into the great educational and industrial establishment at Poona, near Bombay, where, with the help of her daughter, Manoramabai, she mothers a family of some 2,000.

An Indian Women's Conference

Miss M. Major writes to the C. M. S. Gleaner: A little time ago there was a conference held in Allahabad which was quite unique, I think, in the history of India. It was a "Women's Conference," and was attended by Hindu, Mohammedan and Christian ladies to the number of about 5,000, some of the leading Ranis and princesses being among those present. "Social and marriage reforms," "the education of women," "the necessity of a special curriculum and books for girls' schools different from that for boys' schools" (a very sensible and necessary thing for In-

dia),' and other questions were discust and papers read on the subjects. The prime movers of the whole thing were our friend Kashmiri Devi and one or two friends of hers. Kashmiri told me that there are a few women in India who (like herself), do occasionally go to a meeting where both men and women assemble, but she said, "Those are the people who do know and think about these things; what we want is to get the thousands of ignorant women to know and think about them, and the only way for that was to have a conference for pardah ladies."

India Evangelized by Indians

"If India is to be evangelized, it must be by Indians," is now accepted as an axiom. In addition to the various Indian Christian associations, and the Travancore and Cochin Native Church Missionary Society and the Zion Church (Madras) Missionary Association, which are all more or less "home missions," there are two indigenous Indian missionary soci-The Indian Missionary Society of Tinnevelly, founded in 903, commenced work among the Telugus in the Nizam's dominions in 1904 with a single missionary. Now there are 7 missionaries from Tinnevelly, assisted by 17 Telugu agents, carrying on pastoral, educational and evangelistic work. There are Christians in 28 villages, containing over 900 catechumens and 242 baptized converts. The National Missionary Society of India, of which Rajah Sir Harnam Singh is president, was founded on Christmas, 1905. It has on its rolls II missionaries and II helpers, working in the United Provinces, the Punjab, Bombay (two districts), and Madras.

The Rajputana Jubilee

In the broad and populous native state of Rajputana, in Central India, the Free Church of Scotland has maintained a mission for 50 years, with the characteristic ability, devotion and persistence of the Scotch missionary. In observance of the event, a jubilee *mela* was held at the station of Beawar, to which the Christians gathered from all parts of Rajputana. Following the form of a *mcia* (the name for great religious gatherings of the Hindus), this Christian celebration showed a very different character.

Record recalls TheMissionary some reminiscences of one of the pioneer missionaries, effectively contrasting the early days, when the missionaries were repeatedly robbed, even of their clothes while they slept; when the people could not account for their presence except by supposing they were vulgar criminals, who had fled to avoid a shameful death; in short, when there was nothing but misunderstanding and separation between missionary and people, where now there is contact and opportunity.

The Salvation Army in a New Field

General Booth has recently announced that the Salvation Army had new operations in view in India, that he had seen Lord Morley on the subject, who was at once deeply interest-"There are 3,000,000 of people in India who live by robbery in various forms," went on the General, "and we propose to take charge of them if the Government will furnish us with the land reservations, such as those given to Red Indians in the United States. Given suitable land, we will endeavor under the influence of religion and kindness to teach these criminals to earn an honest living." The settlements of Sainsiyas in the Kheri district have been specifically mentioned as being about to be placed under the Salvation Army. The Methodist Episcopal Church has been working in that district for some years and has between two and three hundred Christians among this class, most of whom since their adoption of the faith have lived respectable lives and some of whom have been freed by the local authorities from police supervision. If the proposed plan is carried out such cases deserve consideration and the interested mission should be consulted.

How a Hindu Was Converted

Rev. A. Andrew writes to The Missionary Record as follows: week there passed away in his eightythird year an honored Indian worker in the person of the Rev. P. Appayu, He was born in the Salem district, and belonged to the Chatty caste of Hindus. When he was over twenty years of age he became an earnest seeker after truth, and was dissatisfied with the existing Hindu worship with its rites and ceremonies. Several tracts and handbills bearing on Christianity and the spiritual life came into his hands, which he read with much interest. Eventually he was convinced of the truth of the Christian faith, and made known his convictions to two of his Hindu friends, who were also imprest with the truth. None of these had as yet come in contact with any Christian worker. They resolved to proceed to Madras and visit Rev. John Anderson. This was before the railway was made. They accordingly had to make a journey of over 150 miles in an ordinary jutka or country conveyance. Mr. Anderson gladly received them, put them under Christian instruction, and baptized them in 1854. . . . When the Chingleput congregation was organized he was ordained over it as the first pastor in т888."

A Bitter Wrong to Converts

The Indian Pioneer calls attention to a condition of things affecting the Christians in one of the native states of India, which certainly ought not to be permitted to continue. In Mysore a convert from Hinduism has to face very grave civil disabilities and pecuniary loss. In 1907, two converts had their claim to share in the family property struck out by the state courts; and there have been cases in which fathers who had become Christians were disallowed by the courts to retain the custody of their children. Yet, as the *Pioneer* points out, a convicted murderer's claim to a part of the family estate was admitted. is stated that permission to introduce

a measure put forward by the Christians for a repeal of the act which legalizes these wrongs has been "summarily rejected" by the Legislative Council.

