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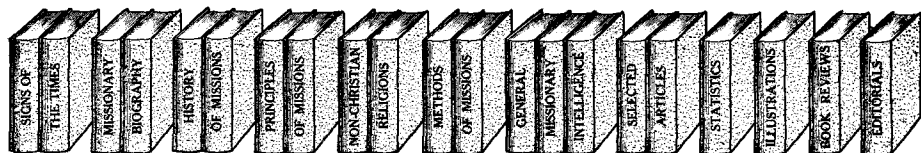
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INDEX FOR 1911

MAPS AND DIAGRAMS

	PAGE		PAGE
Lepers of the World.....	321	North Africa and the War in Tripoli.....	924
China and the Revolution.....	925	Organization of a Men's Missionary Committee	925
Church-membership in North America.....	382	Woman's Missionary Campaign.....	407
How to Organize the Men for Missions.....	925		

PHOTOGRAPHIC ILLUSTRATIONS

	PAGE		PAGE
Africa, East, Gikuyu Family in British.....	445	Blantyre Church—Built by Native Labor in Nyasaland	250
— North, Bedouin Girls of.....	416	— Nyasaland, Henry Henderson Institute at. 251	
— Lady Missionary Reading to Arab Women	423	Bombay, Moharram Procession in.....	909
— Roman Catholic Cathedral on Byrsa Hill, at Carthage	418	Carthage, Remains of Basilica at, Where Cyprian Preached and Martyrs Were Buried 419	
— South, Zulu Girl of.....	429	Cavour, Camillo Benso, Conte di.....	592
— Zulu Princess at Inanda Seminary.....	427	Chapel of the Kucheng Asylum, South China 338	
African Boy, Missionary Winning an.....	198	China, American Methodist Mission Hospital, Chentu, Szchuan	721
— Village Scene at the Exposition.....	197	— Chapel in Teng Chow.....	829
Alaska Gold Fields, Miners Camping Out on the Way to	491	— Four Miao Maidens in West.....	680
— One Method of Missionary Touring in... 496		— Girls in the Church Missionary Society-school in Shanghai	101
— Presbyterian Church and Manse at Cordova 495		— Martyr's Memorial in Pao Ting Fu.....	837
— Sitka, the Capital of.....	497	— Martyr's Tree	836
— Town of Cordova, When Two Years Old.. 494		— One of the Miao Chapels in West.....	681
— View of Fort Wrangel, Taken from Mt. Dewey	499	— "Philip," a Christian Miao Bridegroom, and his Miao Bride	679
American Indian Life at the Exposition.....	197	— Rev. W. Temberth and Miao Trampers at the Mission House	678
Anderson, W. H. P., Superintendent of the Chandkuri Asylum	332	— Some Miao Who Came to the Mission House at Chaotung	677
Anesthetic Leprosy, Sabathu, near Simla, India, Mute Appeal: Bad Cases of.....	327	Chinese Bible-class Supper	100
Armenia, Missionary Visiting a Kurd at Home Assiut College, Lecture-room in the Scientific Department	288	— Children of Christian Parents.....	95
— Training College, Group of Professors and Teachers at the	289	— Christian Women, Group of.....	98
— New Buildings of the.....	287	— Christians at the Grave of Dr. C. W. Ma-teer	831
Baptist Mission College at Ongole, India.....	105	— Miao Christians	682
— Sunday-school, Ongole, South India.....	107	— Picture of the Broad and Narrow Way.... 81	
Bedouin Girls of North Africa.....	416	— Street, Looking Down a	97
— Tents near Tunis, North Africa.....	415	— Widow to Commit Suicide, Lady Missionary Frustrating an Attempt of.....	93
Bengali Translation of the Koran.....	915	Church Missionary Society-school in Shanghai, Girls in the	101
Bible, Two Pages from Dr. Pierson's Inter-leaved, Wide-margin	584	— of Lepers at the Main Asylum, Allahabad, India	333
Binghamton, New York, Church at.....	572		

	PAGE		PAGE
Clough, John E.....	102	Kurdish Christian	743
— Traveling Around the Station.....	110	Kurds, A Demonstration of Loyalty.....	735
Continuation Committee at Auckland Castle..	648	Lao Christian Girl.....	356
Delhi, Arabic Koran Inscription on the Kureb		— People Born in China.....	355
Minar, near	915	Leper Dormitory, Jerusalem.....	335
— Four Thousand Indian Moslems at Prayer		Lepers, Malaysia	337
in the Juma Mesjid	911	London, Christ Church	588
Detroit, Fort Street Presbyterian Church....	577	— Exposition	195
Eddy, Sherwood	835	Luce, Henry	835
Emanuele II, Vittorio	592	Manchuria, In a Plague Hospital.....	604
Eskimo Mission Schoolgirl.....	493	— First Chinese Presbyterian Synod.....	721
Filipino, Protestant	35	— Pile of Plague Victims.....	607
— Self-supporting Preacher	35	Market Day in Keng Tung.....	351
Garibaldi, General G.....	593	Mateer, Calvin W.....	801
Green, Rev. C. H.....	835	— Dr. and Revision Committee.....	825
Harpoot, Dersim Kurds.....	741	Mazzini, Giuseppe	593
Hepburn, James Curtis	881	Mbanze Manteke, Baptism at.....	431
— Mrs. James C.....	890	McAuley Building, Second.....	434
Home-mission Center in Oregon.....	501	— Mission, Meeting-room	435
— Church in the West.....	504	— Old	433
— Missionary, Veteran, Louis Thompson.....	505	Metropolitan Tabernacle, London.....	587
Ikoko Chief and his Wife.....	425	Mexican Plateau, Adobe Hut on the.....	179
Iloilo Hospital	38	Mexico, Booths for Selling Sacred Candles..	181
— Jaro Chapel	1	— Subterranean Temple	180
— Church Officers	39	— Primitive Methods in Old	178
— Kabatuan School	35	Miao Chapels in West China	681
India, Baptist College, Ongole.....	105	— Maidens in West China.....	680
— Center of Shiah Islam in.....	913	— Who Came to the Mission House.....	677
— Crowd of Worshipers	842	Missionary Pageant	411
— Dr. Clough	110	Montgomery, Helen Barrett	401, 409
— Missionary Conference, Lucknow.....	241	Moslem Conference at Lucknow.....	241
— South, Sunday-school, Ongole.....	107	Moslems, Four Thousand Indian, at Prayer	
— Temple Court at Pandharpur.....	841	in the Juma Mesjid, Delhi	911
— Travel in	267	Mott, John R.....	641
— Vithobu Tower, Pandharpur	843	Mukden Plague "Contacts" at Quarantine....	605
Indianapolis, Second Presbyterian Church....	573	New York, New Water Street Mission.....	437
Inmates of the Kuchang Leper Asylum.....	339	Nyasaland, London Church.....	258
Italy, National Monument, Rome.....	595	— Chetamba Mission Station.....	254
Japan, In Old	891	— Boarding-school Girls	254
— Sunday-school in the Slums.....	665	— Open-air Evangelistic Meeting	246
— Temple Where Dr. Hepburn First Lived in	889	— Schoolhouse and Pupils	249
— Ward in the Naval Hospital at Kobé....	895	— St. Andrew's Church, Msondole, Domasi..	257
Japanese Apothecaries, Old Time Native....	899	Ongole, Baptist Mission College.....	105
— Beggar	892	— South India, Baptist Sunday-school.....	107
— Doctor of the Old School	894	Oregon, Oldest Presbyterian Church.....	504
— Doctors and Nurses in the Hospital at		— Scotch Family and Their Pastor	502
Zentsuji	898	— Stage Coach at Pilot Rock Hotel.....	503
— Exposition in London.....	196	— Town of Pilot Rock.....	501
Jaro Boys' Industrial School.....	39	Paraguay Banner	811
Jewish Missionary Conference, Stockholm....	655	— Caingwa Indian	807
Kalopothakes, Dr. M. D.	815	— Indian God	813
Kongo Bride	430	— Indians, Gourd Rattles	811
— Free State, Baptism	431	Paraguayan Forest Indian	809
— — — Ikoko Chief and Wife.....	425	Payne, John Howard, Tomb of.....	417
— Upper, Ngombe Woman.....	429	Peabody, Mrs. H. W.	409
Koran, Bengali Translation of the.....	915	Pfander's "Mizan-ul-hak," First Page.....	749
Korea, Gate of Seoul	183	Philadelphia, Bethany Presbyterian Church..	574
— Market Day in Peng Yang.....	274	Philippine Islands, Baptist Association.....	39
— View of Seoul	161	— — Candidates on Their Way to Baptism... 1	
— Wayside Idols in	185	— — Evangelical Work	39
Korean Boy and Man.....	184	— — Ministry of Healing.....	38
— Village, Chai Ryung.....	269	— — Progress of Education.....	35
— — Street	187	— — Union Hospital	38
— Woman's Hat	271	Philippines, Bible-class Group.....	519
— Women	273	— Church in Cebu	518
Kurd at Home, Missionary Visiting a.....	737	— Growing Church	1
— Offering Hospitality	736	— Home in Cebu	517

	PAGE		PAGE
Pierson, Arthur Tappan	481	Sham Fung Lau, Chinese Leper Catechist...	340
— and his Wife	567	Sunday-school in the Slums, Kobe, Japan....	665
— and Mrs., and Their Children.....	568	Teng Chow, China, Chapel in	829
— Drawings by Dr.	569	Thompson, Rev. Louis	505
— Portraits of	561	Tung Kun Leper Asylum, Near Canton, China	341
Pierson's Dr., Good Story	589	Turkey, Dersim Kurds.....	741
— Parents, Dr.	571	— Ferryboat of the Upper Euphrates.....	739
Pioneers in the West, Typical Family.....	502	Untainted Children of Lepers.....	334
Plague Suspect, Examining a	606	Warneck, Gustav	204
Pollard, Mr., and Two Miao Christians.....	682	Water Street Mission, New	437
Presbyterian Church Building in Oregon.....	504	Waterford, New York, Church at.....	572
Presbytery Missionary Committee in Newark	923	Widow of Pastor Hsi	99
Roman Catholic Cathedral, North Africa.....	418	Woman's Missionary Jubilee Speakers.....	401
Rome, Waldensian Church in	596	Young Men's Christian Association, Seoul...	270
Sandhu, a Christian Leper	329	Young, S. Hall	493
Seoul, Central Presbyterian Church.....	271	Zulu Princess at Inanda Seminary.....	427
— Korea, Young Men's Christian Association	270	— Woman Witch Doctor	426

AUTHORS

	PAGE		PAGE
ALEXANDER, J. R.	290	HAROLD, FRANK W.	194
BALDWIN, MRS. STEPHEN	121	HARRIS, M. C.	188
BATSTONE, W. H.	609	HIGGINS, FRANK E.	292
BEACH, HARLAN P.	690	HOLT, W. S.	500
BLISS, EDWIN MUNSSELL.....	18	HOPE, JOSEPHINE B.	445
BOEGNER, A.	199	HULBERT, HOMER B.	507
BOND, EFFIE MURIEL	524	HUNT, R. J.	527
BOSTICK, WADE E. and ABBIE T.	449	JACKSON, JOHN	327
BOSWORTH, SARAH M.	447	JANSEN, EDITH WHITE.....	517
BRACQ, JEAN C.	615	JOHNSON, CAMERON.....	366
BRAIN, BELLE M.	45	JOHNSTON, JAMES	28
BREWSTER, WILLIAM N.	87	JOWETT, JOHN HENRY.....	583
BRIGGS, CHARLES W.	33, 513	KEMP, E. G.	275
BROOKS, JESSE W.	815	KENNEDY, P. B.	850
BURTON, HENRY	523	KYRIAS, SEVASTI D.	851
BUTLER, JOHN W.	345	LA TROBE, B.	520
CAPEN, EDWARD WARREN.....	670	LEONARD, DELAVAN L.	8, 574, 821
CAPEN, SAMUEL B.	371	LOOMIS, HENRY	665
CARSON, JOHN F.	590	LONG, JOSEPH M.	754
CHING-YE, CHENG.	775	MABIE, HENRY C.	103
COCHRAN, JEAN CARTER.....	91	MACGILLIVRAY, DONALD	756
COOPER, CLAYTON SEDGWICK.....	191	McCONOUGHY, DAVID	925
DAKO, KRISTO A.	849	MCGILVARY, DANIEL	217
DE COMP, ALICE GILES.....	841	MANSSELL, HENRY	259
DODD, W. CLIFTON	351	MEYER, F. B.	586
DUBOIS, W. E. BURGHARDT.....	460	MEYER, LOUIS.....	214, 613, 654, 770, 855, 901
DUNLOP, EUGENE P.	357	MONTGOMERY, HELEN BARRETT	407
DURBAN, WILLIAM	50	MOODY, WILLIAM R.	585
EDDY, SHERWOOD	834	NICHOLS, ALICE J.	814
ELLIS, WILLIAM T.	456	O'NEILL, F. W. S.	118, 603
ELMORE, W. T.	442	PATON, FRANK H. L.	686
ERDMAN, WILLIAM J.	575	PEEKE, H. V. S.	660
FARIS, JOHN T.	825	PHRANER, WILSON	571
FRASER, DONALD	246	PIERSON, ANNA W.	269
FRASER, ELISHA A.	577	PIERSON, ARTHUR T.	3, 111, 183, 579
GILES, ALICE L.	841	PIERSON, DELAVAN L.	433, 487, 567
GLEASON, GEORGE L.	512	POLLARD, S.	676
GRIFFIS, WM. ELLIOT.....	889	RAY, G. W.	807
HALFORD, E. W.	751	REYNOLDS, MINNIE J.	597
HARFORD, CHARLES F.	768	RICHTER, JULIUS	7, 204

	PAGE		PAGE
RIGGS, CHARLES T.....	363	TARANGER, ANTON	124
RIGGS, HENRY H.....	734	TROWBRIDGE, STEPHEN VAN RENSSELAER.....	279
RITZMAN, M. E.....	93, 425	TROYER, L. E.....	209
ROSS, JOHN	832	TSAO, Y. S.	919
ROSTAN, FRANCESCO	592	TSILKA, G. M.	849
RUTHERFORD, JOHN	415	UNDERWOOD, LILLIAN H.....	695
SCOTT, CHARLES ERNEST	125	UPSON, ARTHUR T.....	744
SHEDD, WILLIAM A.....	727	WANG, CHENG TING T.....	451
SMITH, ARTHUR H.....	129	WATSON, CHARLES R.....	281, 647
SMITH, THOMAS	673	WHERRY, E. M.	262
SPEER, ROBERT E.....	167, 579	WINTER, NEVIN O.....	178
STEAD, BLANCHE WILSON.....	128	YOUNG, S. HALL.....	491
STEWART, J.	683	ZWEMER, SAMUEL M.....	285, 747, 909

SUBJECTS*

	PAGE		PAGE
Abyssinia, Once a Missionary in.....	464	Africa, South, After Thirty-six Years in....	633
— Slave-raiding in	483	— and the Missionary Problem. B. La Trobe	520
Address to a Young Missionary. (a) John Ross	832	— Boer Missionary Institute.....	789
Afghanistan, Cruelties Practised in.....	946	— Church Statistics in.....	556
AFRICA , Idols destroyed in.....	788	— Color Line in.....	555
— Deadly Curse of Rum in.....	396	— Huguenot Missions in.....	151
— Events in 1910	9	— Moslem Menace in.....	886
— Five Kings at Missionary Meeting.....	955	— Political Union and Christian Union in.....	397
— French Dominion in.....	872	— Student Conference	468
— Good News from.....	470	— What One School Is Doing in.....	555
— Gospel in	464	— West—Basle Society	554
— Growth of Methodist Work in.....	872	— Bible Conference in.....	465
— Improved Conditions on the Gold Coast.....	710	— Call of	74
— Is Britain a Hindrance in.....	74	— Christ and Mohammed in.....	325
— Lepers in German East.....	632	— Confirmations and Baptisms in.....	633
— Leprosy in	340	— Islam in	632
— Mission, Methodist North.....	306	— Large Congregation	151
— West—Embarrassment of Success.....	307	— Natives in the Bible Conference.....	873
— Missionary Romance in.....	398	— Thriving Church Missionary Society Mission in	464
— Mohammedan Menace in.....	555	African Tribe, Awakening of an.....	954
— More Revivals in Livingstonia.....	81	— Christians in a Union Conference.....	397
— Moslem Tolerance in.....	465	— Churches Do Not Unite, Why South.....	397
— New Stations in North.....	710	— Fields—What Medical Missions Can Do....	310
— Nuggets from	612	— King, Model	633
— Portuguese Slavery Doomed in.....	566	— King Turned Missionary.....	396
— Progress in German East.....	555	— Mission to Africa.....	62
— Spanish Meddling with Mission Schools.....	873	— Missions, Theodore Roosevelt's View of...	55
— Training for Zulu Preachers in.....	237	— Native	554
— School in German Southwest.....	309	— Prince, Noble Deed of an.....	307
— Traveling Evangelist in.....	236	— Railroad, New	237
— East, Growth in Portuguese.....	470	— Saints, Tithing among.....	710
— Methodists Work in.....	397	— Statistics	150
— Story of—Wanoro. Josephine B. Hope.....	445	— Tribe, Conversion of an.....	401
— North, Dr. Mott Addressing Students.....	464	— Tuskegee	396
— from a Missionary Point of View (a) John Rutherford	415	Africans and the "Baby-Organ".....	398
— Methodist Work among Moslems in....	553	— Prefer Islam, Why.....	395
— South, Advance in	885		

* (a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548, $\div 80 = 6, + 1 = 7$ (July).