Legal Rights of Hindu Gods

In March the judicial committee of the Privy Council heard a petition for special leave to appeal from a judgment of the High Court of Madras in a somewhat singular case. The petitioners and respondents were trustees of different Hindu temples. Counsel explained that when a temple is dedicated provision is made for the god to take suitable exercise; roads must be made and dedicated for that purpose; and other gods must be excluded from these roads, as in the event of two gods meeting, dire catastrophes would result to the village—no more children would be born, and the cattle would cease to breed. The petitioners, therefore, had claimed to exclude the respondents from using certain roads in exercising their god, and the respondents had brought a suit in the Court of the District Munsif for a declaration that they were entitled to take their idol through the streets in question. The suit was dismissed with costs, and the decision was affirmed by the Court of the District Judge; but the Madras High Court had granted the injunction. Against this the petitioners sought leave to appeal, alleging that the question was purely one of Hindu law and religion, which were inseparable, and that by Hindu law one god could not be carried outside the limits of his processional ambit so as to enter upon the processional ambits of other gods. How did their lordships settle this dispute? Macnaghten pointed out that the streets in question were public streets; that, as members of the public, each god had a right to use all such streets; and that if disturbance occurred the police would interfere and keep the peace. Their lordships, therefore, were unable to advise His Majesty to grant special leave to appeal.

Reforms to Come to Tibet?

The Dalai Lama of Tibet has been interviewed by a hustling journalist, Mr. W. T. Ellis, and he is reported to have avowed his intention, when he returns to Tibet, of following the example of China, and sending Tibetan young men to America to receive a Western education. He also said that he would open Tibet, and even Lassa itself, to foreign trade and travel.

MOSLEM LANDS

The Jews and Palestine

In a recent article, Dr. Gottheil, professor of oriental languages in Columbia University, spoke of the Jews as the real "builders of Zion." He says: "I see signs of this in the Palestinian colonies, where men are striving valiantly and daringly with many problems. I see it in the new quarter of Jerusalem (Zikrôn Moshê), the only one where an attempt has been made to approximate European standards of hygiene, salubrity, and order. I see it in the new Jewish quarter of Jaffa, with its pretty homes and its Hebrew 'Gymnasium'; in the Jewish 'Technicum,' which is being built at Haifa; and in the agricultural experimental station, to be financed from America. In a word, the immigrant Jews from Eastern Europe, who have kept some of the ancient ideals in their modern make-up, are destined to be the leaders in a new Palestine."

Outlook for the Young Turks

According to Dr. Dillon, in *The Contemporary Review:* "At present Mahmoud Shefket Pasha, the brilliant soldier of Young Turkey, is the virtual dictator of the empire. Behind the Cabinet looms up the invisible Committee of Union and Progress, which is as much a secret society as is that of the Carbonari. The committee is all powerful. Life and property, legislation and politics, religion and the army are in its hands. And from its decree there is no appeal." . . "Recently there was

a visible squabble among the invisible members of the Union and Progress. It led to changes in the Cabinet, and was expected to culminate in a dictatorship pure and simple. Djavid Bey, the Finance Minister, who was the authorized representative of the committee, and the most eminent member of the Cabinet after Mahmoud Shefket Pasha, was compelled to resign. He and General Shefket had long been at loggerheads. The Jew of Salonica, as Djavid is termed, is a man of inexhaustible resource, a veritable Ulysses. He had chosen his ground very carefully; he had prepared a rival for the dictator in the person of Mukhtar, to whom he had the portfolio of the Marine Ministry offered. But his scheme proved unavailing against force-probably because it had not time enough to ma-Mahmoud Shefket Pasha remains master of the situation."

NORTH AFRICA

Christian University in Cairo

William T. Ellis writes from Egypt of an imperial plan that has assumed something more than theoretical proportions. This is a projected Christian university in Cairo, an institution of the high grade of the Syrian Protestant College at Beirut. prospects are good for the early realization of an institution would mean to active Christianity all that El Azhar means to Islam. Cairo is the logical place for this essential force in the new anti-Moslem campaign on which Christendom seems determined to enter, for in Cairo British rule guarantees some degree of freedom of speech and action. The immediate presence there of a Christian university would powerfully react on the intolerance and antiquated methods of El Azhar."

What a Christian College is Doing

Mr. Ellis also says: "Despite the success of their work as a leavening influence and in making actual converts from Islam, these missionaries retain the good will of their Moslem neighbors. Extraordinary stories are

told of the number of Moslem scholars and officials who are quietly studying the Bible. More than once the native officials who have been examining graduates from Assiut College have themselves, without a book, conducted the examination into the student's knowledge of Christianity. Once the questions were so learned and searching that the governor had to be reminded that the students are not advanced theologians. The simplicity of United Presbyterian worship and their devotion to the Book, even in song, have apparently appealed to the Moslems, who are opposed to all liturgy. Converts in their own churches are said to be the only Egyptians who know anything about the art of self-government; they all manage and support themselves. From Assiut College the evangelistic bands go forth weekly to preach the Gospel; and the Christian spirit among the students is so strong that the Sabbath I chanced to be in Assiut, 60 students united with the church. The average is 100 a year. There are practically no non-Christian graduates. And of the college alumni of 256 men, 104 are preachers, 69 teachers, and 23 physiciansa most astonishing record. So far as my observation goes, Assiut Christian Training College is the most nearly ideal of all the educational institutions on the mission field."

Why Africans Prefer Islam

Islam is getting in a deadly work, which complicates the problem for The creed of Christian missionaries. the Koran does not interfere with slavery and polygamy and offers no ideals above the sensual and material, thus rendering the transition from native superstition both easy and agree-Mrs. Alice G. West writes: "The African Moslem, listening curiously to the new teaching says: 'Yes, I believe most of that already; but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness; not so the Koran; and we Africans often find the

lie convenient. No; since the two paths lead alike to heaven, I choose the easier way."

New Stations in North Africa

Two new places are being entered by our workers in North Africa this year. One is in the mountains of Kabylia, the other is Oran, one of the most important cities of Algeria. Dr. William E. Lowther goes to Oran, where his work is among a very large Spanish population. Our entrance into that city was largely influenced, Bishop Wilson writes, by the earnest appeal of an evangelical Spanish missionary, who was himself unable to meet the opportunity in Oran.—World Wide Missions.

Slavery in Morocco

From a report to the Anti-Slavery and Aborigines' Protection Society, it appears that slaves are systematically carried from port to port in Morocco, in the open market. Mr. Mackenzie "Taking the slave trade of Morocco City as a basis, when Mr. Nairn and myself went to the slavemarket there were 25 black slaves for sale, and there were certainly plenty of buyers. The market is held twice a week; so it may be taken that 40 slaves a week are dealt with, without counting the private sales, which can not be less than ten a week. makes 50 slaves a week, or 2,600 a year, changing hands in Morocco City; and I am of opinion that not less than 10,000 slaves are bought and sold in the whole country in the course of a year. Add to that number 30 per 100 to cover the mortality of capture, and the march across the desert, say altogether 13,000 slaves.

Improved Conditions on the Gold Coast

According to a report of the Gold Coast Protectorate (Northern Territories), there is great improvement in the social conditions of the people. It is declared that murder, manslaughter, robbery with violence, kidnaping of children, and slave-dealing, which used to be prevalent, have decreased considerably in the last few

years. Natives who were afraid to visit the market for fear of being captured as slaves, can now trade freely, and travel unarmed in parts of the Protectorate where formerly only large parties fully armed dared venture. Intertribal raids and family feuds, and looting of caravans and traders have now almost ceased. The social and general condition of the Protectorate improves year by year, especially since 1907, when the present civil system superseded the former semi-military administration.

Tithing Among African Saints

Right over the equator there is a little Protestant Church of 200 members just dug out of heathenism during the last ten years. Every member of the 200 is a tither. Their money is in the form of a bent copper wire resembling a large hair-This money comes in bunches of ten, and out of every bunch the native Christian takes out one and brings it into the treasury of the Lord. If he goes fishing and has a good catch, before he reaches home he takes one out of every ten fish to the village market and sells it to swell his love-offering to Christ. Not only one penny in ten and one fish in ten does he pay, but one member in ten is given to the Christianizing of neighboring tribes.

Meeting the Moslem Menace

The indications are unmistakable that Islam is reaching out in her propaganda to remote regions. For years her advance southward in Africa has been noted, but it has been ascertained that even in South Africa she is becoming a power to be reckoned with. It has been discovered that there are as many as 40,000 Mohammedans in that portion of the Dark Continent. The Student's Christian Association of South Africa has recently been held at Graaff Reinet, which was attended by 200 persons, including delegates and speakers. The urgency of the Moslem menace was laid before the students, and in response thereto they unanimously

and eagerly adopted the following resolution: "In view of the facts presented to the Conference, be it resolved, that we express our conviction that in order to meet the need of African heathenism, and to face the Moslem onslaughts in this continent, the cause of our Lord Jesus Christ urgently and immediately requires a great increase in the number of student volunteers for the mission field, and especially of those who intend to take the full medical or normal training course, that the threefold increase in the medical and educational missionary staff, called for by the World Missionary Conference at Edinburgh, may be brought about." The volunteer spirit was strong in the meeting. There were 20 volunteers in the number of delegates to the association at the beginning of the sessions, and this number was increased by 34 others who signed the declaration, and 20 others have committed themselves to the same purpose, but must wait one year or more in order to be of the required age before signing.

THE OCEAN WORLD Progress in Madagascar

The London Missionary Society is able to report: "It is a striking testimony to the reality of the work that has been done in Madagascar that the membership of the church has steadily increased, notwithstanding the new non-Christian and anti-Christian influences which have been exerted. The Malagasy church is doing all it can in the support of its own missionary society among these outlying tribes, but the work of evangelization needs to be carried on with much greater force of men and effort than can be expected from this young Christian community, and the directors have quite recently received, through their district committee, a touching appeal from some of the Sakalava people, begging them to send missionaries for their instruc-It is difficult for them to understand that the society which first brought the Gospel to the island

should stand still in its efforts to carry the Gospel to the peoples of the island; and, while the directors are sadly obliged to decline to render the help that is required in order to make a mission to the Sakalava possible, it will not be easy to explain to those ignorant but longing people the real reason for the refusal to help them."