	PAGE		PAGE
ALASKA , Missionary Situation in (a) S. Hall Young	491	Benefit Fund for Missionaries	942
— Politics and Missions in	226	Berlin Mission—What Medical Missions Can Do	310
ALBANIA , Evangelistic Work in. Sevasti D. Kyrias	851	— Missionary Society—New Station in Transvaal	310
— Political Condition in. G. M. Tsilka	849	Bernardo's Work for Children	793
— Progress in	565	Bible 1611-1911, English	224
— Trouble in	164	— and the Greeks	725
Albanians, Religions of the. P. B. Kennedy	850	— Conference, Natives in the, West Africa	873
— Sad Case of the	782	— Did for Them, What the	626
— The. Kristo A. Dako	849	— Distribution in Germany	387
Alexander, President, Resigns in Egypt	235	— Greece and the	388
Amazon Atrocities	943	— in Many Tongues	473
AMERICA , Chinese in	83	— in the Schools of Queensland	888
— Chinese Students in	384	— in Turkey	783
— Christian Work of Chinese in (b) Mrs. Stephen Baldwin	121	— Open, in Italy	314
— Jewish Immigrants in (a) Louis Meyer	901	— Remarkable Circulation of the Scriptures in Nyasaland	152
— Leprosy in	342	— Roman Catholics Want the	227
— Missions to Africans in	383	— School in West China	704
— Regulation of Immigration	154	— Sir Robert Hart on the	621
Americans in Church and Out	381	— Societies in China, Part Played by	705
Anglican and Free Church Cooperation	312	— Society, Year of the	152
Anniversaries, Historical Facts for Missionary (a) Belle M. Brain	45	— Study among Oriental Students, Progress of (b) Clayton Sedgwick Cooper	191
Anti-gambling Movement in China	71	— in Korea, Zeal for	630
ARABIA , Danish Church and	68	— Tercentenary Celebration	472
— Good Work in a Hard Field	149	— Work for the Foreign-Born	862
— School Project for	475	Bibles at the Coronation	793
Arctic Lands, Perils in	385	— Annual Output of	956
Arthington's Gifts Finally Available	227	— Gideons and	383, 540
Asia Awakening	721	Blind in India	147
— Become Christian? Will	380	— Missionary Literature in Braille Type	793
— Editor's Letters from (b) Arthur T. Pier-son	3, 111	— Work for the Chinese	549
— Leprosy in	331	Boer Mission, Great Success of a	874
— Strange Phenomenon in Eastern	73	— Missionary Institute	789
Asiatics, How to Persuade, to Accept the Gos- pel (a) Eugene P. Dunlop	357	— Training School	634
Assiut Training College, Egypt (b) Samuel M. Zwemer	285	Bohemia, Awakening in	714
AUSTRALIA , Numbering the Aborigines of	536	Bolivia, Radical Changes in	222
Australian Student Volunteers	86	BOOKS (new)	77, 157, 239, 319, 399, 479, 558, 637, 717, 799, 877, 960
Austria, Away from Rome in	474	— Advance in the Antilles. H. B. Grose	79
Austrian Baptists	864	— Against the Current. Edward A. Steiner	319
Awakening in Chinese Villages	71	— Ament, William Scott. H. D. Porter	957
Bahaism and Its Claims (a) William A. Shedd	727	— American Bride in Porto Rico. Marion Blythe	879
Balkans, German Mission in the	314	— Among the Tribes in Southwest China. Samuel F. Clarke	717
Bangalore, India, Union College at	231	— Apricot of "Heaven Below." Kingston de Gruche	720
Baptist Missionary Society	542	— Aspects of Islam. Duncan B. MacDonald	639
— Reformation in Russia, A Great	622	— Baptists Mobilized for Missions. A. L. Vail	960
— Society, Southern	635	— Best Things in America. K. R. Crowell	79
— — — Good Year for Missions	538	— Blue Stocking in India. Winifred Heston	79
— World Alliance	471	— Book Above Every Book	399
Baptists and Free Baptists, Union of	941	— Boy from Hollow Hut. Isla May Mullins	878
— — — — — Uniting	63	— Call of the New Era. Wm. Muir	399
Basle Missionary Society—Missions Made Visible	313	— Children of Africa. James B. Baird	80
— Society—Gifts of the Negro	307	— Children of Arabia. John C. Young	80
— in West Africa	554	— Children of Egypt. L. Crowther	718
Basutoland, Changes in	886	— Children of Jamaica. Isabel C. Maclean	399
Basutos, Evangelizing the	466	— Children of Japan. Janet H. Kelman	399
Bechuanaland—Fruit of a Century	468	— China Mission Year Book. Donald Mac- Gillivray, Editor	159, 877
Bedouin, Baptism of a	395	— Chinese Appeal to Christendom Concerning Christian Missions. Lin Shao-yang	637
Beginning and Continuing	698		
Belgium, Missionary Church in	944		

	PAGE
Books. Christian Faith and the New Psychology. D. A. Murray.....	958
— Christian Missions in Burma. W. C. B. Purser	877
— Christian Movement in Japan. D. C. Greene and G. M. Fisher.....	80
— Christianity and Non-Christian Religions Compared. Edward A. Marshall.....	78
— Christian's Present Duty. Charles C. Cook.....	879
— Church in Great Britain. G. R. Wynne.....	959
— Church of Christ in Korea. Malcolm C. Fenwick	878
— Conservation of National Ideals. B. D. Wells	959
— Dave Ranney	319
— Down to the Sea. Wilfred T. Grenfell.....	320
— Duty to Indian Illiterates. J. Knowles.....	559
— Efficient Layman. H. F. Cope.....	958
— Ellinwood, Frank Field. M. G. Ellinwood.....	957
— Expansion of Christendom. Mrs. Ashley Carus-Wilson	158
— Foreign Doctor. (J. P. Cochran) Robt. E. Speer	957
— From Hausaland to Egypt. Karl W. Kumm.....	479
— From Japan to Jerusalem. E. Graham Ingham	480
— Fruits of the Tree. W. J. Bryan.....	958
— Fundamentals	879
— Future of Africa. Donald Fraser.....	877
— George A. Selwyn. F. W. Boreham.....	878
— Girl in her Teens. Margaret Slattery.....	400
— God's Full-orbed Gospel. Archibald G. Brown	560
— God's Plan for the World's Redemption. Charles R. Watson	639
— Gospel Work in Modern Life. Robert Whitaker	79
— Growth of the Missionary Concept. Samuel F. Goucher.....	799
— Half a Century in China. Arthur Evans Moule	558
— Helen E. Moses. Jasper T. Moses.....	400
— History of the Syrian Nation and the Old Evangelical-Apostolic Church of the East. George D. Malich	877
— Islam in China. Marshall Broomhall.....	159
— Jaws of Death. E. J. Houston.....	878
— John. The Unafraid.....	159
— John G. Paton's "Later Years and Farewell".....	320
— Kali's Country. Emily T. Sheets.....	717
— Land of the White Helmet. Edgar Allen Forbes	158
— Lepers. John Jackson	239
— Life in the Orient. K. H. Basmajian.....	239
— Light of the World. Robert E. Speer.....	717
— Men of Mark in Modern Missions. H. B. Grose	78
— Men's National Missionary Congress, Chicago.....	78
— Mexico and Our Mission. J. G. Dale.....	958
— Miss 318. Rupert Hughes.....	878
— Missionary Heroes in Africa. J. C. Lambert	399
— Missionary Heroes in Oceania. John C. Lambert	240
— Missionary Heroes of the Lutheran Church. L. B. Wolf	959
— Missionary Ideals. T. Walker.....	878
— Missions and Modern Thought. Wm. O. Carver	479
— Modern Missionary Challenge. J. P. Jones.....	157
— Moslem World. Samuel M. Zwemer.....	158
— Nederland en de Islam. C. Snouch Hurgronje	718
— On Trail and Rapid by Dog Sled and Canoe. H. A. Cody.....	719
— Past and Prospective Extension of the Gospel by Missions to the Heathen. Anthony Grant	239
— Paton, John G. (D.D.). A. K. Langridge.....	639
— Peace Scout. Irene H. Barnes.....	560
— Pilgrim Sons. Henry W. Frost.....	400
— Prayer Before the Lesson. Philip E. Howard	720
— Real Religion. Howard A. Bridgman.....	240
— Recruiting for Christ. John Timothy Stone.....	79
— Report of a Second Visit to China, Japan, and Korea in 1909. Arthur J. Brown.....	399
— Rescue Magazine	718

	PAGE
Books. Salvation, in Hinduism and Christianity. Wilhelm Dilger.....	78
— Schaff-Herzog Encyclopedia of Religious Knowledge. Samuel McAuley Jackson.....	479
— Signs of the Times. I. M. Haldeman.....	559
— Sketches from the Karen Hills. Alonzo Bunker	319
— Southern Baptist Foreign Missions. T. B. Ray	400
— Strange Siberia Along the Trans-Siberian Railway. M. L. Taft.....	959
— Studies in the Evangelization of South Africa. G. B. Gardener.....	638
— Talks on David Livingstone and R. W. Lunt	879
— Task Worth While. Henry C. Mabie.....	157
— Triumfen Van Het Kruis. Henry Betts.....	240
— Twice Born Souls. Claude Field.....	879
— Unique Message and Universal Mission of Christianity. James F. Love.....	239
— Unknown People in an Unknown Land. W. Barbroke Grubb	319
— Unoccupied Mission Fields of Africa and Asia. S. M. Zwemer.....	638
— Val and His Friends. A. Giberne.....	959
— Victory of the Gospel. J. P. Lilley.....	157
— Who's Who in Missions. Belle M. Brain.....	160
— Why We Believe the Bible. Amos R. Wells	399
— Winners of the World. Mary and William Gardner	78
— With Christ in Russia. Robert S. Latimer	559
— World Atlas of Christian Missions. James S. Dennis, Harlan P. Beach, Charles H. Fahs, Editors	799
— World Missionary Conference, Report of the	77
— World Missions from the Home Base. Joseph E. McAfee.....	879
— Booth's Secret, General.....	796
— Borneo, West—A Field for Protestants.....	536
— Boston, Seeing the World in (b) Frank W. Harold	194
— World in	61
— Boxer Massacres in China, In the Wake of the. Sherwood Eddy.....	834
— Britain, Islam in.....	226
— British Missions, The Contributions of; To Philology, Bible Translation and Native Literature (b) James Johnston	28
— Brotherhood of the Imitation of Jesus.....	147
— Buddha, Japanese Philosopher against.....	702
— Buddhism Decreasing in Japan.....	951
— in Europe	314
— Buddhist Priests also Astir, British.....	871
— Priest, Baptism of a.....	788
— Buddhists Active in Korea.....	953
— Alarmed	867
— Bulgaria Awakening	884
— Nuggets from	612
— BURMA, Harvest from Judson's Sowing.....	868
— in 1910	13
— Missionary Work of Native Churches in Sumner R. Vinton	933
— Burman Bible, Judson's, Completion of.....	50
— Burma's Oldest Theological School.....	59
— Business Men as Missionaries (Editorial).....	58
— Cairo, Christian University in.....	709
— Girls' College at	236
— Outlook in	954
— California, Orientals Crowding into	792
— Call, The Missionary (Poem). George L. Gleason	512
— CANADA, Emigration of Negroes to	472
— Slavic Invasion of.....	312
— Canadian Baptists, Affiliation of.....	385
— Carnegie Gives a Million for Japan.....	552
— Caroline Islands, Uprising in the.....	316
— Caste System Giving Way in India.....	623
— Catch-My-Pal Movement.....	543
— Catholic Missions, Protestant vs.....	545
— Central America, Neglected.....	942
— CEYLON, Christian Union in.....	147
— Encouraging Work in	324
— Government Aid for Mission Schools in	624
— in 1910	13
— Chalmers, James, Sailed for the South Seas.....	45
— Ch'eng Ching-yi, Fruitful Seed-Sowing in China. Sarah M. Bosworth.....	448

	PAGE		PAGE
Chicago a Catholic Center.....	384	China, Union in School Work in.....	627
— Friends of the Stranger in.....	224	— Union Revival Effort in Suchou.....	232
— Japanese Mission in.....	384	— United Universities Scheme for. Thomas Smith.....	673
— Persians in.....	792	— West, Bible-school in.....	704
— Turkish Moslems Invading.....	62	— What It Costs to Be a Christian in.....	627
— Vice Report.....	791	— Wide-spread Unrest in.....	71
Child Marriage, Curse of.....	868	— Woman's Life in (a) M. E. Ritzman.....	93
CHINA, 1907-1910, Survey of Missions in (a)		— Y. M. C. A. in.....	562
— Arthur H. Smith.....	129	China's Evangelistic Work.....	242
— 1901 and 1911.....	786	— Need, Chinese View of. Cheng Ting T. Wang.....	451
— Aborigines, Work among West (a) S. Pollard.....	676	— New Cabinet.....	948
— Adventure of a Booklet.....	303	— Progress.....	142
— After the Plague in.....	703	Chinese and the Comet.....	628
— and Opium.....	626	— Behave in Meeting, How.....	302
— Anti-gambling Movement in.....	71	— Believe, What Do the.....	549
— Baptism of a Family in.....	392	— Blind, Work for the.....	881
— Calvin W. Mateer, a Maker of the New (a) John T. Faris.....	825	— Caldron.....	142
— Christian Endeavor Moving on in.....	232	— Celestials Learning to Give.....	775
— Unity in.....	142	— Christian Church, Cheng Ching-ye.....	143
— Church Union in.....	882	— Stalwart.....	225
— Compulsory Education in.....	551	— Students in North America.....	141
— Corruption and Reform in.....	141	— Students, Returned.....	226
— Dr. Timothy Richard and Shansi University.....	551	— Teaches Japanese.....	232
— Education in, Advancing by Leaps and Bounds.....	704	— Churches Dislike Foreign Rule.....	71
— of the Women of. Effie Muriel Bond.....	524	— Convert Who Lives His Religion.....	550
— Evangelistic Band in.....	392	— Coolies Converted in Africa.....	238
— Facts about Lien Chou.....	233	— Currency, New.....	950
— Concerning Women in.....	787	— Doctors Did Not Flinch.....	549
— Famine and Plague in.....	241	— Evangelistic Campaign.....	402
— in. Jean Carter Cochran.....	91	— Leaders.....	869
— Scenes in. Wade D. and Abbie T. Bostick.....	449	— Evangelist's Report.....	143
— Forces of Christian Endeavor.....	868	— Evangelists, Union Training School for.....	392
— Fruitful Seed-sowing in. Sarah M. Bosworth.....	447	— Farewell to Archdeacon Moule.....	393
— George S. Eddy in.....	561	— Girl's Reply.....	949
— General Survey of the Year in (a) Donald MacGillivray.....	757	— History, Some Interesting.....	302
— Great Business Corporation in.....	705	— Hunger for Knowledge.....	143
— Honor to Medical Students in.....	787	— in America.....	83
— How the Gospel Entered Haitang.....	869	— Christian Work for (b) Mrs. Stephen Baldwin.....	121
— in 1910.....	15	— Indemnity Students.....	550
— In the Wake of the Boxer Massacres in. Sherwood Eddy.....	834	— Laymen, Four Specimen.....	550
— Inland Mission, Gains made by the.....	393	— Medical Knowledge.....	870
— to Date.....	64	— Missions, Other Signs in.....	322
— Work of the.....	627	— Mohammedans.....	302
— Innovation in.....	234	— Moslems, Number of.....	948
— Islam in.....	141	— Movement Against Opium.....	882
— Mingling of Old and New.....	869	— Opinions of Missionaries.....	549
— Ministerial Candidates in.....	139	— Parliament.....	141
— More Cooperation in.....	481	— New.....	2
— Need of Christian Schools in.....	233	— Revolution Spells Progress. (a) Y. S. Tsao.....	919
— Needs Most, What.....	72	— Statistics for 1909.....	140
— New National Anti-Opium Movement in.....	241	— Students Aroused.....	392
— No Cabinet Yet for.....	233	— as Peace-makers.....	311
— No Longer Changeless.....	476	— at Home.....	949
— Notable Christian Gathering in.....	705	— Becoming Christians.....	628
— Nuggets from.....	611	— Concerning.....	70
— Observations in. J. Campbell White.....	919	— in America.....	384
— Opium Question in.....	139	— in Japan.....	952
— Outlook in.....	321	— View of China's Need. Cheng Ting T. Wang.....	451
— Pagan Temples Falling into Decay.....	144	— Villages, Awakening in.....	71
— Part Played by Bible Societies in.....	705	— Y. M. C. A. Secretaries.....	869
— Plague and Famine in.....	403	Christian Army on the March.....	941
— Plague in India and.....	548	— Endeavor Abroad.....	310
— Poppy Culture Greatly Diminished.....	628	— Convention, Twenty-fifth.....	383
— Population of—Corrected.....	786	— Forces of.....	868
— Progress in.....	723	— Growth of.....	223
— Progress of Five Years in.....	392	— in Great Britain.....	621
— Progress Toward Church Union in.....	949	— in Japan and Korea.....	553
— Public Queue-cutting in.....	704	— Moving.....	712
— Queue-cutting in.....	302, 950	— Moving on a China.....	232
— Recent Revivals in (b) William N. Brewster.....	87	— Woman's Board of Missions.....	224
— Relic of Old.....	869	Church Finding a Better Way to Fulfill Mission to the World (a) David McCounoughy.....	923
— Right of Assembly Threatened in.....	481	— How to Get a Missionary.....	398
— South, Disorders in.....	402	— Luxury? Are Missions a.....	698
— Some Influential Christian Laymen in.....	949	— Influence of the Missionary Interest on a. Joseph M. Long.....	755
— Statistics of the Work of Protestant Missions in, for 1908-1909.....	140	— Missionary Society, Growth of the.....	386
— Stirring Appeal and the Response from.....	627	CITY MISSIONS, Chicago Vice Report.....	791
— Students and Missions in.....	551	— Rescuing Fallen Men.....	794
— Suppression of Gambling in.....	704	Calvert, James, Birth of.....	45
— Teaching Science with the Gospel in.....	787	Clough, Dr. John E., The Apostle to the Telugus (a) Henry C. Mabie.....	103
		Colombia, Open Doors in.....	222

	PAGE		PAGE
Comet, Chinese and the.....	142	Editor's Letters from Asia—From Montreal,	
Comity, Christian, in Korea.....	953	Canada, to Kobe, Japan (b) Arthur T.	
— in the Orient.....	305	Pierson.....	3
Compelling Them to Come in.....	859	— II. Signs of Progress in Japan (b)	
Conference, Bible, in West Africa.....	465	Arthur T. Pierson.....	111
— of Foreign Mission Boards.....	137	— III. First Impressions of Korea (a)	
— South Africa Student.....	468	Arthur T. Pierson.....	183
— World-Christian Student.....	154	EDUCATION , Compulsory, in China.....	551
— World, on Faith and Order.....	137	— in China Advancing by Leaps and Bounds.....	704
Conferences, Summer.....	478	— in Turkey.....	164
Constantinople, Student Conference in.....	404	— Is Doing in India, What Christian.....	948
Continuation Committee.....	312, 561	— United Universities Scheme for China.	
— of the World Missions Conference (a)		Thomas Smith.....	673
Charles R. Watson.....	647	Educational Work, Gift for Higher.....	540
Convention in India, Rousing Christian.....	548	EGYPT , Assiut Training College (b) Samuel	
Conversion of Devil Worshipers.....	786	M. Zwemer.....	285
Converts by the Hundreds in Uganda.....	789	— Is It a Prophecy of Better Days in.....	396
Cooperation in China, More.....	481	— Mission Paper Suspended.....	150
Coptic Church, Egypt, Reform in the.....	631	— Modern Signs in.....	643
Correction—Statistical Tables.....	318	— New Mission-boat for the Nile.....	306
Corrections, Some.....	860	— President Alexander Resigns in.....	235
Costs to Be a Christian in China, What It.....	627	— Reform in the Coptic Church.....	631
Crampton, Dr. Henry E.....	954	— Unrest in.....	2
Criticism, Radical, and Christian Missions.		— What a Christian College Is Doing in.....	709
Charles T. Riggs.....	839	Egyptian Darkness Passing.....	74
Cuba, Good Harvest in.....	155	Ellice Islands, How a Tempest Spread the	
— Protestant "Mass" in.....	541	Gospel.....	537
Danish Church and Arabia.....	68	Ellis, W. T.....	952
Daylesford Movement for Spiritual Life.		ENGLAND , Islam in—A Correction.....	246
Frank H. L. Paton.....	686	— Mohammedanism in.....	543
Deaf in Korea, Ministering to the.....	703	English versus American Missions.....	472
DEATH , Leaders Called Home in 1910.....	8	Euphrates College, Turkey.....	67, 149
— of the Editor-in-chief. By D. L. Pierson.....	487	EUROPE , Buddhism in.....	314
— Allen, Herbert M. and Constantinople.....	317	— Coming Crises in.....	944
— Baldwin, Caleb C.....	716	— Leprosy in.....	329
— Bolton, Wm. T., of North Africa.....	478	— Missionary Union for Southeast.....	162
— Broomhall, Benjamin, of London.....	636	Evolution as a Missionary Asset on the Mis-	
— Clough, John E., of India.....	76	sion Field (b) Delavan L. Leonard.....	821
— DeForest, Rev. J. H., of Japan.....	557	Exhibit for Mission—Missions Made Visible.....	313
— Devins, Dr. John B.....	797	Exhibitions, United.....	473
— Duryea, Miss Alice, of China.....	317	Explorer's View of Missionaries.....	875
— Ensor, Rev. George, of Japan.....	156	Falsehood on Missions, Prejudice and.....	138
— Fenchel, Missionary.....	318	Famine and Plague in China.....	241
— Flinkinger, Bishop Daniel.....	798	— in China. Jean Carter Cochran.....	91
— Hail, Rev. John, of Japan.....	798	— Plague and.....	403
— Harpster, Rev. Dr. John H.....	238	— Scenes in China. Wade D. and Abbie T.	
— Hepburn, James C., M.D.....	876	Bostick.....	449
— Holly, Bishop, of Haiti.....	478	Farewell Missionary Message, Dr. Pierson's.....	617
— Jessup, Mrs. William.....	876	Federation, Fruit of Church.....	225
— Jones, Rev. Daniel, of Agra, India.....	478	— Progress Toward Church.....	947
— Kalopothakes, Rev. Dr., of Greece.....	716	Fettler, Pastor, as an Evangelist in Russia.....	622
— Kropf, Senior Missionary A.....	317	FIJI and the Drink Traffic.....	537
— Martin, Rev. Samuel, of India.....	238	— Hurricane in.....	537, 636
— McCarthy, John, of China.....	715	Fijians, Liberal Giving of.....	477
— McFarlane, Rev. Samuel.....	316	FILIPINO , The Young.....	711
— McGilvary, Rev. Daniel, of Laos.....	798	Filipino Woman Doctor, First.....	537
— Messmore, Rev. James H., of India.....	956	Filipinos Pushing for Independence.....	315
— O'Connor, Rev. James A., of New York.....	716	Finland Missions.....	774
— Robson, Dr. George, of Scotland.....	798	Forces, Spiritual Ideals and.....	938
— Skrefsrud, Lars, of India.....	318	Foreign-born, Bible Work for the.....	862
— Sleman, John B., of Washington.....	636	— Work for the.....	861
— Sobey, Rev. J. H., of Costa Rica.....	238	Foreign Missions and the World's Culture (b)	
— Sorabji, Mrs., of India.....	317	James Johnston.....	28
— Stanley, Dr. Charles A., of China.....	156	Foreigners—Orientals Crowding into Cali-	
— Stevens, Dr. E. O., of Burma.....	156	fornia.....	792
— Stuart, Bishop, of Persia.....	557	Formosa, Presbyterian Union College in.....	954
— Swain, Miss Clara.....	156	FRANCE , Doubt and Religion in. Jean C.	
— Turner, Bishop, of Korea.....	156	Bracq.....	615
— Van Allen, Mrs. Frank, of India.....	876	— Five Years of Separation in.....	945
— Warneck, Dr. Gustav, of Germany.....	155	— Religious Crisis in.....	85
— Wilder, Miss Grace, of India.....	478	— Roman Catholicism in.....	65
— Wilson, Jonathan, of Siam.....	715	Free Baptists Uniting, Baptists and.....	63
— Wyckoff, Dr. Martin N., of Japan.....	317	— Church Cooperation, Anglican and.....	312
Death-shade, Uganda, Land of the.....	369	French Colonies and French Missions (a) A.	
Denmark Missions.....	770	Boegner.....	199
Devil Worshipers, Conversion of.....	786	— Protestant Missions, Need of.....	220
Ding, the Apostle of Shantung. Charles Ern-		Gambling in China, Suppression of.....	704
est Scott.....	125	Gave First His Money Then Himself.....	796
Donations Received.....	318, 382, 463, 940	Generalship in Missions.....	219
Drink Bill, England's.....	473	GERMAN Federation of Christian Policemen.	544
— Traffic, Fiji and the.....	537	— Medical Missions.....	66
Dutch East Indies, In the.....	326	— Missionary Convention.....	794
— Reformed Church Prospering.....	309	— Forces.....	944
Eddy, George S., in China.....	561	— Societies, Annual Reports of the. Louis	
Eddy's, George Sherwood, New York.....	301	Meyer.....	214
Edinburgh Conference Compared, Jerusalem		— Jubilee of.....	474
and.....	152	— Specialist (a) Julius Richter.....	204
Editor in Asia (Editorial).....	57	— Orient Mission, Reorganization of the.....	66
Editor's Change of Route.....	220	— Societies, News from. Louis Meyer.....	613
		— Y. M. C. A.....	387

	PAGE		PAGE
Germany, Interest for Missions in.....	228	India, Gospel for.....	390
— Temperance in.....	228	— Growth of a Decade in.....	301
— Women's Work in.....	66	— of Marathi Mission.....	867
Gideons and the Bible.....	383	— How Converts Can Give.....	547
— at Work on the Pacific.....	791	— How the Gospel Transforms.....	300
Gift, Blind Woman's.....	227	— Idolatry Disappearing in.....	391
— of a Million for Missions.....	712	— in 1910.....	13
GIFTS —Contributions of Religious Bodies in		— Is the Gospel Gaining Ground.....	867
the United States for 1906, for Domestic		— Islam Invading.....	391
and Foreign Work.....	22	— Islam in (a) S. M. Zwemer.....	909
— for Y. M. C. A. Foreign Work.....	223	— Lutheran Missionary Conferences in.....	947
— Greatest, in Its History.....	471	— Mass Movement in.....	69
Give, Celestials Learning to.....	142	— Toward Christianity.....	148
— How Converts Can, in India.....	547	— Men's Movement in.....	165
Givers, Korean Christians as.....	631	— Mission to Outcasts in.....	547
Gives, How One Chinese Christian.....	628	— Arranged by Native Christians in.....	231
Giving and Church Expense.....	540	— Missionary's Testimony.....	706
— Another Notable Case of.....	394	— Native Christian Church in.....	786
— Do You Keep Books?.....	795	— Need of Social Reform in.....	390
— Notable Gains in Missionary.....	223	— Pandharpur Pilgrimage (a) Alice L. Giles	841
— Year's Growth in Christian.....	861	(De Camp).....	867
Gold Coast—Gifts of the Negro.....	307	— Part Played by Native Workers in.....	867
— Africa, Improved Conditions on the.....	710	— Progress Seen by Rev. J. W. Scudder.....	947
Governments, Christian, and Islam.....	781	— Progress Toward Church Federation.....	887
— Opposed to Missions? Are.....	939	— Raising the Outcasts in.....	706
Great Britain? Christian Unity in.....	63	— Rajputana Jubilee.....	476
GREECE and the Bible.....	388	— Religious Convention in.....	548
Greek Church in Turkey.....	884	— Rousing Christian Convention in.....	231
Greeks, Bible and the.....	725	— Self-Support and Self-Christianization in.....	886
— Dr. Kalopothakes and the modern (a)	815	— Signs of Dawn in.....	867
Jesse W. Brooks.....	539	— Testimony of the Census.....	947
Grenfell's Work Advancing, Dr.....	222	— Temple Girls in.....	442
GUATEMALA , Education and Religion in.....	223	— Training a Native Ministry for, W. T.	231
— Good Plan in.....	806	Elmore.....	50
Haiti, Unrest in.....	45	— Union College at Bangalore.....	948
Hamlin, Cyrus, Birth of.....	868	— Unrest in (b) William Durbach.....	390
Hall, Rev. Gordon, Grave of.....	621	— What Christian Education Is Doing in.....	868
Hart, Sir Robert, on the Bible.....	670	— What Christianity Has Already Done in.....	624
Hartford School of Missions, Edward Warren		— What Remains to Be Done.....	262
Capen.....	863	— Widowhood in.....	391
Hawaii , Good News from.....	385	— Woman and the Regeneration of (a) E. M.	948
— Japanese Population in.....	889	Wherry.....	391
Hepburn, James Curtis (a) Wm. Elliot Grims.		Indian Archdeacon, Appointment of an.....	391
HINDU Conference, Important.....	722	— Converts Baptized.....	948
— Gods, Legal Rights of.....	708	— Some Striking Answers.....	784
— Idea of Religion.....	625	— Empire, Vast.....	148
— Judge, Testimony of a.....	68	— Medical Missions.....	300
— Opinion—India and Christianity.....	148	— Missions to India.....	888
— Sees Them, Missionaries as One.....	146	— Moslems Asking Education.....	301
— Was Converted, How a.....	707	— Mother.....	541
Hinduism Bestirring Itself.....	625	— Salvation to the American.....	706
— Failure of.....	300	— Women's Conference.....	713
— Loses to Christianity.....	391	Indians, Christian, in Canada.....	942
Hindus and Moslems in Conference.....	311	— in Council.....	807
— Flocking in, Hosts of.....	45	— of Paraguay, Among the Forest (a) G. W.	713
History , January in Missionary (a) Belle M.		Ray.....	225
Brain.....	228	— Thank-offering from.....	705
Holland, Mission Study in.....	500	— Work for the Red Man.....	722
HOME MISSIONS , Practical Results of		India's Census Tells of Progress, What.....	785
Frontier (a) W. S. Holt.....	941	— Children, Saving.....	259
— Strategy in.....	162	— Missionary Activity.....	644
— Unity in.....	151	— Nationalism and Missions (b) Henry Man-	58
How to Persuade Asiatics to Accept the Gos-		sell.....	304
pel (a) Eugene P. Dunlop.....	447	— Insane Asylum for Jerusalem.....	943
Huguenot Missions in South Africa.....	523	International Mission Study Conference.....	790
Hu Sie Guong—Fruitful Seed-sowing in		— Missionary Union, Clifton Springs, New	161
China, Sarah M. Bosworth.....	544	York, 1911, W. H. Batstone.....	366
Hymn, Missionary, Henry Burton.....	391	— Sunday-school Convention.....	875
Iceland, Theologians at War in.....	788	Investigation of Missions.....	781
Idolatry Disappearing in India.....	624	Investments and the Silent Partner (b) Came-	229
Idols Destroyed in Africa.....	311	ron Johnson.....	226
Illiterates in the Orient.....	154	ISLAM, A Changed Race.....	141
Immigrants—Hosts of Hindus Flocking in.....	796	— Christian Governments and.....	246
Immigration, Regulation of.....	644	— Fatalism in.....	909
Income Tax, Self-imposed.....	611	— in Britain.....	632
INDIA , Among Outcasts in.....	232	— in China.....	391
— and Burma, Nuggets from.....	548	— in England—A Correction.....	747
— and China, Illiterates in.....	148	— in India (a) S. M. Zwemer.....	304
— Plague in.....	624	— in West Africa.....	306
— and Christian: A Hindu Opinion.....	165	— Invading India.....	64
— Baptisms by the Thousand in.....	707	— New Weapon for the Old Controversy (b)	805
— Beneficial Effects of the Unrest in.....	147	Samuel M. Zwemer.....	782
— Bitter Wrong to Converts in.....	623	— Numerical Strength of.....	394, 709
— Blind in.....	785	— Organizing into Congregations.....	
— Caste System Giving Way in.....	323	— Quarterly Review on.....	
— Christians Advance in.....	625	— Signs of Life in.....	
— Congress in.....	706	— Spirit of.....	
— Colony of Sturdy Christians in.....	147	— Why Africans Prefer.....	
— Evangelized by Indians.....	301		
— Good News from Tinnevely.....			
— Gospel Among the Korwas.....			