The Missionary Islanders

In the South Sea Islands zeal for the spread of the Gospel does not decrease. The number of volunteers for work in Papua has not fallen off either in Rarotonga or in Samoa, and now the Gilbert Islands are beginning to take some small share in this common Christian enterprise. Large numbers of Chinese laborers have been introduced into Samoa by the Germans, and the Samoans are organizing efforts to Christianize these invaders. From Samoa contributions to the society's funds have during the past five years, gone up year by year to a remarkable extent, and from Samoa the society has recently received about \$23,000 as the contribution of the churches toward general missionary work for the past year.

The Young Filipino

Bishop Oldham sends us a clipping from the *Philippines Free Press*, which is eloquent in its story. "The most hopeful factor in the Philippines to-day is the young Filipino. In his hands is the making of the future of these islands, and through the public schools he is being well equipt for the task. Time was when it was charged that the schools were turning out young men who were fit for nothing and cared to be nothing but 'escribientes,' but very little is heard of that now."

Malaysia Pushing for Independence

It is encouraging to find the Methodist Malaysia missionaries giving thought to the possibility of making the native churches independent. They are important enough to stand on their own legs foursquare to every

wind that blows. The Message gives vent to the following unofficial views: "Malaysia would be better without any alliance other than fraternal. may be necessary to demonstrate to many at home whose geography is weak and knowledge of foreign missions superficial, that Malaysia is a vast empire in itself, with a population larger than Japan or the Philippines, and an area as extensive as that of the United States. China can do much for us by furnishing trained men of the better class to evangelize the multitudes of Chinese in our field. But our destiny is not an alliance either west, east, or north, but to be a great and fruitful field second to General conference, editors, and others will save themselves time and subsequent trouble by accepting this view and acting in harmony with it now."

AMERICA

Three Years of Sunday-school Work

The Thirteenth International Sunday-school Convention closed its session in San Francisco on June 27th. Great interest attaches to the report of the general secretary, Mr. Marion Lawrance, which shows that the total number of Sunday-schools in North America is 173,459, with an enrollment of 16,617,350, a net gain for the past three years of 1,507,178. This would indicate that 1,376 new members joined the Sunday-schools of North America for every day of the year. A remarkable feature of the report was that 1,193,422 conversions are reported in Sunday-schools for the three years since the convention met in Louisville in 1908. figures indicate that throughout the Sunday-schools of North America there has been an average of over 1,000 conversions a day during the past three years.

Christian Endeavor Moving

At the Twenty-fifth International Convention recently held at Atlantic City, the general secretary, Mr. William Shaw, stated that the challenge issued by President Clark two years

ago that within two years 10,000 new societies and 1,000,000 new members should be enrolled, has been accepted and exceeded. During the two years, 10,345 new societies have been formed, and 1,002,500 new members enrolled, and the remarkable thing about the report is that 7,000 of these are young people's societies. These additions bring the world-wide enrollment of societies up to 79,077, a membership of 3,953,850, which is the highest in the history of the society. Of these, 57,589 are societies in the United States and Canada, while China has 781 societies, and India 1,337.

Growth of Salvation Army Work

In an old building in Philadelphia, where previously chairs had been mended, the Salvation Army had its beginning in the United States in March, 1880. Its report for the last year, just issued, shows the tremendous growth which it has attained in the last 30 years. Outdoors last year it is stated that 173,000 meetings were held, attended by 15,000,000 persons. In halls the meetings numbered 215,-000 and 8,000,000 adults and 1,500,-000 children came to them. number of converts claimed to have been made by the Army last year was 46,554. A few years ago Army hotels were started to take the place of the mean and poor ones often maintained for private profit. year no fewer than 1,961,677 lodgings were provided.

A Gift of a Million for Missions

The News Bulletin of the American Board has this statement concerning the gift of \$1,000,000 at one time to its treasury: "Not long ago two of the officers of the board arrived in Boston, bringing a million dollars in securities, the most notable gift ever made to the American Board, and one of the greatest gifts to foreign missions in all history. It was given as an endowment for the higher educational work in the board's colleges and theological seminaries in its 20 missions. The name of the donor is

withheld from public announcement at present, but it is one of America's great names in philanthropy and missions. The committee have for many months been collecting data, and have determined the use of the income for the next year. Critical needs of many years' standing can now be partially met. Practically all of the board's seminaries and colleges will receive substantial aid."

A Hundred New Missionaries

The largest number of missionaries ever sent out by one denomination in one year will be sent out by the Foreign Mission Board of the Northern Presbyterian Church during the present year. One hundred have already been accepted, and will sail in July, August, and September. This large number of new missionaries has been made possible by a recent bequest to the board.

Phenomenal Growth of Temperance Sentiment

There are 25,000 municipalities in the United States, and about 18,000 of them have abolished the legalized saloon. And 1,732 of the 2,892 counties in the United States have voted "dry." Whoever says that the liquor business is not being curtailed had better look up the records.