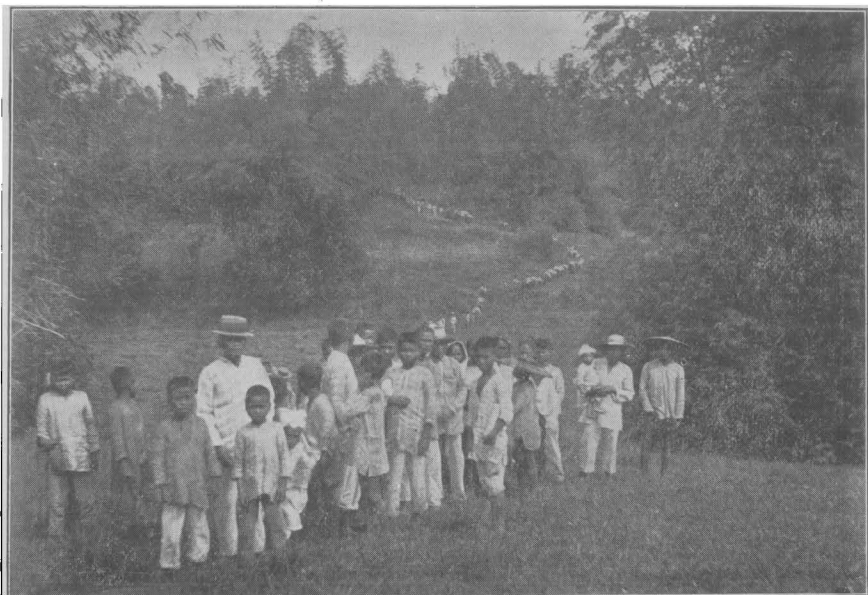
	PAGE		PAGE
Islam's Grip upon Its Adherents.....	389	Jesuits in Russia.....	622
Islands—Dutch East Indies.....	326	Jesus Christ, the First Missionary.....	182
Israel Returns to Palestine.....	389	Jewish Missionary Conference, Eighth Inter- national (a) Louis Meyer.....	654
Italians, Extensive Work for.....	862	JEWS, American, in Russia.....	708
ITALY, Jubilee of United (b) Francesco	592	—and Palestine.....	546
Rostan.....	314	—Coming to Christ.....	228
—Open Bible in.....	597	—Flocking to Christ.....	474
—Religious Renaissance in (a) Minnie J. Reynolds.....	485	—in Palestine.....	783
—Students of, and Religion.....	552	—in Russia.....	780
Jackson, How Dr. A. F., Gave His Life.....	45	—Returning to Palestine.....	475
January in Missionary History (a) Belle M. Brain.....	629	—Russia and the.....	484
JAPAN, Anarchism and Religion in.....	188	—Russian War on the.....	229
—and Korea, Christianity in (b) M. C. Harris.....	146	Jewish Immigrants in America (a) Louis Meyer.....	901
—and Religious Equality.....	951	John's, Griffith, Prediction.....	393
—Buddhism Decreasing in.....	552	Jowett, Dr., in New York.....	700
—Carnegie Gives a Million for.....	146	Jubilee Hymn, A. T. Pierson.....	579
—Cause for Thanksgiving in.....	787	Judson's Sowing, Harvest from.....	868
—of Slow Progress in.....	952	Kalopothakes, Dr., and the Modern Greeks (a) Jesse W. Brooks.....	815
—Chinese Students in.....	702	Kamerun, Missionary Schools Appreciated in.....	308
—Christianity as a Statesman Sees It.....	642	Kamil, Life of (Editorial).....	60
—in.....	395	Kanakas, Light for the Dark-minded.....	76
—Conference of Federated Missions in.....	951	Kennedy Legacy, Distributing the.....	384
—Decay of Religious Belief.....	660	Kerak, Turkey, Bedouin Revolt at.....	230
—Evangelized? How Far Is (b) H. V. S. Peeke.....	953	Khama's Jubilee, King.....	309
—Evangelizing Korea.....	235	"Khutbas," Story of the Nile Mission Press. Arthur T. Upton.....	744
—Family Worship in.....	552	King George to Honor Missionaries.....	543
—for Fifty Years, Statistics of Protestant Missions in, A. Pieters.....	669	King, Turned Missionary.....	789
—From Montreal, Canada, to Kobe (b) Ar- thur T. Pierson.....	3	KONGO, Affairs on the.....	885
—Going Backward in.....	724	—Belgian Reformers.....	873
—Half-Century of Progress.....	629	—Free State.....	307
—of the Gospel.....	870	—Gospel Hunger on the.....	465
—Healthy Churches in.....	870	—Latest News from the.....	554
—Hospital for the Poor.....	871	—Light and Darkness on the.....	74
—Hospital for the Poor in.....	952	—Marvel upon the.....	873
—How Christianity Spreads in.....	74	—Mission, Belgian.....	307
—in 1910.....	15	—Planning Better Things for the.....	474
—Industrial Exhibition Utilized.....	304	—Reenforcements for the.....	308
—Nuggets from.....	611	—Situation, To Inspect the.....	473
—Pioneer of Science and Religion in (a) Wm. Elliot Griffith.....	889	—State, Changes in the.....	244
—Plan of Campaign in.....	324	KOREA and the Gospel. Mrs. Lillian H. Underwood.....	695
—Present State of Christianity in (b) Henry Loomis.....	665	—Activity of Y. M. C. A.....	953
—Status of Mission in. Harlan P. Beach.....	690	—Amazing Growth in.....	630
—Progress in.....	553	—Best Year in.....	73
—Secular Forces Helping the Gospel in.....	552	—Buddhists Active in.....	953
—Signs of Progress in (b) Arthur T. Pier- son.....	111	—Changes of Seven Years.....	144
—Social Evil in.....	952	—Christian Comity in.....	953
—Superstition in.....	304	—Christian Endeavor in Japan and.....	553
—Surging Toward Irreligion.....	476	—Christianity in Japan and (b) M. C. Harris.....	188
—Two Tokens of Good in.....	553	—Conversion of a Blind Sorcerer in.....	703
—What a Christian Hymn Did.....	702	—First Impressions of (a) Arthur T. Pierson.....	183
Japanese and Korean Churches.....	82	—Gains of Twenty-five Years in.....	234
—Chinese Christian Teaches.....	226	—Gathering the Sheaves in.....	630
—Christians Can Be and Do, What.....	303	—Good Report from.....	630
—Cities, Slums in the.....	951	—Gospel Still Making Progress in.....	72
—Converted Through a Hymn.....	553	—Home Missionaries in.....	145
—Evangelistic Movement.....	871	—in 1910.....	15
—Home Missionary.....	62	—Influence of Japanese Immigration into (Editorial).....	59
—Gospel Progress According to a.....	870	—Japanese Policy in.....	324
—Immigration Into Korea, Influence of (Edi- torial).....	59	—Japan, Evangelizing.....	953
—in the Korean Campaign.....	394	—Japan's Task in.....	702
—Lawyer Converted.....	304	—Land of Opportunity (a) Anna W. Pierson.....	269
—Methodist of Note.....	629	—Little Land of Big Things.....	234
—Mission in Chicago.....	384	—Methodism in.....	145
—Missionary Spirit among.....	552	—Ministering to the Deaf in.....	703
—Philosopher against Buddha.....	702	—Missionary Church in.....	631
—Policy in Korea.....	324	—Not a Million, But Everyone.....	630
—Population in Hawaii.....	385	—Nuggets from.....	610
—Railroad, Christian Work on.....	233	—Paton Memorial Hospital in.....	220
—Statesman on Ethics.....	235	—Pierson Memorial Bible School in.....	779
—Statesman on Ethics.....	235	—Presbytery of.....	145
—Stranger Doctrines in.....	82	—Progress in.....	243
—Traveler's Sunday at Peng Yang (b) E. G. Kemp.....	275	—Reaping Harvests in.....	81
—Zeal for Bible Study in.....	630	—Religious Liberty in.....	243
JAVA, Christian Colonies in.....	316	—Revival at Peng Yang.....	243
—Gospel Wanted in.....	536	—Strange Doctrines in.....	82
—Life from the Dead in.....	76	—Traveler's Sunday at Peng Yang (b) E. G. Kemp.....	275
—Methodist Mission in.....	316	—Zeal for Bible Study in.....	630
—National Awakening upon.....	326	Korean Campaign, Japanese in the.....	394
—Salvation Army Active in.....	874	—Christians as Givers.....	631
Jean Valjean, Modern (Editorial).....	60	—in Earnest.....	703
Jerry McAuley Mission.....	311	—Churches, Japanese and.....	82
Jerusalem, Insane Asylum for.....	783	—City, Conditions in One.....	72
		—Revival and Its Results.....	189

	PAGE		PAGE
Korean, Summer Conference, First.....	73	Medical Missions, Norway and.....	627
— Woman Did, What One.....	394	— Physicians Endorse.....	543
Koreans, Evangelizing Zeal of.....	393	— School, Christian, for Manchuria.....	143
— for Japanese, Bible Work of.....	702	— Students in China, Honor to.....	787
Korea's Future, Japanese on.....	629	— Work in Resht, Persia.....	231
Korwas, India, Gospel among the.....	301	MELANESIA , Languages of.....	795
Krapf, John Ludwig, Birth of.....	48	— Memorial, Dr. Pierson's Permanent.....	617
Kumamoto Band, Signing of the Christian		— Number, Our.....	617
Covenant by the.....	49	Men and Religion.....	792
Kurds of Siberia.....	546	— Forward Movement (b) E. W. Halford.....	751
— Religion of the Dersin (a) Henry H. Riggs.....	734	— Movement.....	778
Laos Believer, the First. Daniel McGilvary.....	217	Men's Movement in India.....	165
— North Siam, Looking up the (a) W. Clif-		— Personal Work League.....	539
ford Dodd.....	351	— Religious Campaign.....	161
LATIN AMERICA , Case for Missions in (a)		Methodism in Korea.....	145
Robert E. Speer.....	167	— in the Philippines.....	537
Latin Countries, Nuggets from.....	612	— in the South Pacific.....	636
Laymen's Meetings, Fruit of.....	862	Methodist Church in Russia.....	345
— Movement, Four Years of the (a) Samuel		— Gains in the Philippines.....	316
B. Capen.....	371	— Liberian Mission.....	306
— Fruit of the.....	383	— Mission in Java.....	316
— Phase of the.....	61	— Missionary-giving.....	477
— Scotch.....	486	— Money Is Divided, How.....	306
— Service, Christian.....	785	— North Africa Mission.....	653
LEPERS , America and Work for.....	471	— Work among Moslems in North Africa.....	872
— Great Work for.....	476	— Work in Africa, Growth of.....	76
— in German East Africa.....	632	— Work in the Philippines.....	394
— of the World (a) John Jackson.....	327	Methodists, Challenge to Southern.....	942
Liberian Mission, Methodist.....	306	— Colored Questions among.....	397
Lien Chou, China, Facts about.....	233	— Work in East Africa.....	406
Literary Work by Missionaries.....	790	MEXICO , Changes in.....	209
Livingstone, To Honor.....	64	— Christian Opportunities in. L. E. Troyer.....	386
LIVINGSTONIA Liberty.....	634	— Moody of.....	211
— Mission.....	253, 789	— Other Denominations in.....	486
— More Revivals in.....	81	— Present Outlook in.....	345
— Sleeping-sickness in.....	308	Protestant Christianity in (a) John W.	
— Solid Success in.....	874	Butler.....	178
Logging-Camps , Missionary Work in (a)		— Religious Influences in (a) Nevin G. Win-	
Frank E. Higgins.....	292	ter.....	385
London, Lads of.....	794	— Self-Supporting Churches in.....	325
— Visionary Society's Ten Years' Review.....	621	Mexican Disturbances.....	154
— Y. M. C. A. in.....	313	— Revolt Spreads.....	541
London's Charities.....	227	Millennium Still Remote.....	864
“Los von Rom” Movement.....	646	Miners, Novel Mission Work for.....	139
Lucknow Conference on Missions to Moslems.		Ministerial Candidates in China.....	938
Stephen Van R. Trowbridge.....	279	Miracle-Parable, Old Testament Missionary.	
Lucbo, Presbyterian Work at.....	554	Mission Band, Origin of the.....	471
Lutheran Missions.....	462	— Field, Evolution as a Missionary Asset on	
Missionary Conferences in India.....	947	the (b) Delavan L. Leonard.....	821
Mabeyes—Conversion of an African Tribe.....	401	— Study in England.....	863
Macedonia, Earthquake in Monastir.....	305	Missionaries, Unsupported.....	379
Good News from.....	245	Missionary Aphorisms, Native.....	715
Madagascar, Good News from.....	484, 955	— Briefs.....	790
— Gospel Entering Through the Eye.....	556	— Education Movement.....	755
— Hope in.....	468	— Interest, Influence of the, on a Church.	
— New Governor-General of.....	468	Joseph M. Long.....	219
— Progress in.....	711	— Sermons.....	490
— Public Confession in.....	556	— Song.....	875
— Religious Liberty in.....	75	— Spirit Vital.....	876
Malagasy Love for the Bible.....	75	— Task on Hand.....	507
Malaysia Pushing for Independence.....	711	— Training of the Foreign (b) Homer B.	
— Supreme Need in.....	955	Hulbert.....	935
Malta—Latest Case of Intolerance.....	543	Missionary's Own Spiritual Life. Donald	
MANCHURIA , Christian Medical School for.	143	Frazer.....	938
— Problem of the Students of. F. W. S.		— Personality.....	627
O'Neill.....	118	— Task.....	698
— Results of the Plague in (b) F. W. S.		Missions a Church Luxury? Are.....	161
O'Neill.....	603	— Under the Limelight.....	177
— Revivals in.....	87	— Urgency of.....	219
Manila, Rebirth of.....	536	— Wasted Energy in.....	7
Maori in New Zealand.....	795	— Year 1910 in (a) Julius Richter.....	59
Mariavites in Poland. Louis Meyer.....	855	Mithras, Religion of (Editorial).....	46
Mass Movement in India.....	69	Moffat, Mary, Death of.....	325
— Toward Christianity.....	148	Mohammed, Christ and, in West Africa.....	68
Mateer, Calvin W., a Maker of the New		— From, to Christ.....	555
China (a) John T. Faris.....	825	MOHAMMEDAN Menace in Africa.....	564
Mayhew, Experience, Birth of.....	47	— Missions Society.....	281
McAll Mission in Paris, Opening of the.....	64	— Problem, Present Aspects of the (b)	
— Missions, Paris Flood and.....	64	Charles E. Watson.....	782
McAuley, Jerry, Mission—Old and New (a)		— World.....	236
Delavan L. Pierson.....	433	Mohammedanism, England and.....	543
McBride, R. H.—Apostle to Prisoners.....	942	— in England.....	302
Mecca, English Mohammedans in.....	305	Mohammedans, Chinese.....	305
MEDICAL , Home, Department for Mission-		— English, in Mecca.....	389
aries. Charles F. Harford.....	768	— Host of.....	945
— Missionaries, British.....	226	— in Southeastern Europe.....	466
— Missions, Doctors Recommend.....	153	— Say about Christian Missions, What.....	941
— German.....	66	Mohonk Conference.....	258
— Indian.....	148	Money Gifts and Their Value.....	

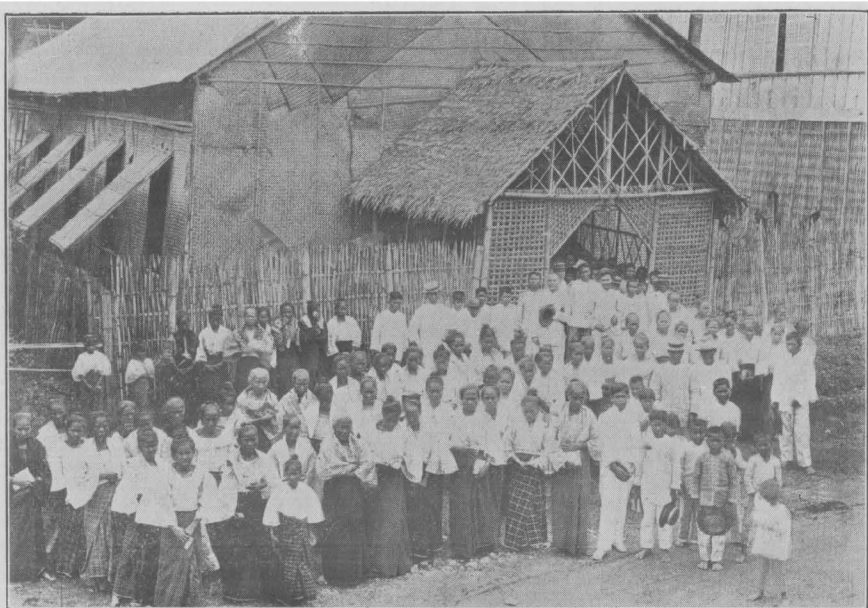
	PAGE		PAGE
Mongolia—A Neglected Mission Field.....	144	OPIUM, China and.....	626
Morales, Dr. Arcadio, the Moody of Mexico.....	386	— Chinese Movement Against.....	882
Moravian Missions.....	65	— Movement in China, New National Anti.....	241
MORMON Missionaries in America.....	540	— Question in China.....	139
— Missions.....	63	— Smoking Forbidden.....	626
Mormonism To-day.....	155	Orient, Christian Comity in the.....	305
Mormons, Crusade against.....	312	— Iliterates in the.....	624
— Women and the.....	862	Oriental Students, Progress of Bible Study	
MOROCCO Muddle.....	803	among (b) Clayton Sedgwick Cooper.....	191
— Slavery in.....	710	Outcasts in India, Mission to.....	547
Morrison, Robert, Birth of.....	47	— Raising the.....	887
MOSLEM , Are They Christian or.....	304	Pacific, Methodism in the South.....	636
— Forward Movement in London.....	226	Paganism Increasing in Russia.....	645
— Girl Should Know, What a.....	631	PALESTINE , Bible Work in.....	546
— Lands in 1910.....	8	— Israel Returns to.....	389
— Menace.....	456	— Jews and.....	708, 946
— Menace in South Africa.....	886	— Jews in.....	783
— Meeting the.....	710	— Jews Returning to Their Own.....	475
— Missions, Many-sidedness of.....	389	— Not Robbers But Seekers.....	866
— Testimony to Christian Activity.....	547	— Progress in.....	866
— Tolerance in Africa.....	465	Pamphlets.....	400
— Woman, Rights of.....	149	— and Periodicals, Recent.....	879
Moslems Hearts Touched, Some.....	68	Panamanians Are Churchied, How.....	386
— Hindus and, in Conference.....	391	Panay, Pulahanes in (b) Charles W. Briggs.....	513
— Indian, Asking Education.....	888	Pandharpur Pilgrimage (a) Alice L. Giles.....	841
— in North Africa, Methodist Work among.....	553	Papacy, Sects in the.....	388
— Number of Chinese.....	948	Papua—Missionary Islanders.....	711
— Lucknow Conference on Missions to. Ste-		Paraguay, Among the Forest Indians of (a)	
phen Van R. Trowbridge.....	279	G. W. Ray.....	807
— Missions to.....	149	Paris Flood and McAll Missions.....	64
Motive for Missions.....	797	Parliament, Chinese.....	141
— Only, Which Avails.....	795	Pastor's Testimony.....	700
Mott, Dr., Addressing Students in North		Paton Memorial Hospital in Korea.....	220
Africa.....	464	Peace, Progress Toward.....	321
Mott, John R., in the Near East.....	484	Penang Schools Crowded.....	955
Moule, Chinese Farewell to Archdeacon.....	393	Perils of Robbers in Persia.....	784
NATAL , Church Union in Education.....	151	Persecution of Christians in Nigeria.....	954
— Jubilee and Unity in.....	724	PERSIA , Boys' School in Urumia.....	866
National Bible Institute.....	861	— Christian Schools in.....	784
Native Christian Church in India.....	786	— Continued Unrest in.....	803
— Christians in India, Mission Arranged by.....	231	— Investment Worth Considering, Blanche	
— Prayer Life of (b).....	439	Wilson Stead.....	128
— Ministry for India, Training a. W. T.		— Medical Work in Resht.....	231
Elmore.....	442	— Opportunity in.....	564
Needs, One Billion without Gospel.....	956	— Perils of Robbers in.....	784
— Present-day, in Missionary Work.....	778	— Presbyterian Work in.....	390
Neesima, Joseph Hardy, Birth of.....	47	— Progress in.....	865
NEGRO and the Y. M. C. A.....	311	— Women's Rights in.....	946
Negroes in America—After Fifty Years of		Persian Girls in School.....	784
Freedom.....	310	Persians in Chicago.....	792
— Missions to Africans in America.....	383	Personal Work—Begin at Once.....	797
— Since the Civil War, Progress of Ameri-		Philippine Islands, Self-Support in the (a)	
can, W. E. Burghardt Dubois.....	460	Charles W. Briggs.....	33
— to Canada, Emigration of.....	472	PHILIPPINES , Fruitful Work in the.....	874
Negro's Future.....	792	— God's Messengers in the. Edith White	
— Welfare, Growing Interest in.....	471	Jansen.....	517
New-born Men in China (b).....	935	— Items from the.....	398
NEW GUINEA , Ex-Cannibals Flocking to		— Liberty in the.....	482
Christ in.....	955	— Methodism in the.....	537, 874
— Motor-boat for.....	538	— Missions Prospering in the.....	75
— Progress in.....	643	— Open Doors in the.....	483
New Hebrides, Heathen Women in the. T.		— Pulahanes in Panay (b) Charles W. Briggs.....	513
Watt Leggett.....	776	— Wonderful Decade in the.....	536
New Weapon for the Old Controversy, Islam		Pierson, Rev. Arthur Tappan, Death of. By	
(b) Samuel M. Zwemer.....	747	D. L. Pierson.....	487
New York—Jerry McAuley Mission—Old and		Pierson, Arthur Tappan: His Life and His	
New (a) Delavan L. Pierson.....	433	Message. Contributed by Friends and Co-	
— Work among Russians in.....	791	workers (a) D. L. Pierson.....	567
New Zealand, Maori in.....	795	Pierson Memorial Bible School in Korea,	
Nicaragua, Protestant Churches in.....	565	617, 779	
NIGERIA , Gospel Welcomed in.....	788	PLAGUE and Famine in China.....	403
— Persecution in the.....	872	— in China, Famine and.....	241
— Persecutions of Christians in.....	954	— in India and China.....	548
— Southern.....	150	— in Manchuria, Results of the (b) F. W. S.	
Nile Mission Press, "Khutbas," Story of the.		O'Neill.....	603
Arthur T. Upson.....	744	Pocket Testament League.....	303
NORWAY and Medical Missions.....	621	— in Asia.....	395
— Fisherman, Revival among the. Anton		Poem—Our Brother Man. J. G. Whittier.....	608
Taranger.....	124	— The Hindered Christ. Alice J. Nichols.....	814
— Missions.....	772	— The Missionary Call. George L. Gleason.....	512
Nyasaland, Remarkable Circulation of the		POLAND , Mariavites in. Louis Meyer.....	855
Scriptures.....	152	— Movement in Russian.....	163
— Signs of the Dawn in (a) Donald Fraser.....	247	— New Reformation in.....	475
Oberlin, Phenomenal Assemblage at.....	471	Policemen, German Federation of Christian.....	544
Obstacle to Missions, The Greatest.....	620	Ponape, Rebellion on.....	477
OCEANIA , Leprosy in.....	343	Porto Rico, Churches in.....	713
Omaha Standard Campaign.....	382	Portugal and Spain, Unrest in.....	804
Ongole, Prayer-meeting at.....	45	— Church and State in.....	227, 485
Opinions and Facts.....	860	— Priests in.....	388

	PAGE		PAGE
Portugal, Situation in.....	726	Schools in Turkey, Government and Mission.	
— to Grant Religious Liberty.....	466	(b) Charles T. Riggs.....	363
Power, Source of.....	859	Scotland, Church Union in.....	864
Prayer, Day of, for Students.....	153	Scudder, Dr. John, Death of.....	46
— Life of Native Christians (b).....	439	Scotch Laymen's Movement.....	486
Prejudice and Falsehood on Missions.....	138	Scudder, Rev. J. W., Progress in India Seen	
Preparation, New Emphasis on.....	646	by.....	546
Presbyterian Board—Embarrassment of Suc-		Sectarianism, Pest of. J. R. Alexander.....	290
cess.....	307	Self-support and Independence.....	148
— Missionaries, Hundred New.....	713	— and Self-christianization in India.....	231
— Progress in India.....	70	— In the Philippine Islands. (a) Charles	
— Reenforcement, Large.....	635	W. Briggs.....	33
— Work at Luebo.....	554	Self-sustaining Missions.....	797
— Work in Persia.....	390	Shansi University, China, Dr. Timothy Richard	
Prisoners, Apostle to.....	942	and.....	551
Problem, Solving the (a) David McConoughy	923	Shantung, Ding, the Apostle of. Charles	
Progress of Religion in the United States (a)		Ernest Scott.....	125
Edwin Munsell Bliss.....	18	Siam, Late King of.....	221
Prospectus for 1912.....	937	— New King of.....	70
Providence, Orient in.....	862	— North, Looking up the Laos (a) W. Clif-	
Prussia, Care of Youth in.....	387	ton Dodd.....	351
Queensland, Bible in the Schools of.....	888	Siamese King, Gifts from.....	626
Reading, Unwholesome.....	701	SIBERIA , Kurds of.....	546
Rebmann, John, Birth of.....	47	Sidon, Missionary Farm at.....	730
Reindeer as a Missionary Asset.....	863	Slave-raiding in Abyssinia.....	483
Religions Differ, How the Great.....	714	SLAVERY to Be Abolished.....	237
— Great.....	546	— Portuguese, Doomed in Africa.....	566
Rescue Missions, Convention of.....	539	Slavic Invasion of Canada.....	312
Rescuing Fallen Men.....	794	Sleeping-sickness a Bar to Missions.....	467
Results of Christianity.....	455	— Decreasing.....	151
Revivals in China, Recent (b) William N.		— in Livingstonia.....	308
Brewster.....	87	Smyrna Burned, Girls' College at.....	230
Rhenish Missionary Society.....	309	Social Evil in Japan.....	952
Richard, Dr. Timothy, and Shansi Univer-		— Wiping Out the.....	406
sity, China.....	551	Society for the Propagation of the Gosnel.....	713
Robert College to Date.....	229	Song, A Missionary.....	490
ROMAN CATHOLIC Church in Malta.....		South African Government.....	633
— Catholic Countries, Missions to (a) Robert		SOUTH AMERICA , Aborigines of (a) R. J.	
E. Speer.....	167	Hunt.....	527
— Movement in Poland.....	163	— Amazon Atrocities.....	943
— Catholicism in France.....	65	SOUTH AFRICA , Y. W. C. A. in.....	309
— in Japan, Korea and China.....	235	— Case for Missions in (a) Robert E.	
— in Mexico.....	345	Speer.....	167
— Catholics Leaving Their Churches.....	646	— Progress in.....	805
— Want the Bible.....	227	— American Conference.....	542
Rome in Austria, Away from.....	474	SPAIN and the Vatican.....	388
— Methodist College in.....	714	— Church and State in.....	65
Roosevelt's View of African Missions.....	55	— Outlook for Missions in.....	85
— Professors and the Vatican.....	313	— Unrest in Portugal and.....	804
Rumania, Cave-dwellers in.....	229	— Signs of Promise in.....	945
RUSSIA , American Jews in.....	545	Spiritual and Political Vision.....	380
— and the Jews.....	484	Stanley, Henry M., Birth of.....	49
— Baptist Harvest in.....	474	STATISTICAL Tables—Correction.....	318
— Christianity in.....	725	Statistics, Church in South Africa.....	556
— Despair in.....	153	— Facts and Figures for 1910.....	1
— Events in.....	804	— for 1909, Chinese.....	140
— Great Baptist Reformation in.....	622	— Foreign Missionary.....	540
— Jesuits in.....	622	— Lutheran Missions.....	462
— Jews in.....	780	— Missionary and Church.....	140
— Methodist Church in.....	545	— Numerical Strength of Islam.....	304
— Paganism Increasing in.....	645	— of Scandinavian Missions (b) Louis	
— Pastor Fetter as an Evangelist in.....	622	Meyer.....	770
— Protestant Missionaries Entering.....	85	— of Protestant Missions in Japan for Fifty	
— Remarkable Spiritual Movement in (a)		Years. A. Pieters.....	669
William Cline.....	114	— of the Protestant Missionary Societies of	
— Salvation Army in.....	545, 865	the World for 1910. D. L. Leonard.....	8
— to Enter.....	474	— Some African.....	150
— Signs of Life in.....	84	Stewardship and Irresponsible Collectors.....	462
Russian Baptists Aggressive.....	153	Stokes, Samuel, Jr.—Brotherhood of the Imi-	
— Aid for.....	794	tation of Jesus.....	147
— Census, Latest.....	163	Student Conference in Constantinople.....	404
— Priest Unfroked.....	622	— Volunteer Movement Results.....	793
— Universities, Trouble in.....	388	— Volunteers, Australian.....	86
— War on the Jews.....	229	— for 1910, Sailed.....	245
Russians in New York, Work among.....	791	— Twenty-five Years of the.....	940
Salvation Army Active in Java.....	874	— Volunteers' Great Year.....	861
— Hospital.....	871	Students and Missions in China.....	551
— in Japan.....	952	— Astir for Missions.....	64
— in a New Field.....	707	— Day of Prayer for.....	153
— in Russia.....	545, 865	— of Manchuria, Problem of the. F. W. S.	
— to Enter Russia.....	474	O'Neill.....	118
— Work, Growth of.....	712	— Returned Chinese Christian.....	141
Samoa Mission Self-supporting.....	477	Study Conference, International Mission.....	943
Samoaans as Evangelists.....	537	— in Holland, Mission.....	228
Samoa's Sermon, A.....	538	— World Tour for Mission.....	384
San Salvador, Baptists to Enter.....	542	Sumatra, German Missions in.....	76
Scandinavian Christians, Missionary Activity		— Good News from.....	538
of. (b) Louis Meyer.....	770	Sunday-school Convention, A Polygot.....	861

	PAGE		PAGE
Sunday-School, Missionary Policy.....	61	Union, Missionary Training on the Field	
— Work in India, Pushing.....	69	(Editorial).....	57
— Three Years of.....	712	— of Baptists and Free Baptists.....	941
Swain, Dr. Clara, Arrival of, at Bareilly, India	48	— Revival Effort in Szechou, China.....	232
Sweden Missions.....	773	United Presbyterian Missions.....	635
SYRIA , Good News from.....	475	UNITED STATES , Progress of Religion in	
— Great Center of Light.....	946	the (a) Edwin Munsell Bliss.....	18
— Mission at Sidon.....	230	— Universities Scheme for China. Thomas	
— Time of Testing in.....	623	Smith.....	673
Syrian Christian Convention at Maramana,		Unity, Christian, in Great Britain?.....	63
Travancore. J. Stewart.....	683	— in China, Christian.....	142
Tangier, Thriving Missions in.....	464	Universal Races Congress.....	802
Taylor's, Hudson, Work Goes on.....	864	University of Michigan Mission.....	539
Telugus, Dr. John E. Clough, the Apostle to		Unsupported Missionaries.....	379
the (a) Henry C. Mabie.....	103	Urumia, Persia, Boys' School in.....	866
TEMPERANCE in Germany.....	228	Urundi, New Mission in.....	470
— Sentiment, Phenomenal Growth of.....	713	Verbeck, Guido F., Birth of.....	48
Thakombau, Baptism of.....	46	Vision, Spiritual and Political.....	380
Tibet Be Opened? Will.....	403	Waldensian Church in Italy (a) Minnie J.	
— Reforms to Come to.....	708	Reynolds.....	597
Time for Work and Worship.....	463	Waldmeier, Theophilo.....	464
Tinnevely, Good News from.....	147	Wanoro—A Story of East Africa. Josephine	
Togoland, Superstition Decreasing in.....	469	B. Hope.....	445
Toronto Churches Moving on.....	155	War at Hand? Is the Abolition of.....	634
Training of Missionaries.....	621	Warneck, Gustav (a) Julius Richter.....	204
— of the Foreign Missionary (b) Homer B.		Warneck's Epigrams, Dr.....	714
Hulbert.....	507	— Missionary Epigrams, Dr. Gustav.....	672
— on the Field, Union Missionary (Editorial)		Waste Material, Using.....	566
— School, New Missionary.....	224	Week of Prayer, Beginning of the.....	46
Transvaal, New Station in.....	310	Wesleyan Methodist Missionary Society.....	955
Treasures, Missionary—What Is the Trouble		West Africa, Good Sign in.....	244
Tripoli and Its Missions.....	931	Widowhood in India.....	624
— War and Missions in.....	801	Woman and the Regeneration of India. (a)	
Tsetse Fly, Flight from the.....	467	E. M. Wherry.....	262
Tubingen Medical Mission Institute.....	313	Woman's Jubilee Campaign. (a) Helen Barrett	
Tucker, Bishop, and Uganda.....	469	Montgomery.....	407
TURKEY , American Schools in.....	623	— Life in Africa (a) M. E. Ritzman.....	425
— and Zionism.....	390	— in China (a) M. E. Ritzman.....	93
— Bedouin Revolt at Kerak.....	230	— Society, Jubilee of a.....	224
— Bible in.....	783	— Union Missionary Society of America.....	224
— Critical Days in.....	883	WOMEN , Heathen, in the New H-brides,	
— Day of Opportunity in.....	83	T. Watt Leggett.....	776
— Education in.....	164	— in China, Facts Concerning.....	787
— Euphrates College.....	149	— in Missions.....	463
— Government and Mission Schools in (b)		— of China, Education of the. Effie Muriel	
Charles T. Riggs.....	363	Bond.....	524
— Greek Church in.....	884	— Progress among India's Women.....	644
— Mission Schools in High Esteem in.....	865	— Rights of Moslem.....	149
— Missions in.....	801	— Turkish, Coming to Their Own.....	67
— Nuggets from.....	611	Women's Missionary Jubilee.....	245
— Outlook in.....	244	— Work in Germany.....	66
— Reaction in.....	782	— Semi-centennial of.....	310
— Religion of the Dersim Kurds (a) Henry		World Christian Student Conference.....	154
H. Riggs.....	734	— for 1910, Statistics of the Protestant Mis-	
— School for the Deaf in.....	305	sionary Societies of the. D. L. Leonard	
— Shadow and Sunshine in.....	564	— in Boston.....	61
— Some Progress in.....	865	— Seeing the (b) Frank W. Harold.....	194
— Then and Now.....	623	— On Tour.....	635
— To Have Public Schools.....	67	— Tour for Mission Study.....	384
— Worth While? Are Missions in.....	230	Year 1910 in Missions (a) Julius Richter.....	7
Turkish Atrocities.....	854	York, Missionary Conference at.....	863
— Moslems Invading Chicago.....	62	Y. M. C. A. Foreign Work, Gifts for.....	223
— Women Coming to Their Own.....	67	— Great German.....	387
Turks, Outlook for the Young.....	708	— in China.....	562
Typhoid, Inoculating Missionaries for.....	152	— in London.....	313
UGANDA , Bishop Tucker and.....	469	— Korea, Activity of.....	953
— By Motor Car in.....	632	— Negro and the.....	311
— Converts by the Hundred in.....	789	— Secretaries, Chinese.....	869
— Fifty Years' Growth in.....	469	— World-Work.....	61
— Land of the Death-shade.....	369	Young Men in the East.....	641
— Notable Confirmation in.....	470	— People's Missionary Movement.....	61
— Situation in.....	75	Y. W. C. A. in South Africa.....	309
Union, Church, in Education.....	151	Zenana Bible and Medical Mission.....	387
— College at Bangalore, India.....	231	Zionism Moving on.....	864
— in Ceylon, Christian.....	147	— Turkey and.....	390
— in China, Church.....	882	Zulu Evangelist.....	467
— Progress Toward Church.....	949	— Missions, Diamond Jubilee for the.....	634
		— Preachers in Africa, Training for.....	237



ONE HUNDRED AND EIGHTY-SIX CANDIDATES ON THEIR WAY TO BAPTISM, ILOILO, PHILIPPINE ISLANDS



THE JARO CHAPEL AND CONGREGATION, ILOILO

THE GROWING CHURCH IN THE PHILIPPINES

The Missionary Review of the World

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SIGNS OF THE TIMES

FACTS AND FIGURES FOR 1910

The outstanding missionary facts of the past year are ably presented by Dr. Julius Richter on another page. No student of missions can fail to see signs of awakening in the Church at home on the subject of the Christian's duty to the world and the need of greater energy and cooperation. We also note with thanksgiving the evidences of the power of God on the mission fields, and believe that many workers are coming to realize more definitely that the world must be won by the Spirit of God using His chosen and submissive instruments and regenerating the hearts of men.

There are mighty difficulties in the way both at home and abroad—the worldliness, absorption in business and pleasure, the prevalent unbelief in the Word of God and neglect of evangelical preaching in churches and missions. On the field there are the obstacles presented by the unrest of the awakening nations, the eager demand for material and mental products of civilization without the Gospel of Christ and its requirements, the opposition of worldly-minded travelers and merchants, and the inefficiency of misguided or poorly equipped missionaries—those lacking in mental training, practical ability and spiritual power.

Because the work is God's work these obstacles will only mean the ac-

cumulation of greater power to overcome them. He is leading on and His people are learning to follow more unquestioningly and more closely. The statistics for the past year (see table facing page 8) give evidence of increasing gifts to missions in spite of commercial unrest. In America the increase amounted to nearly \$600,000, and in the past ten years the income of the societies has *nearly doubled*. In England the increase last year was about \$1,500,000, an amount similar to the increase in America a year ago.

The German societies report an increase this year of \$100,000, and last year of \$220,000. The totals for the Christian world give an increase in gifts from home churches amounting to \$2,280,000, while a year ago the increase was only \$1,500,000. Surely the work of the laymen, women and young people is having some effect.

Of the individual societies, some show a decrease, while substantial gains are reported by the Southern Baptists, Disciples of Christ, Methodist Episcopal Church, Presbyterian Church (South), Canada Presbyterians, English C. M. S., Primitive Methodists, China Inland Mission, United Free Church of Scotland, Leipsic Society, and others.

The income from the fields has increased nearly \$300,000, a proportion greater *than at home*.

There were added last year to the native mission churches nearly 140,000 communicants, or about 2,800 a week. Schools and pupils also report gains. The showing is not sufficiently encouraging to produce any feeling of elation, but wherever the seed is being planted in faith and love, and is watered by constant prayer and cultivated with patient care, there is certain to be a harvest.