A Thank-offering from Red Men

Last August the Indians at York Factory, on Hudson Bay, in the diocese of Keewatin, "accepted treaty" and gave up their right to all lands The governexcept their reserve. ment in return undertakes to make an annual capitation grant. The Sunday after the treaty payments had been made the Indians intimated to the Rev. R. Faries that they wished to make a special thankoffering to God for the good fortune which had come to them. Accordingly a collection was taken up, and the total in cash was \$114. This is was decided to use, partly in repairing the old church, and partly for the new mission-house.

Christian Indians in Canada

At a meeting of the Society for Promoting Christian Knowledge, the Bishop of Keewatin, after describing the vastness of his diocese, said that the whole of the Indians were members of the church. They were a simple, nomadic people, who had accepted Christianity without very much difficulty. The Bishop gave instances of great distances traveled by the people for the purpose of kneeling at the Lord's table. In one case an Indian traveled 550 miles, and passed three nights sleeping on the ice on his return journey. The society's publications had done more even than the living missionary for the spread of the Gospel, especially the Book of Common Prayer, in the syllabic language, which the Indians carry with them on their journeys and prize very highly.

Churches in Porto Rico

A church census of both Protestant and Romanist churches in 23 municipalities, containing 40 per cent. of the population of the island, shows a total Romanist attendance of 8,094; of Protestant, 8,870, an excess of 776 in favor of the Reformed churches. Protestant mission work is hardly 10 years of age, while the Church of Rome has had a monopoly of the island for nearly 400 years.

EUROPE—GREAT BRITAIN

Enlargement in the Oldest Society

The Society for the Propagation of the Gospel has decided to enlarge its The original charter membership. places the control of the society in the hands of its incorporated members; these members were persons subscribing one guinea per year, or in the case of clergy those who raised as much as two guineas per year. It has, says the Mission Field, long been greatly desired to place the constitution of the society on a more democratic basis, and to enlist the active support of many unable to subscribe as much as a guinea per year. It has at last been decided to bring into existence a new body of members who will not be asked to subscribe more than a minimum of 5s. to the general fund of the society, but who shall be entitled to attend the monthly meetings of the society and shall be represented on the standing committee. The present number of incorporated members is about 8,800.

THE CONTINENT Dr. Warneck's Epigrams

This world-famous scholar and friend of missions left behind these sententious sayings relating to missions, each one overflowing with spiritual wisdom (see also page 672):

The missionary who succeeds in writing a thoroughly good practical primer renders no less a service than he who succeeds in writing a learned argument against heathen philosophy.

God's opportunities are man's obli-

gations.

The patience which can wait is a chief virtue in missions, since it delivers from many unnecessary complications and defects.

It is not the case that we are too great to concern ourselves with missions—mission work is too great a task for us.

The chief power of missions in the future lies in the native church.

The kingdom of heaven is like a field of grain growing up under natural processes, not like flowers in a forcing-house.

The proclamation of the Gospel sounds the death-knell of caste.

Awakening in Bohemia

A writer in the Quarterly Reporter of the German Baptist Mission declares that in all parts of Bohemia there are religious awakenings. The 6th of July, the birthday of John Huss and the day on which he was burnt, is kept as a great holiday in Bohemia, especially in Prague. At that time houses and windows are decorated, and on the hills bonfires are lit: moreover, addresses on Huss are given, and crowds of people in the streets sing Hussite songs. The

writer says: "In one part of Bohemia some people, awakened by the reading of the Bible, became dissatisfied with Rome, and met together every Sabbath for the reading of the Word of God, also to sing and pray. A man came a day's journey in a boat to these people, asking them to let him have a Bible, so that he might learn some parts by heart, and relate the same to his neighbors, who were without Bibles.

Methodist College in Rome

At the last session of the Italy Conference, under the appointment of Bishop Burt, Dr. B. M. Tipple assumed charge of the Methodist College in Rome, tho he will still retain the pastorate of the American church and the presidency of Reeder Theological Seminary.

Says the report then given: "Our Methodist College is perhaps the most important of all our institutions in the peninsula at the present time. We must have more men for our ministry, and to measure up to the standards of the New Italy they must be splendidly educated. Then, too, Italy sorely lacks a great body of educated Christian laymen. The state schools and universities are quite destitute of any spiritual force. heavy responsibility rests on Rome College to provide a Christian education for many a young man in the rising generations of the new nation."

MISCELLANEOUS

How the Great Religions Differ

The great types of religious belief in the world are best seen by contrast. Such contrast is forcibly presented in the following summary: The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome—each looking for the Holy City; the Protestant goes to the inner chamber, and shuts the door. Examine these facts. The Moslem finds the tomb of a long-dead man; the Hebrew finds only a wall against which to wail; the Catholic finds a self-beleaguered Ro-

man citizen; the Protestant finds the "Father who seeth in secret."

Missionary Briefs

The Founder of Christianity urged His people to pray for a peculiar object. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Oh! isn't it strange, that the only special subject of prayer that He named is so seldom heard in our pulpits?—J. A. Broadus.

The goal of human history is the redemption of the world. If the field of Christ and the field of the Church is the world, so the field of every man with the love of God in his heart is the world.—J. Campbell White.

If believers should sit down in ease and appropriate all spiritual blessings to themselves and their own friends immediately around them, must they not be condemned as guilty of a dishonest attempt to embezzle the treasures of His grace?—Alexander Duff.

OBITUARY NOTES

Jonathan Wilson, D.D., of Siam

Rev. Jonathan Wilson, D.D., the veteran missionary to the Laos of northern Siam, died at Lakawn, Laos,

on June 3d.

Dr. Wilson was appointed a missionary of the Presbyterian Board, U. S. A., to the Choctaw Indians in June, 1856, and in 1858 he was transferred He sailed to the Siam Mission. March 9th of that year in company with his wife and Rev. Daniel McGilvary, D.D. The journey was made by slow sailing vessel and they did not reach Bangkok until June 20th of the same year. Mr. Wilson in 1863 made a long journey of 600 miles into the then wholly unknown country of the Laos. That voyage was the historic beginning of the Laos Mission.

Dr. Wilson was a man of ability and culture, a graduate of Jefferson College of the Class of 1851, and of Princeton Theological Seminary. He had marked musical and poetic ability, and wrote or translated over 600

hymnsinto the Laos language. The only hynm-book used by the Laos Christians was prepared by him. For long years to come the people of God in that country will sing the hymns of faith and love which Dr. Wilson brought to them.

On March 24th, his eightieth birthday was celebrated at his home in Lakawn. At the dinner Mrs. W. C. Dodd proposed a toast which included

the following characterization:

"I offer to you the name of one whom we all unite in honoring; one of the two founders of our Mission; loved and loving father of all who have come after him; bringer of life and light and song into the lives of the Laos people; lover and friend of every Laos, with a heart big with prayer and blessing; pastor and preacher; eminently faithful, with his finger on the heartstrings of his people; true evangelist; translator of Psalms and prophecy as well as the Songs of Zion, the poetry of the Bible and the poetry of the Church in all ages; 'Sweet Psalmist' of Laos Israel; octogenarian, with years like the full rounded ears of corn, with the seven fruitful years of Pharaoh's dream ten times repeated and ten more added, with no blasting years of famine, in between; 'Precious in the sight of the Lord' in his life; partriarch, poet and saint-Dr. Jonathan Wilson."

· John McCarthy, of China.

Another veteran fallen! The sudden and unexpected news has come that John McCarthy, of the China Inland Mission, finished his course on June 21st, at the age of seventy-one.

He was born in Dublin, Ireland, and sailed for China October 12, 1866. Upon arrival in China, in 1867, with his wife and young family, he proceeded to Hangchow, where Mr. Hudson Taylor was located. Here for some years he remained, eventually as pastor of the church, having as his colleague the late Wöng La-djün (Uang Lai-ts'üan), for whom he had a strong affection and high esteem.

In 1872 he moved to Chinkiang, and for a time had oversight of the work

in Anking and the Anhwei province. At the end of Janaury, 1877, he started to walk across China and arrived in Bhamo, Burmah, where the British authorities forbade his return.

He was a man of strong faith, untiring energy, and unflagging zeal, with a consuming love for the Chinese, and passion for their salvation; a man also of strong views and strength of purpose. He had to the end implicit belief in the principles and practise of the mission, and a lifelong personal devotion to Hudson Taylor.

Caleb C. Baldwin

The Rev. C. Baldwin, D.D., died at his home in East Orange, N. J., on July 20, at the age of ninety-one years. He was one of the first Presbyterian missionaries at Fuchau, China, where, during his fifty years' service, he translated the entire Bible into Chinese, compiled "The Catechism of Christian Doctrine," as well as a Chinese-English dictionary of 3,000 pages. He was born in Bloomfield, N. J., on April 1, 1820. He was graduated from Princeton Theological Seminary in A few years lated he married 1846. Harriet Fairchild, of Bloomfield, and upon his ordination, in 1848, in company with his wife, he was sent to the Fuchau post by the American Board of Missions of the Presbyterian Church. In 1895 he came back to spend his last days near his old home.

Rev. James A. O'Connor, of New York

Rev. James A. O'Connor, founder and pastor of Christ's Mission, New

York City, died July 26.

"Father" O'Connor was born in Ireland and came to America when a child. He was trained for the priesthood in Baltimore and San Sulpice parochial Seminary, France. His work was done in Chicago. He was for eight years a Roman Catholic priest, but forty years ago he left that calling. Later he came under the influence of D. L. Moody, was converted and founded Christ's Mission, for the instruction of Protestants regarding Roman Catholicism and the enlightenment of Roman Catholics and their conversion to the religion of the Bible. Of recent years the mission has been at 331 West 57th Street. In his New York ministry he was the means of 161 priests leaving the Roman Catholic Church.

Rev. Dr. Kalopothakes, of Greece

Rev. Dr. Kalopothakes, who has so long been a valiant leader in aggressive evangelical effort in southeastern Europe, died recently n in Athens. Friends who have visited Greece and inquired into the actual facts have again and again used terms of thanksgiving as they told of manifest fruit to the glory of God as a result of his labors.

He lived to see a great change in the attitude of both Greek officials and people toward himself and other evangelicals. Persecution and other evidences of hatred gave place to tolerance, because it came to be seen that the Protestants were no less patriotic Greeks than their neighbors.