THE UNREST IN EGYPT

The situation in Egypt is still critical. According to the *London Standard*, all the parties antagonistic to the British occupation, whose dissensions and diversity of object have diminished their power, are making a serious attempt to join forces. The Nationalist party has been split into two bitter factions as the result of a lawsuit for the possession of *Al Lewa*, the official organ. The Party of the People is more powerful than either of these factions, for it is supported by more important men, politically, socially, and financially. Its official organ, *Al Gareedah*, shows a sympathy with reform, and with the New Islam, but it has been noticeable for its bitterness against the Khedive for his friendly relations with the British agency. A call to prayer is sent out by the missionaries, and we should ask wisdom for the authorities in the difficult task of governing, also for the missionaries and the native Christians.

THE NEW CHINESE PARLIAMENT

China is moving with increasing momentum and at the same time with an idea of direction and purpose. Already the people have become impatient of the delay in calling a fully

representative Parliament, and the Senate has asked to inaugurate a new constitutional cabinet after the Chinese New-year (February). There are rumors of the retirement of Prince Ching as Prime Minister, and if this occurs it may mean still more rapid strides in reform.

Rev. E. W. Thwing, of Peking, sends word that on December 2 the anti-opium bill passed the new Chinese Parliament so that total prohibition is to take effect this year. They ask for cooperation of all friends of China. China has been aroused to send a monster petition to England to free China immediately from opium treaties. Mr. Thwing also says that the British are pressing a new opium agreement to continue the sale of British opium until 1917. The Chinese are strongly opposed to this and desire immediate prohibition.

This is the outcome of the fiftieth anniversary of the treaty permitting the sale of opium, which was forced on China by the British opium wars. Encouraged by the support of the people of Great Britain and the churches of the world, and by President Taft's call of an "International Conference for the Suppression of Opium"; aroused also by Great Britain's acceptance of this call only on condition that its agreement with China about opium shall not be discussed, China's new Parliament began its history with an appeal to Great Britain for release from the opium treaty, followed three weeks later by opium prohibition. The world should support China in its brave stand against the great menace to her moral and material progress.

THE EDITOR'S LETTERS FROM ASIA

FROM MONTREAL, CANADA, TO KOBE, JAPAN

BY REV. ARTHUR T. PIERSON, D.D.

The overland journey from Montreal to Vancouver is not one replete with incident. Some things are worth noticing, however. First of all, the amazing and almost incredible rapidity of growth noticeable in Canada. In 1871, for instance, Winnipeg had one hundred inhabitants; now, 134,000. Here is a growth, in about forty years, more than thirteen hundredfold. One can almost see towns and cities growing. A railroad station, with a primitive post-office, a grain elevator or a pile of lumber, with a few rude hamlets, and perhaps a small church building, mean a new settlement, a center of harvest fields, or mining operations, or lumber camps; and, by a twelvemonth more, no one can tell what increase there will be. Of what immense importance to guide and mold these incipient communities and commonwealths at the beginning! As on the famous "watershed" of the continent which we pass, a hand might divert a stream to either of two oceans at will, just here destiny is being determined for good or evil; and one godly man or woman may do much to shape it for time and eternity. Society is here plastic, waiting to receive impressions.

Another feature is variety of resource. Here is the granary of the world—vast grain fields of tens of thousands of acres, that are without a fence, and must be sown, reaped, and harvested by machinery. They are too vast for a human hand to attempt to cultivate, and the laborers are too few. Here are mineral and metallic treasures enough to enrich the world; and lumber adequate for the wants of its

whole population. The fisheries are immense in extent and value. And, indeed, every form of human industry here finds adequate field with ample recompense.

Another, perhaps the strongest and most overwhelming conviction, is that of vastness. We recalled an Englishman's attempted description, who, after crossing the continent and going from north to south, bounded it in his original fashion as "on the east by the sunrise, on the north by the pole, on the south by the equator, and on the west by the Day of Judgment!" But Daniel Webster's famous saying also recurs to mind. After a considerable journey westward, as far as facilities of travel in his day justified, he came back, saying that four words express his impressions of the United States: "Abundance, luxury, decline, desolation," meaning, of course, that the peril besetting the land was that the wealth of our resources and possibilities might tempt us to luxurious indulgence, until our virility and virtue were sacrificed, and desolation was the ultimate outcome. From this lamentable result nothing can save us but the fear of God and the restraints of a godly civilization.

The American people are not awake to the imperative and instant need of home missions. Sunday-schools, churches, Christian homes, in these incipient empires, along the lines of the transcontinental railways, might mean more than any arithmetic can measure of development for the Kingdom of God. To prevent evil from getting such foothold as that it can not be dislodged, and, in its stead, establish

evangelical Christianity, might save many a recently-planted germ of a village or city from becoming a formidable and fruitful center of the devil's activities.*

First Glimpse of Japan

Japan is a Pantheon. If there is religious liberty here, it is largely the tolerance of indifference. Here Buddhism, Confucianism, Shintoism and other faiths occupy the ground together, and without conflict, some people holding all at once without conscious inconsistency. Shrines of Buddha are everywhere, but there is practical worship of ancestors, and of the Mikado, and Shinto priests meet you at every turn.

At the Temple of Kwannon, in Tokyo, in the district of Asaxuga, the "thousand-handed Goddess of Mercy," we saw more real heathen worship

than we have seen elsewhere. Throngs of devotees were going to and fro, in ceaseless procession. It is, perhaps, the most interesting sight in Tokyo. In front of the shrine is a nearly-square box, about four feet high, with parallel strips running across it, with sloping sides which leave a narrow opening for coins to slip through. There is a ceaseless clatter of small gifts, as they fall into the receptacle below; but no worshiper offers a petition until he has deposited his offering. It is not pray and then give, but give and then pray—an instructive lesson for us all, where the order is like that in the seventy-second Psalm:

"To Him shall be *given* of the gold of Sheba;

"*Prayer* shall be made for Him continually." (Verse 15.)

It is really very affecting to see the crowds that come to this shrine, and to hear the endless rattle of their gifts on the bottom of the box, or rather, on the pile of small coins already covering it. Dr. Imbrie says that they do not pray here for great things, but practically for good luck. If a man is going to build a house, take a journey, plant a garden, or enter upon any project, great or small, he comes here to get the favor of Kwannon before he ventures.

Close by the shrine, on the right hand, is an ugly wooden idol that is either of black wood, or black with age. It stands about three feet high, on a low pedestal, and easily accessible. The worshipers rub their hands on the hands and face of the idol, and then pass them over their own; and the features of the image are obliterated by this endless rubbing, until the face is simply an oval ball of wood and all finger divisions

* In one thing the enterprising Canadian Pacific Railway might make a marked improvement. There was but one "observation car" for all first-class passengers. Its entire accommodations, including open corridor platform at the rear, were capable of holding some thirty-two passengers, inside and out. Of these seats, three-quarters were quite habitually usurped by men, and, of these men, usually the majority were smokers, who indulged their likings for tobacco without apparently much, if any, heed to the discomfort of others; so that those whose nostrils and stomachs could not abide "the fragrant weed" were compelled to seek a place elsewhere. It is no interference with the proper rights of others when we claim that voluntary smoking should not compel *involuntary* smoking. If an observation-car is intended for all first-class tourists, it is scarcely fair that it be made practically uninhabitable for even the minority, by those who indulge their likings at the expense of their fellow travelers. Nor can we see how any man can claim to be a gentleman who, without even an apology, or an inquiry as to whether his habits are agreeable or offensive to others, lights his cigar or pipe, and proceeds to smoke in their faces. We found it necessary, as none of our little party can abide tobacco smoke, to take our "observations" from the windows of our own compartments; and many others, like us, did the same. Smoking is getting so recklessly universal that even the dining rooms of the best hotels are practically smoking rooms where not only the atmosphere but all your food has more or less of a tobacco flavor!—A. T. P.

on the hands are destroyed. Little children are constantly reaching up to rub the idol's face and hands. The practise of rubbing this idol must be responsible for the spread of not a few contagious diseases, as it is to the last degree unsanitary. Beside the shrine is a sort of booth for fortune tellers who, for a trifling sum, fling to the buyer from the end of a rod a roll of paper, supposed to contain prognostications concerning his future, framed with the usual adroitness and ambiguousness which accommodate the forecast to almost any event or experience. Here, also, are tanks of holy water to use for the sanctifying of the person, one of a score of features of Buddhism that compel the conclusion that Romanism has either borrowed many current customs from Buddha or reversely. The images worshiped, which so often represent a woman with a child, enable the Romish proselyte readily to accept the homage to the "blessed Virgin," without any essential change in his idolatrous notions or practises. Similarly of the rosary, etc.

In Tokyo we saw another most interesting sight—a monster funeral procession. Dr. Chappell, of the Methodist compound, who was with us, said that, in all his years in Japan, he had seen nothing that equalled it, for magnitude and magnificence of display. It may have been a mile long. The procession moved two by two, except the chief mourners, who walked in single file. First, were perhaps one hundred and fifty men, each carrying a huge, conical pyramid of natural flowers, about four feet high, to stack about the grave. Then followed jinrikishas with a score of Buddhist priests; large numbers of men with large white lotus

plants, and others with metallic ones, gleaming in the sun. The body was in a white wood coffin, carried in a hearse—the only modern feature in the whole procession, corpses being commonly borne to the grave on the shoulders of carriers, and in a sitting posture, enclosed in a square box similar in shape to a tea-chest, and not very much larger. The principal male heir walked alone, immediately behind the bier, the others following on foot, and the women in carriages. About fifty men bore living trees, five or six feet high, with roots wrapt in burlap, to plant around the grave; three huge cages, about ten feet high, containing birds to be set free at the burial; and dozens of jinrikishas completed the funeral cortège, with friends of the deceased. In the middle of the procession were the bearers of sundry Buddhist symbols, the meaning of which we could not ascertain. Dr. Chappell estimated the cost of such a display at 5,000 yen (\$2,500); and conjectured that it was the funeral, not of a Government official or municipal dignitary, but of a millionaire merchant, who had amassed a fortune in the Australian fisheries, and made friends by that potent god, Mammon.

Missionaries and Mission Work

Of the noble mission work carried on in the Sunrise Kingdom, we have much to record hereafter, when personal inquiry and observation enable one to write more accurately and intelligently. One thing is lamentable and unquestionable. From the West have come Unitarianism, which is liberal not only in its doctrine, but in its documents, which it distributes broadcast and free; and the "new theology" and "new thought," which, to an alarming degree, have already

permeated the native church and ministry; so that evangelical faith has often a more formidable foe to fight from so-called Christian lands than any that, like the Anakim in Palestine, were native to the soil. But we have found nowhere a nobler band of men and women than the evangelical missionaries and Japanese pastors, who are closely clinging to the Word of God and contending for the faith once delivered to the saints. The very conflict ennoble their whole character, and enlarges and enriches all their virtues. They learn to endure hardness as good soldiers of Jesus Christ. And in every case, so far, we have found that the old gospel is still the power of God unto salvation. Where the new theology prevails, genuine conversions which are of a thoroughly Scriptural type, and bear the fruits of the spirit, are very rare. But, where Christ is fully preached, there the cross proves still mighty to save and the converts are of a more apostolic type. Of this we shall give many instances and proofs hereafter.

There are mission schools where, as in Eliza Agnew's girls' seminary at Oodooville, Ceylon, nearly every student that passes through the full course graduates a Christian; and many go forth as Bible teachers, or in some way to take their part in Japanese evangelization. Nothing has interested us so much as this noble work with the boys and girls of Japan. The adult population is difficult to reach. Life habits are like iron fetters, hard to break. Life associations are difficult either to disregard or displace. The younger classes are more pliable and pliant, and among them, here as

elsewhere, the great work of the future must be done.

It is painful to see God's work hampered and hindered for lack of workers and funds. We have already seen mission enterprises, of the most triumphantly successful sort, where one additional worker, or a gift of five hundred dollars, would at least double or treble efficiency and results. We have wished many times that some wealthy and generous givers, whom we know at home, could get a glimpse of the work and its needs. *They could not withhold money.* We feel constantly moved to strip ourselves of all that can be spared, and study closest economy and frugality even in necessary outlay, that we may invest the little we have in what will pay thirty, sixty, an hundredfold profit. The Church might well afford to send some of her members on a tour of observation if only to quicken giving. Information, gathered indirectly and from what is read in print, or heard in addresses, is comparatively unimpressive and unenduring. But no man or woman who loves God and His gospel can easily forget or disregard impressions and convictions, born of face-to-face contact, and converse with God's self-denying workers on the field, and of actual observation of the spirit in which, and the fruits with which He has made their work to abound. We felt ourselves put to shame at every step and stage of our journey through Japan by the contrast of our self-indulgence and inefficiency; and yearn, like Paul and Barnabas, to visit the church and rehearse all that God has done, and how He has opened the doors of faith and access in this heathen land.

THE YEAR 1910 IN MISSIONS

BY JULIUS RICHTER, D.D., GERMANY

Author of "History of Missions in India," and "History of Protestant Missions in the Near East."

The great outstanding event of 1910 from a missionary point of view has undoubtedly been the World Missionary Conference at Edinburgh (June 14-23). This gathering gave to the churches of Christendom, represented by delegates from every Protestant denomination, an unusual insight into the world-embracing missionary tasks and the many-sidedness of missionary enterprise to-day. It brought home to them as never before the incongruity of the many divisions of Christendom on the mission field in view of the ever-increasing solidarity of the masses of non-Christian peoples, and showed the absolute necessity for mutual understanding, comity and co-operation. It pointed out with unprecedented clearness the many complicated problems arising out of contact with the non-Christian religions, as well as out of the development of native Christian churches, the growth of national systems of education and the changing political theories of European and Asiatic powers. In short, the conference placed those present in the very midst of the mighty current of a missionary movement which has for its aim the conquest of the whole world.

The continuation committee, elected by the conference, will have need of great wisdom and unwearying industry in order to take up and carry out all the ideas originated by the conference, and thus form a kind of central board for the many different Protestant missionary societies.

To-day, when distance is being annihilated, and everywhere movements with similar aims are combining, world congresses are in vogue. Spe-

cial interest also attaches to the World Congress of Christian Endeavor Societies (called in Germany *Jugendbunde für Entschiedenenes Christentum*, or E. C.), which met at Agra, India (November 23-25, 1909), the World Congress of Young Women's Christian Associations, at Berlin, in May; the World Convention of Sunday-schools, at Washington, also in May, and finally, in different degree, to the World Congress of Liberal Christians in Berlin in August. All these conventions were great and impressive gatherings. At Agra there were assembled, besides 500 foreign, 3,000 native Indian Endeavorers. In Washington several thousand delegates represented the 21,000,000 Sunday scholars belonging to about 250,000 Sunday-schools in fifty-one different countries.

Of great importance for Germany was the Colonial Congress held in Berlin in October, at which the interests of Christianity and of missions were ably represented. A definite policy was resolved upon with regard to the ominous spread of Islam in Central Africa.

One hopeful sign of the times is the brilliant success of the Laymen's Missionary Movement in America, which, under the leadership of distinguished organizers and orators, has attained national importance. The seventy-five conventions, attended by 65,000 persons, held during the winter of 1909-10 in various large cities in the United States, and the impressive National Missionary Congress in Chicago (May 3-5), with which this unique missionary campaign was brought to a close, give promise of

a new epoch, not only in the missionary interest, but also in the religious life of America.

A notable feature in the missionary life of America was the Centenary Jubilee of the American Congregational Board at Boston (October 11-14). This board was the pioneer in American foreign missions, and it has maintained a leading position all through the century. Its great secretary, Rufus Anderson, was one of the pioneers of the theory of Protestant missions, and the list of eminent missionaries sent out to all parts of the world is a long one. The continental missionary societies do not quite agree with the policy of introducing Congregational principle in the mission field, especially where it implies the independence of still immature native churches; on the other hand, it must be confessed that the system has worked well in some fields, *e.g.*, Japan and the Levant.

Leaders Called Home

The home churches lament the removal of several recognized leaders of the missionary cause. In America the death of the Rev. H. N. Cobb, D.D., removed one who for nearly three decades (1882-1910) exercised a widespread influence as mission secretary of the Reformed (Dutch) Church, and who was distinguished for his ripe judgment and his great experience in missionary affairs.

England sustained the loss of Dr. Grattan Guinness, one of the leaders of the Keswick movement and of the independent missionary work. By means of the East London Institute, afterward known as Harley House, with its branch establishments at Cliff College, Doric Lodge and Berger Hall, from which hundreds of partially

trained missionaries have gone forth, he became the father of a new type of British missionaries, who, in spite of genuine piety and devotion, have sometimes not always been able adequately to grapple with the problems of concrete missionary work. The Kongo Balolo mission, and the missions in Peru, Argentina and the Indian province of Behar, were founded and supported by the Regions Beyond Missionary Union.

The missionary cause in Germany sustained a severe blow when the Dutch steamer *Prins Willem II*, which left Rotterdam on January 21 having on board the Rev. Ernst Reichel, of the Directing Board of Moravian Missions, was never heard of after passing Ushant on the French coast. Ernst Reichel was on his way to Dutch Guiana on a most urgently needed visitation of the missions. Another loss was that of Friedrich von Bodelschwingh, D.D., founder of the Bielefeld institutions, who died on April 2 at an advanced age. He was one of the heroes and pioneers of home mission work, and also a zealous and untiring friend of foreign missions. He left the stamp of his personality on the German East African Missionary Society.

In Moslem Lands

In Turkey, altho the rule of the Young Turks is established, it is not yet clear what its effect will be on the development of missions in that great empire. The leaders of the Young Turk party are, for the most part, free-thinkers, if not actually atheists, who would prefer that Turkey, like France, should have no religion at all; but experience has quickly taught them that their only chance of main-

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1910

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1910, tho sometimes the year includes a part of 1909. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.