Sixty years ago Dr. Kalopothakes was a medical student in the University of Athens. He became interested in the progress of Christianity among his people on account of the persecution directed against the American Board missionary, Rev. Jonas King, who had been in Athens since

1829.

On Dr. King's imprisonment and subsequent expulsion from Greece on the ground of blasphemy against God and the Virgin Mary, Dr. Kalopothakes determined to devote his life to the cause of religious liberty and re-When he began his work in 1858 there were only three Protestants in Greece. Later he took the agency of the B. & F. B. S. and published a paper The Star of the East. There was then strong prejudice against the circulation of the Bible in modern Greek. More than once he and other colporteurs narrowly escaped death. Now there are nine ordained preachers and evangelists and a number of flourishing Protestant communities.

FOR THE MISSIONARY LIBRARY

AMONG THE TRIBES IN SOUTHWEST CHINA. By Samuel F. Clarke. Illustrated. 12mo, 315 pp. 3s. 6d. Scott, London. 1911. Morgan &

To most readers, Southwest China is an undiscovered country. tribes who inhabit it are so remote from traveled routes and so infrequently described in books of missions and travel, that the readers of Mr. Clarke's well-written volume have a treat before them. has lived in China for 33 years, 20 of these being spent in Kweichow, in Southwest China.

The first division of the book deals with the tribes and their customs, and the second part with Christian work among them. Until recently there few Christian converts were Kweichow and Yunnan, but with the last few years there have been great spiritual awakenings among the non-Many villages have Chinese tribes. become wholly Christian, and others are nominally so.

There is great need for more workers in this district. It is ripe to the harvest, but the laborers are few. The story of life and work there is full of fascinating interest, and Christians of all classes will be imprest with signs of the working of the Spirit of

God.

In Kall's Country. By Emily T. Sheets. Illustrated. 12mo, 208 pp. \$1.00, net. Fleming H. Revell Co. 1911.

Every missionary land offers great opportunities for striking and original tales of romance and pathos. stories in this volume are not by a missionary, but by a traveler who has nevertheless wonderfully caught the local color and spirit of India. The tales are well told, and show the character and customs of India—the fakir, the missionary, the Hindu worship, the native convert—some are disappointing in incompleteness; they are sketches rather than tales and show the Indian life more than they give stories of Hindu lives. They are sad reading, on the whole, for they show the sin and heart hunger of the people who have not the way of peace in their own religion, and will not come unto Christ to find life and joy. The sketches are exceptionally well written, and give a vivid picture of some scenes from Indian life.

THE LIGHT OF THE WORLD. By Robert E. Speer. 12mo, 372 pp. 50 cents, cloth; 30 cents, paper. Central Committee on the United Study of Missions, West Medford, Mass. 1911.

Here is a new book on the study of comparative religions, published by the Woman's United Study Commit-As may be judged from the tee. name of the author, it is a study from the Christian viewpoint, which considers Christ as the light and the only true light of the world. Speer's purpose in this comparative study is first to discover the points of contact and separation in order that Christianity may be presented to adherents of other religions; second, to point out the fundamental differences which justify the missionary propaganda; and third, to show the power of Christ and His religion to meet the needs of all men. After describing each religion, Hinduism, Buddhism, Animism, Confucianism, Taoism, and Islam, in theory and practise, Dr. Speer quotes from Christians of Asia as to their own opinion of these religions, and devotes the final chapter to answering objections to the claims of Christ to supremacy, to setting forth Christianity as of final and absolute authority and worthy of universal acceptance. The superiority of Christianity is seen in its fruits in domestic, social business, and national life. The evils so prevalent in non-Christian lands are largely because of the influence of the prevailing religions, while in Christian lands the evils are in spite of the teachings of Christ and His apostles.

Such a book is valuable to any Christian, and is especially useful as a text book for study classes. Christians have everything to gain and nothing to lose by a fearless, fair comparison between their religion and any other in the world. Many have foolish and false ideas of non-Christian faiths, and too vague an idea of the superiority of their own. A careful study of Dr. Speer's argument will act like a tonic to such as are honest, but uninformed or indifferent.

THE CHILDREN OF EGYPT. By L. Crowther. Illustrated. 12mo, 96 pp. 1s. 6. Oliphant, Anderson, & Ferrier, Edinburgh. 1911.

In brief space the author tells much about Egypt and the people. It is not altogether seen from a child's viewpoint, but is simply told and interesting. The "topsy-turvy customs" and Mohammedan childhood will be especially attractive to children. The incidents from daily life make it much more readable than if it were purely descriptive. The picture presented shows clearly the need of the Gospel to bring happiness and success in this life as well as in the life to come.

The Rescue Magazine, a quarterly published in Atlanta, Ga., is devoted to the rescue of the fallen as well as to prevention from this awful life. The editor (who has had many years' experience in rescue work), paints in vivid colors the tragic life of girls of the underworld—their complete blight—their utter ruin and destruction. (25 cents per copy, or \$1.00 per year. 1019 Fourth National Bank Building, Atlanta, Ga.)

Nederland en de Islam. Vier Voordrachten Gehouden in de Nederlandsch-Indische Bestuursacademie. By Dr. C. Snouck Hurgronje. 12mo, 101 pp. Leiden. E. J. Brill. 1911.

The importance of this contribution to present-day knowledge of Islam is evident, both from its title and from the author's name. No less than 35,-000,000 subjects in the Dutch colonies profess the faith of Mohammed (that is, about one-seventh of the total population of the Moslem world), and there is no other government, not even excepting Great Britain, which has had a larger experience with the Moslem problem, and has from time to time modified its policy to meet the exigencies of the situation as has the Dutch Government. The author is well known as one of the leading

living authorities on Islam. His best known work is "Mekka," but he has also contributed important articles, notably on the question of the veil, zakat, and on special phases of Islam in Malaysia.

The present volume comprizes four lectures delivered before the Nederlandsch-Indische Bestuursacademie. The first treats of the spread of Islam, especially in the East Indian Archipelago; the second gives a sketch of Islam as a system; the third deals with the Dutch colonial government in its relation to Islam; and the last lecture, entitled "Netherland and Her Moslem Population," deals with the future of Islam in this part of the world, especially as related to modern culture and Christian missions.

In the first lecture he takes up the question as to the causes and methods of the rapid spread of Islam in Malaysia, and concludes that, altho the religious motive was supreme, and there were economic and social reasons as cooperative factors, one can not explain the propagation of the Moslem faith solely on the ground of the preaching of Islam, as does T. W. Arnold, nor as a compulsory economic movement, as do Dr. Becker and the Italian savant Caetani; the chief factor in the spread of Islam was the sword. "The supreme cause for the spread of the faith, both according to the letter and the spirit of the sacred law, must be found in methods of forcible propagandism. The Moslem law considers all non-Moslems as the enemies of the great monarchy of Allah, whose opposition to His rule—which is solely by Moslems—must be broken down." (P. q.)There are some interesting observations on the real character of Islam as a missionary faith, as compared with Christian propagandism. Great Commission for Moslems reads, not "Go and teach all nations," but "Go bring into subjection all the nations." Conversion to Islam is an easy matter, and consists of a confession of faith, without reformation

of character, change of conduct, or special preparation for admission into the new brotherhood. The old heathenism or animism remains a controlling factor in Moslem culture, not only in Malaysia, but in Northwest Africa, in Egypt, in Syria, and even "The unity of God is in Arabia. veiled by a countless number of living and dead saints, and the ritual of Islam is crowded out by magical prac-The missionaries of Islam in Malaysia can not be compared with They were those of Christianity. mostly adventurers and fortune hunters who entered pagan districts, and were then assisted in their work by the newly-won converts. It is interesting to note that the author admits (p. 20), that in certain cases the Dutch Government facilitated Moslem propagandism by appointing Mohammedan officials in pagan districts.

In the second lecture special attention is given to the doctrine of the infallibility of the Moslem community (gemeente), as one of the elements of strength in the system, to the regulations as regards non-Moslems according to the Koran and traditions, and to the fact that the codification of Moslem law has become impossible by the development of Islam itself. He shows how the attempt on the part of the French failed in Algiers, and how it is not desirable in other Moslem countries

under Christian rule. the last lecture the author sums up his conclusions that education is the supreme need of the present crisis. As in Turkey, in Egypt, and in Syria, so a modern education is disintegrating Islam to such an extent that altho the system as such is not capable of reform, the Moslem community is making rapid strides toward modern culture. He makes a strong plea for giving the natives a larger share in the government by furnishing them with a higher education, and while admitting that those who support missions are aiming at an even higher ideal of cooperation, he considers their work far from hopeful, and believes that there can be an association of the Moslem natives with the Dutch colonists which, while political and national, is not religious. The suggestion is given that missions in Java could cooperate with the government, especially by establishing hostels on a Christian basis for Moslem students who are receiving the higher education in government schools. (P. 93.)

One can judge from this brief outline how important these studies are for all who would have a just conception of the perplexing problem of Islam in the Dutch possessions. A word of criticism is necessary. Dr. Hurgronje affirms that the Dutch Government is not favoring Islam, and in proof states that the Moslem newspapers of Turkey and Egypt accuse the government of an exactly opposite policy. We do not think the missionaries would agree with him.

We commend these studies to the attention not only of missionaries, but of all those who have to deal with government administration in Moslem lands.

On Trail and Rapid by Dog Sled and Canoe. By H. A. Cody. Illustrated. 12mo, 202 pp. \$1.00, net. J. B. Lippincott & Co., Philadelphia, 1911.

This is an unusually stirring story of missionary life and adventure from the history of Bishop Bompas, who worked among the Indians and Eskimos of North America. It is a story well told for boys and girls, and is even more interesting to adults than is the more complete biography. Many uninteresting details of the first volume are omitted in this, and new material is added.

As a pioneer missionary among the Indians and Eskimos, Bishop Bompas found these tribes in a savage state. The comforts of civilization had not reached them, so that this is a story of hardship and danger, fascinating to every reader, old and young. The influence of the volume is also uplifting, without appearing to be didactic or desirous of pointing out the morals. Few missionary biographies will be more interesting to young people.

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