Collected and tabulated by REV. D. L. LEONARD, D.D. (See note on page 1.)

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board.....	1810	\$989,409	\$276,715	174	37	185	197	593	306	4,723	5,316	1,431	73,114	5,096	171,910	1,496	73,868	S. Africa, Turkey, India, China, Japan, Micronesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Union.....	1814	1,020,552	33,014	231	22	238	149	640	345	3,784	4,424	2,919	153,103	8,252	250,000	1,898	57,850	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention.....	1845	501,059	57,424	105	4	102	35	246	114	467	713	828	19,239	3,541	36,500	174	5,013	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
Free Baptists.....	1833	43,570	650	6	..	6	7	19	9	76	95	19	1,487	205	2,312	104	4,063	India (Southern Bengal), Africa (2).
National Baptist Convention.....	1880	26,159	1,000	52	83	104	24	263	47	77	340	40	8,074	300	8,374	45	7,700	Africa, West and East, West Indies, South America.
Seventh-Day Baptists.....	1842	13,000	3,500	3	..	3	2	8	..	13	21	4	200	20	300	5	190	China (1).
Christian (Disciples of Christ).....	1875	614,115	59,232	86	16	73	68	242	165	972	1,215	281	16,516	2,606	48,000	101	7,212	China, India, Japan, Turkey, Africa, Philippines (6).
Christian Convention.....	1886	16,906	1,129	8	..	5	7	14	7	30	44	45	964	125	2,200	2	37	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance..	1897	295,875	6,828	67	55	89	72	283	24	334	617	225	4,250	670	6,200	102	4,700	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal.....	1835	737,161	101,639	90	54	61	76	281	151	822	1,103	383	12,765	1,474	28,000	211	8,444	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends.....	1871	83,106	10,426	25	17	25	36	103	7	174	277	85	3,538	329	7,279	43	2,154	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association.....	1876	41,500	1,421	7	..	7	8	22	21	46	68	13	1,069	175	2,500	54	2,406	Japan.
Lutheran, General Council.....	1869	37,450	8,080	8	..	6	6	20	2	321	341	497	9,257	1,585	16,316	212	5,970	India (Madras), Porto Rico (2).
Lutheran, General Synod.....	1837	89,000	20,000	18	..	10	13	41	2	713	754	527	13,540	2,262	38,400	310	9,150	India (Madras), West Africa (2).
United Norwegian.....	1895	83,402	500	18	3	18	13	52	6	109	161	74	985	231	1,650	9	241	Madagascar, China (2).
Five Norwegian Synods.....	....	71,420	2,260	23	59	16	13	111	12	122	233	145	3,526	1,015	16,500	65	1,500	
Methodist Episcopal.....	1819	2,147,666	252,420	330	73	347	326	1,076	561	7,073	8,745	1,065	260,151*	22,899	150,195	2,540	76,850	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South.....	1846	881,520	52,880	96	11	99	101	307	108	390	697	200	25,210	1,787	72,420	149	9,787	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal.....	1847	14,620	4,820	5	9	7	..	21	12	31	52	84	2,740	236	10,000	14	820	Africa, West Indies, South America (4).
Free Methodist.....	1882	53,794	2,020	21	11	24	19	75	1	127	202	100	1,536	249	2,200	52	1,268	Africa, India, China, Japan (4).
Methodist Protestant.....	1888	40,500	8,540	3	1	3	5	12	12	28	40	64	1,010	269	1,950	7	977	Japan (Yokohama) (1).
Presbyterian.....	1837	1,393,402	416,293	313	104	345	217	797	302	4,382	5,161	1,867	102,141	15,400	210,000	1,588	145,225+	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South.....	1861	495,627	26,380	87	42	88	70	287	14	209	485	461	14,250	2,680	29,960	48	3,820	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian.....	1836	43,859	886	15	1	12	9	37	..	59	96	18	485	46	850	26	974	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian.....	1859	335,645	201,067	47	17	55	68	187	82	1,216	1,403	644	32,680	5,018	81,911	384	28,751	India (Panjab), Egypt, Eastern Sudan (3).
Reformed (Dutch).....	1832	207,405	10,818	34	13	34	39	120	43	681	801	316	5,338	299	16,500	171	9,900	India, China, Japan, Arabia (4).
Reformed (German).....	1878	103,000	2,000	17	4	20	12	53	12	127	180	66	2,600	375	5,000	6	553	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod.....	1867	34,687	2,179	9	..	5	3	17	..	67	84	58	1,976	395	3,148	52	2,209	India (Central Provinces) (1).
United Brethren in Christ.....	1853	82,389	7,858	23	2	22	13	60	19	133	193	199	3,871	748	11,412	36	1,479	West Africa, Japan, Porto Rico, China, Philippines (5).
Canada Baptist.....	1873	70,674	2,560	26	..	23	23	72	11	419	491	205	7,605	706	16,170	170	13,420	India (Telugus), Bolivia (2).
Canada Methodist.....	1872	370,794	5,130	76	43	108	65	292	6	166	458	231	6,125	472	14,500	110	3,507	Japan (Tokio), China, American Indians (3).
Canada Presbyterian.....	1844	389,163	37,154	97	18	87	71	273	10	597	870	174	11,640	440	21,500	196	13,420	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7).
Other American Societies.....	....	580,242	71,252	208	110	221	83	622	65	705	1,327	290	34,118	2,180	60,000	252	11,650	
Totals for America, 1910.....	....	\$11,908,671	\$1,688,075	2,328	809	2,448	1,850	7,267	2,476	29,193	37,007	13,558	835,103	82,085	1,344,157	10,632	515,108	
Totals for 1909.....	....	\$11,317,387	\$1,375,308	2,630	928	2,270	1,848	7,677	2,416	30,476	38,347	13,144	769,576	70,965	1,244,480	9,949	437,138	
Totals for 1905.....	....	\$8,120,725	\$1,282,500	1,777	369	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	58,476	1,102,706	8,638	303,835	
Totals for 1900.....	....	\$6,115,759	\$817,008	1,442	373	1,419	1,220	4,454	2,725	17,829	20,064	7,987	400,616	31,681	1,016,386	6,252	240,263	
Baptist Society (England).....	1792	\$433,830	\$38,240	167	22	125	25	339	39	662	1,001	1,127	20,646	1,392	58,000	188	21,817	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.).....	1795	763,425	193,525	169	46	132	80	477	962	6,915	7,392	1,730	86,494	2,475	300,052	1,755	80,408	China, India, Africa, Madagascar, Polynesia, etc. (9).
Church Society (C. M. S.).....	1799	2,045,290	17,566	403	141	381	435	1,360	417	8,579	9,937	3,543	100,876	4,960	301,285	2,758	165,305	Persia, Palestine, China, Japan, India Africa

taining supremacy over the ignorant and fanatical masses of the people lies in professing themselves the champions of Islam, especially since the prestige of Turkey depends upon the fact that her ruler is the "Caliph," or successor of the Prophet, and as such the heir to his privileges. The new constitution guarantees religious freedom and equality of all races before the law; but with the same logic of facts with which the parliamentary system among the many races of Hungary has led to fanatical Magyarization, the internal policy of Turkey impels it in the direction of systematic predominance of the Turkish element, at any rate in the northern part of the empire. Altho the excellent mission colleges, notably those of the American Board, have hitherto held undisputed precedence among the schools of the Turkish Empire, more especially in Asia Minor and Armenia, yet the Government is now creating a system of State education which will set aside the mission schools. In view of this uncertain condition of affairs it is gratifying to note that, by an official decree, the foreign educational and charitable institutions have been released from certain irksome restrictions of the Ottoman law; those of the American missions, for example, may now be entered on the official lists, and may also become owners of land, under their own names.

A drastic illustration of what equality of Moslems and non-Moslems before the law means, even in Egypt, was recently given when the Grand Mufti of that country refused to sign the death-warrant of Wardani, the convicted murderer of the Christian prime minister, Butros Pasha, on the grounds (1) that the murder had

been committed with a revolver, and revolvers are not mentioned in the Koran; (2) that no Moslem may be put to death on account of an infidel; and (3) that the accusation had not been made by the relatives of Butros!

Missions in Moslem lands lost two leaders by death. On April 28, Dr. H. H. Jessup, a man who for the last half-century had occupied by far the most prominent place in missionary work in Syria, died at Beirut at the age of seventy-eight. Just before his death he had published, under the title of "Fifty-three Years in Syria," a biography in two volumes, which forms a valuable contribution to the history of missions in Syria. In May, Dr. H. N. Barnum, one of the leading missionaries of the American Board, died at Harput.

In Persia the parliamentary Bakh-tiari government has been introduced, with the twelve-year-old Shah Mirza Ahmed at its head. But peace and security are by no means established in that unhappy country. In the north Russia has occupied Tabriz, Kazvin and the neighboring provinces, while large districts in the south are being overrun by predatory bands. England has recently taken advantage of the helplessness of the central government of Persia to issue an ultimatum, threatening military occupation of the south unless order is restored within three months. The partition of the unhappy empire between the rival powers of England and Russia is apparently only a question of time. In such circumstances missionary work is carried on under great difficulties.

Events in Africa

In Africa a new era is dawning in various domains. On May 31 the

union of the British South African States became an accomplished fact. Who would have thought, ten years ago, when the Boers were fighting for their national existence against their ancient foes, that in one short decade Boers and Britons would be settling down amicably in a union of Federal States, under the leadership of the Boer General, Botha, and a cabinet largely composed of Boers.

On May 17, eleven days after the death of King Edward, the new British Governor-General and Commander-in-Chief of the Forces, Viscount Gladstone, landed at Cape Town. In his instructions he was expressly directed to refuse his assent to any bill by which any subject of the Cape Colony, who was otherwise entitled to vote, would be deprived of the franchise on the sole ground of color or race. Evidently the British Government is determined to uphold, at all events in Cape Colony, the policy of liberal legislation hitherto pursued with regard to the colored races. It is satisfactory to note that the Cape Parliament in its last session put an end to the long-standing disputes about the so-called "grant mission stations" by the passing of the "Mission Stations and Communal Reserve Act, 1909," referred to in missionary periodicals as the Mission Land Bill.* Tho this does not completely satisfy the missionaries, the act provides at least a good legal basis for the settlement of long-disputed matters.

A striking illustration of existing racial prejudice was afforded on the occasion of an examination in connection with the University of Cape Town which was held in the town

hall of Pretoria. The fact that, besides the white candidates of both sexes, a colored student was admitted, threw the whole town into a state of uproar, and the authorities flatly refused to allow any room in the town hall to be used for the examination of colored candidates.

In view of the close contact of the two races in South Africa, the question of the training of the natives to labor, and of their education in general, takes a prominent place. Careful investigations show that, out of the 203,541 able-bodied natives reported by the last Native Affairs Commission as belonging to Cape Colony, one-fourth are employed in and around Johannesburg, voluntarily binding themselves for six months to labor in unhealthy conditions in the mines.

Another Government commission has conclusively proved the fallacy of the repeated assertion that the mission schools undermine the constitution of healthy "red" heathen by introducing clothing and European habits. Leprosy is disappearing before the advance of civilization. In districts where the population is chiefly Christian, and where orderly conditions of life prevail, it is dying out, while in the uncivilized, heathen districts, where the people live amid filthy surroundings and subsist on insufficiently cooked food, the disease is spreading.

The hunger of the colored races for education is decidedly on the increase. The project of a university for native students has not made much progress, but in British Bechuanaland two out of the three tribes have introduced an education tax of two shillings per head, and have handed over their schools to the British officials that they

* For the text, see *Christian Express*, 1910, p. 69 f. f.

may organize a systematic plan of education. In the Hermannsburg mission in the Transvaal this question has led to a most regrettable rupture and secession, one of the missionaries being of opinion that the Directing Board was not sufficiently alive to the necessity of satisfying this native desire for education. The most conspicuous example of this craving for knowledge is seen in the Livingstonia Mission of the United Free Church of Scotland, where in 661 schools over 58,000 natives are being instructed by 1,259 teachers. In connection with one station alone—that at Loudon—there are no fewer than 150 schools with 12,609 scholars.

In Equatorial Africa a change is being brought about by the rapid opening up of vast territories. The North to South Railway from Windhoek to Keetmanshoop, in German Southwest Africa, the Manenguba Railway in Kamerun, and the continuation of the Central Railway, from Kilossa to Tabora, in German East Africa, are all making rapid progress. In the Kongo State the construction of the line from the Upper Kongo to the Great Lakes is being pushed forward with feverish haste. This is, alas! also the pretext for many an inhuman raid, and cruel oppression of thousands of negroes.

More interesting is the rapid advance of the Cape-to-Cairo line. On December 11, 1909, the first passenger train crossed the Kongo frontier, and before the end of this year the line is to be carried as far as the Star of the Kongo mine. Unhappily, this opening up of the Dark Continent also opens the door to adverse influences, such as disease, drink and Mohammedanism.

In the fight against the liquor traffic there is still a lack of definite purpose, tho some progress has been made. In German Southwest Africa the sale of spirituous liquors to the natives is entirely forbidden. In Kamerun a decree was issued on October 1, 1910, forbidding the importation of spirits within certain zones, and the prohibition is gradually to be extended over the whole colony, the trading companies in South Kamerun having declared themselves in favor of total prohibition. In the British colony of Southern Nigeria, however, the Committee of Inquiry on the Liquor Trade, in direct contradiction of evidence based on a great array of facts, has reported that the complaints as to the disastrous results of the liquor traffic are greatly exaggerated, and the trade itself is harmless.

Islam is still making rapid advances. In the winter of 1909-10 Dr. Karl Kumm, the founder of the Sudan United Mission, undertook a great journey of exploration across Equatorial Sudan from the Niger to the Upper Nile, paying special attention to the southward march of Islam. He found, especially in the territory of the Senussi Order in Eastern Sudan, a fierce and fanatical propaganda going on, which seeks to spread Mohammedanism by fire and sword. Throughout the whole region, too, a flourishing slave-trade is carried on, with its headquarters around Lake Chad and in Darfur.

Dr. Kumm also found many heathen tribes which have as yet steadfastly resisted the inroads of Islam, and he came to the conclusion that it is not yet too late to establish Christian missions in those vast, almost inaccessible regions. But—it is high time that this

should be done. One ominous symptom is the fact that under the very eyes of Christian missionaries whole tribes are going over to Islam. This happened in the Ulanga district of German East Africa in 1908, in the case of the Sultan Kiwanga and his tribe. In 1909 and 1910 those portions of the wild and corrupt Yao tribe living around the southern end of Lake Nyasa, from Kota Kota to Fort Maguire went over almost in a body to Mohammedanism. Unfortunately this tribe had been neglected by the missionaries; they had only recently learned their language, and work had been carried on among them spasmodically, and was insufficiently organized. The eyes even of non-missionary circles are now being gradually opened to the dangers of the Mohammedan propaganda, especially since repeated efforts have been made to incite the Mohammedan colonial troops to rebellion against the Europeans.

With regard to the Kongo State there is not much to be said. The Belgian Government and the new king are not lacking in promises of radical reforms, but as yet there is not much improvement. Even the concessionaire companies are still allowed to carry on their system of oppression. One bright spot is the action taken by the Protestant churches of Belgium in forming a missionary society for the Kongo State. Like the Paris mission in Madagascar, they wish to defend the Protestant mission from the charge of representing anti-Belgian interests, tho, on the other hand, the Belgian churches are far too weak and disunited to think of replacing the British, American and Swedish missionaries by Belgians.

In Madagascar the reign of terror of Augagneur, that violent opponent of Protestant missions, has come to an end. The missionaries would have welcomed the permanent appointment of his temporary successor, Henri Cor, who was well-known from his term of office in Tahiti as a severe yet just administrator, but the French Government has now sent out Councillor of State Picquée, and what his rule will bring remains to be seen.

In the notoriously ill-governed negro republic of Liberia the United States of America have undertaken temporarily the administration of the finances, the army and the settlement of disputed questions of frontier. It seems that Liberia is about to become an American dependency to the same extent as Egypt is a British dependency, tho for the present under strong protest on the part of the colonial politicians of France and Germany. Missionary enterprise needs to be energetically advanced among the heathen tribes in the hinterland of Liberia, which are strongly menaced by Islam.

With intense interest we follow the efforts now being made toward a union of the Protestant churches of South Africa. At a conference held at Kimberley on March 12, 1910, the Presbyterians, Congregationalists and Baptists were able to agree upon the plan of a common church constitution, and at a general synod, to be held in October, 1912, at Cape Town, they intend to form themselves into the United Church of South Africa. The Wesleyans are for the present holding aloof from the union from considerations connected with the home church in England. The significance of this movement lies in the fact that it is a

link in a whole chain of similar efforts. The Free Church Council of England and the Federal Council of Churches in America have for their object not so much organic union as sympathetic cooperation. The negotiations in the direction of reunion between the two national churches of Scotland have not yet passed the stage of academic discussion and the suggestion of plans. *The churches of New Zealand seem to have made comparatively the greatest progress in the direction of reunion.**

In British East Africa interesting negotiations have been going on at Nairobi, where representatives of all the societies laboring in that district, from the Anglicans to the Quakers, have agreed upon a common liturgy and confession of faith, the Quakers accepting the two sacraments and the Presbyterians the bishop. It remains to be seen whether a really workable church organization can be attained on this basis.†

India, Burma and Ceylon

India is still in a state of ferment. In Assam (Eastern Bengal) a widespread conspiracy was discovered, threatening not only the dominion, but

the lives of the Europeans, with the most violent measures, such as bombs. A pamphlet was found containing the words:

Do not allow yourselves to be deceived by the friendly advances of the English Government. Sacrifice pure, white blood, when your God calls you, on the altar of liberty. White men, women and children—murder them all without distinction, and you will be committing no sin.

Even in the remote hill country of Jeypur in the Eastern Ghats a widespread Swadeshi agitation resulted in attempts at rebellion.

The Anglo-Indian Government is seeking to satisfy the legitimate national desires of the natives by giving them a larger share in the administration of the country. On January 25, the new vice-regal Legislative High Court of Justice was opened at Calcutta. The provincial councils, too, have been strengthened, in part by Christians. In the Madras Presidency, to the great gratification of the Christians, one Roman Catholic and one Protestant were appointed to serve on the Provincial Council.

The attempts by the Mohammedans of Northern India to form a united central association for the representation of the interests of Islam throughout the world deserve serious attention. This association was founded at Delhi under the name of Nedwet ul Ulema, and has for its aim the publication of (1) a "correct" translation of the Koran, i.e., one that suits their own purposes, and (2) apologetic writings in defense of Islam against the false doctrines (!) circulated in Europe. Besides this, an extensive propaganda is to be carried on in the interests of Islam.

The question of higher education

* It is, perhaps, easier on the mission field to attempt such organic union with other denominations than it is in the home churches, where divergences of view have taken deeper root. The union of Congregational and Presbyterian native churches in Southern India under the name of the *United Church of South India* has been successfully accomplished, and their first General Synod was held this year at Trivandrum. The mutual understanding existing between the various missions in western China is a pleasing instance of missionary comity, and is expected to result in the organic union of the native churches there.

† A similar conference has been held at Yabalpur, in Central India, between representatives of Presbyterians, Methodists, Congregationalists and other Free churches. Here, however, the conclusion reached was that actual union of the churches it not yet feasible, but it was agreed to aim at federation on the basis of a common Confession of Faith.

occupies a prominent place. For local reasons Ceylon and Burma wish to have their own universities. The Mohammedans of India are also planning a university supported by private means. The party of the Neo-Hindus, the adherents of Mrs. Besant, have already presented a petition for the establishment of a religious university at Benares, with which only colleges of pronounced religious character are to be affiliated, and in which all religions, including Christianity, are to have equal rights. The scheme is Utopian. The Christians, on their part, have carried into effect a project that has been much discuss for years past by founding, on October 1, at Serampore, a faculty of scientific theology, which is to be the nucleus of a lecturing, as well as examining, university. A similar undertaking, which has aroused much interest in the missionary world of India, has been carried out at Bangalore, in Southern India, where seven missionary societies united in opening, on July 8, a higher theological college for the more thorough and systematic training of native ministers.

While rejoicing over the truly Christian spirit of broad-mindedness and mutual understanding underlying this project, one can not but regard it with some misgivings; for, since it is the future native ministers who will be called upon to hand down the traditions cherished by each of the different missionary societies, the various bodies will naturally be anxious that they should become deeply imbued with what they look upon as the peculiar talent entrusted to them.

The question of compulsory religious instruction is again causing much discussion in India. In 1908 the

government of the tributary State of Mysore made a curious attempt to introduce such instruction officially. In the lower classes extracts from popular sacred books of the Hindus, and in the upper classes Mrs. Besant's Hindu catechisms, Sanatana Dharma (in a Kanarese translation), are to be studied. The official reports of this singular method of teaching are not very encouraging, but it has only recently been introduced.

In Christian circles legislation with regard to divorce is again being eagerly discuss, and memorials relating to it have been presented. As Dr. Rallin Ram, of Amsitsar, has pointed out, the present laws are adapted to Europeans and Eurasians, but not to native Christians. The latter are subjected to great legal insecurities and severities. For example, is a Christian who was married long before his baptism, bound by the rules of Christian matrimony? Missionaries are now collecting materials for the preparation of a bill bearing on these matters. The legal disqualifications of the Christians are at present felt most keenly in Mysore. There a convert to Christianity is practically under a ban; his right of inheritance is very doubtful, and even his paternal rights over his own children are not secured. Last year a Government commission was appointed in Mysore to investigate the legal status of the Christians and to propose alterations of the law. But when their work was done, and they wished to present their report to the Council of State, their proposals were not even permitted to be read through, much less discuss.

Quite a number of deaths have occurred which deserve mention. In the Punjab the adventurer Mirza Gulam

Achmed, of Quadian, was carried off by cholera. He died, as he had lived, a convicted swindler. He had prophesied that the cholera would not visit his village—and he himself became one of its first victims.

On May 3, Ferdinand Hahn, a missionary of the Gossner Society, departed unexpectedly at Mussooree. He was one of the most capable German missionaries in India, having a thorough knowledge of the Uraon dialect, and had had the Kaisar-i-Hind Order of the first class conferred on him by the British Government. The former principal of the Duff College in Calcutta, Dr. Tomory, died in April at his Scottish home. He had, in 1908, accomplished the affiliation of Duff College with the General Assembly Institution of the Established Church of Scotland under the name of the Scottish Churches College. It was expected that he would become rector of this great united university.

Southern India sustained an equally heavy loss by the death, on February 18, of Dr. William Howard Campbell. He had been connected with the L. M. S. mission in Telugu, and had worked successively at the three chief stations of Cuddapah, Jammalamadugu and Gutti. A man of keen and brilliant intellect, he had also distinguished himself as a writer, and was looked upon as the future principal of the new theological college at Bangalore.

Japan, Korea and China

Japan, since the jubilee celebrations on October 5-10, 1909, has enjoyed a period of quiet development, during which Christianity has made normal progress. In the department of education far-reaching efforts are being made on the one hand by seeking

State recognition of the more advanced mission schools, and on the other by forming plans for a private Christian university on the lines of the Waseda University in Tokyo.

In Korea the mighty revival movement is still progressing. The Korean Christians display praiseworthy eagerness to make known the gospel to their heathen neighbors. It is to be hoped that the annexation by Japan, in August, 1910, will not in any way hinder the triumphant progress of Christianity. In Japan the Government has for decades past maintained an exemplary attitude of neutrality in religious matters. Let us hope that it will not allow itself to be influenced in Korea by those who, on the one hand, accuse the foreign missionaries of trying to influence the Koreans against Japan, and, on the other, seek to use the missionaries as tools for the propagation of Japanese influences. Strangely enough, a kind of national movement has been started in Korea to oppose the advance of Christianity. A Korean named Lainsa has founded a sect or association calling themselves adherents of Tanguffur, the mythical founder of the Korean Empire, whose object seems to be to transplant Shin-toist ideas to Korea.

In China there is the usual mixture of reform and reaction. During 1909 four hundred and eighty new post-offices were established, two new railways were constructed and opened for traffic, and several commissions were sent to Europe to study questions of political economy and administration. One striking symptom of the new era is the great national exhibition at Nanking, after the pattern of our international exhibitions. It is intended to be a great demonstration to the non-

Chinese world of all that Chinese culture has already produced, and an object-lesson to the Chinese themselves in the many things they have still to learn from the West. The missionary societies intend to make use of the opportunity to inaugurate a great evangelistic effort among the vast concourse of people visiting the exhibition, and have secured a building close to the exhibition grounds as their headquarters. On the other hand, the attitude of the Regent, Prince Chun, and of the Manchus in the central government of Peking is doubtful, if not openly reactionary, and there is a great want of unanimity between the different provincial authorities and the central government.

A comparatively trifling incident will serve to show what a devious course is being steered. The Prince Regent had abolished, by an official decree, the superstitious practises observed at eclipses of the sun and moon; yet, when an eclipse actually occurred, on November 27, 1909, he allowed all the old practises to be carried out as usual. It is the same with the liberal and modern mandarins; when drought and famine excite the people to uproar they prefer, notwithstanding all their enlightenment, to permit and even take part in idol processions and all the rest of the superstitious humbug, for fear of being lynched by the people.

The opening, on October 15, 1909, of the provincial diets, the first step toward an Imperial Parliament, marked an important advance in the progress of reform. All are entitled to vote who have an income of 12,000 taels, who possess an academical degree of the old style or have passed through the higher Government

schools. The mission schools are excluded from this privilege, altho many of them are far more advanced than those of the Government. This is a public slight put upon the Christians, and they feel it keenly. It is, however, only one more proof of the determination underlying all the educational measures of the Government to build up the new culture of China in the spirit of Confucius, and to give it a specifically Confucian impress.

While thus the tendency in Government circles is, on the whole, toward reform, the evil forces of reaction are in some places asserting their power among the masses of the people to an alarming degree. Vast tracts of the country have been visited by drought and famine, and the greed of the Chinese merchants has, as usual, made these calamities a pretext for an enormous rise in the price of provisions. This excited the starving populace to fury, and caused disturbances in many parts of the empire. Riots broke out in Hu-Nan at the capital, Chang-sha, and in Yuan-chow and other towns of that province, where popular feeling is hostile to foreigners, and much mission property was destroyed. Happily no lives were sacrificed, at least among the Protestant Christians. With the help of a flotilla of English, German, Japanese and other foreign gunboats the Government quickly succeeded in quelling the disturbances. In the province of Kan-Su, where there was also great distress, the missionaries gained the confidence of the people by distributing quantities of food and seed.

In China, as well as in other Asiatic countries, secondary education occupied the chief place of interest from

a missionary point of view. The development of the great Union universities at Peking and in the province of Shan-Tung has been vigorously pressed forward, the Union University at Cheng-tu-fu, the capital of Sz-Chuan, is making good progress, while the Christian college outside the gates of Canton has been opened. The project of a great central university at Wu-chang, in the very heart of China, originated by Lord William Cecil, son of Lord Salisbury, is being zealously pushed forward. The year 1910, however, has not seen any very decisive events in this department.

The agitation against the importation and consumption of opium has been carried on with undiminished vigor. Authentic reports from all parts of the empire show that the cultivation of the poppy has been either greatly curtailed or altogether prohibited. Knowing that they have a great preponderance of public opinion on their side, the mandarins in many cases proceed with severity against the opium-growers. It is computed that during the three years 1907-1910, half a million opium dens have been closed, two-thirds of the land formerly under poppy cultivation have been planted with other products, and the ranks of the younger officials, at least, have been cleansed of opium-smokers. Some foreign houses of business, to their shame be it said, place difficulties in the way of the Chinese in the closing of the opium dens and others have introduced cigarets to take the place of opium. One English firm actually succeeded, with the help of the British consul, in securing the reopening of already closed opium shops. The Under Secretary of State

for India assured the British Parliament that the Anglo-Indian Government could not shorten the period of ten years agreed upon between India and China for the gradual cessation of the importation of opium, because "such a measure would put too heavy a strain on Indian finances, would cause disturbances among the taxpayers and opium-growers, and would be a source of trouble between the Indian Government and the tributary States." In spite of this, however, England, as well as all the other civilized countries and China, has agreed to the proposal of President Taft to hold another International Opium Conference in 1911.

Among the missionaries who have been removed by death during 1910, mention must be made of Rev. Hampden C. Du Bose, D.D., in Su-chau, a man who for nearly four decades carried on work at that station of the Southern Presbyterians, and was well known, not only for his literary work, but also on account of his unwearied agitation against the opium traffic. During the Edinburgh Congress there died at Edinburgh itself the English Presbyterian missionary, Dr. Mac-Ivor, of Wu-king-fu, the champion of the society's Hakka mission, who won special distinction by the publication of a dictionary of Hakka language, 1,200 pages strong.

A year is a small period in considering world-embracing movements which exercise so vast an influence on the national life of many countries. Yet a review of the principal events of even so brief a span of time awakens the inspiring conviction: *Vexilla regis prodeunt*. We are living in a decisive missionary age.

THE PROGRESS OF RELIGION IN THE UNITED STATES

INDICATED IN THE UNITED STATES CENSUS REPORT ON RELIGIOUS BODIES (See Table of Statistics.)

BY REV. EDWIN MUNSELL BLISS, D.D., WASHINGTON, D.C.

The first amendment to the Constitution of the United States says "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." An official inquiry of any person as to his religion has been held to involve a possible abridgment of that "free exercise," and the official enumeration and classification of individuals according to their religious belief has thus been considered unconstitutional. The conviction, however, that there should be some record of the church organizations which are so important a factor in national life led, in the censuses of 1850 and 1860, to reports as to the number of church edifices, their accommodations and financial value. In 1870 the number of church organizations was also given, and in 1890 (there was no report in 1880) the number of ministers and of members. The number of members was obtained from reports by church officers, not by an enumeration of the individuals by representatives of the Government.*

An inquiry as to the progress of

* When the plans for the Census of 1906 were formed, Mr. William C. Hunt, the Chief Statistician in charge, had the assistance of the Rev. Cassius E. Wright, D.D., in the preparation of the schedule, and to the items presented in 1890 were added: sex of members; salaries of ministers; debt on church property; number and value of parsonages; languages used in church services; date of establishment of local organizations, and Sunday-schools. In addition to the statistics the report for 1890 included a textual statement of the history, doctrine and polity of the separate denominations. In the report for 1906, these are amplified somewhat and a section added, descriptive of the work, or general evangelistic, educational and philanthropic activities of the denominations. In view of this enlarged scope, it was styled Report on Religious Bodies, rather than Statistics of Churches.

religion in the United States, as indicated by the different features of this report, involves four factors: (1) The membership of the religious organizations, its numbers and type; (2) the strength of the organizations as illustrated by the character and value of their property; (3) the public relation sustained by the organizations as indicated by their activities; (4) the mutual relations of the different bodies.

Church Membership

The total number of members reported in 1890 for continental United States, exclusive of Alaska, was 20,597,954; for 1906 it was 32,936,445; an increase of 60.4 per cent. Comparing these figures with those of the population of the same area according to the census of 1890, and an estimate for 1906, it appears that in 1890 the membership of religious organizations was 32.7 per cent of the total population, and in 1906 it was 39.1 per cent, an increase of 6.4 per cent.

Merely as figures, however, these are of comparatively little value. Their significance appears in an analysis of them. In the first place, the term membership needs definition. As used in the tables it includes those persons entitled to partake of the sacrament of the Lord's Supper in Christian churches, and all enrolled members in other organizations. Considerable divergence of usage occasioned difficulty in instituting comparisons. The Roman Catholic, Eastern Orthodox and Armenian Churches consider all baptized persons, inclu-

ding infants, as members. So also practically does the Mormon Church. Among the Jews only heads of families, usually the males, are accounted as members of the synagog. In the Protestant bodies comparatively few under the age of fifteen are reported as members. In order to make the returns for these various bodies somewhat comparable, fifteen per cent was deducted from the figures reported by the Roman Catholic churches, to cover those under nine years of age, the time at which the first communion is generally taken; the Mormon Church specifically excluded all under eight years of age; the Eastern Orthodox and Armenian Churches were not taken into account because of the proportionately small number of families and the great preponderance of adult males. The result is not altogether satisfactory, but probably as nearly so as is possible. It is sufficiently accurate for present purposes.

It is also to be kept in mind that the different bodies vary greatly in character. In general they have been classed in the report as Protestant and non-Protestant. The former include those bodies identified more or less closely in history and general character with the Protestant Reformation. The latter are subdivided into the Roman Catholic Church, the Eastern Orthodox Churches, the Jewish congregations, the Latter-day Saints, and a fifth class, embracing the Armenian and Polish National Churches, the Bahais, Buddhists, Communistic societies, Spiritualists, Society for Ethical Culture, Theosophists and Vedantists. The statistics for all except the Jews are reasonably complete. Not only is the basis of enu-

meration of the Jews unsatisfactory, but from a large number of organizations, nearly 40 per cent of the total, no report at all of membership was received, and there was no intimation even of an estimate. So far as general comparison is concerned, therefore, they may be eliminated. The other non-Protestant bodies, except the Roman Catholic Church, however interesting and valuable for special study, are too small proportionately to enter into a general survey, and the Protestant bodies as a whole, and the Roman Catholic Church, remain as the most prominent and significant factors in American church life.

The Protestant bodies report a total membership of 20,287,742, a little more than the entire membership for 1890, and marking an increase of 44.8 per cent. The Roman Catholic Church reports 12,079,142, an increase of 93.5 per cent. Similarly, of the 6.4 per cent increase in proportion to population the Protestant bodies have as their share 1.8 per cent, and the Roman Catholic Church 4.4 per cent. During the same period and for the corresponding area the increase in general population was 33.9 per cent, so that the Protestant bodies gained in proportion to the population, but not to the same degree as the Roman Catholic Church.

In order to judge accurately as to the significance of these increases, it will be well to examine more minutely some items in regard to the Protestant bodies. The highest percentages of increase are reported by the Church of Christ Scientist, 882.5 per cent, and the Independent churches, 451.4 per cent. As the former has practically come into existence during the period under review, the rate is not so sig-

nificant, and the latter represents an interesting fact, but of minor importance, as many churches classed in 1890 with denominations are in 1906 placed under this head. Leaving aside these two, the denominations showing the highest rate of increase are The Seventh-day Adventists, 114.6 per cent; the Disciples (both bodies), 78.2 per cent; the Lutherans, 71.6 per cent; the Protestant Episcopal Church, 66.7 per cent. On the other hand, the Unitarians show but 4.1 per cent increase, and the Friends 6.1 per cent. Among the other bodies the Northern Baptists show 31.5 per cent gain; the Southern Baptists, 57 per cent; the Congregationalists, 36.6 per cent; the Northern Presbyterians, 49.7 per cent, and the Southern Church about the same; the Methodist Episcopal Church, 33.2 per cent, tho the general average for all Methodist bodies is lowered by the fact that the returns for the African Methodist Episcopal Zion Church in 1890 were evidently exaggerated.

The list might be enlarged, but in general certain facts appear evident. With the exception of the Seventh-day Adventists and Disciples, the largest increase has been in those bodies affected most by the immigration of the past period. Among the Lutheran bodies, while all have grown, those which have grown the most are those which have received the largest accessions of this type. To this also is unquestionably due the high percentage in the Roman Catholic Church. The same thing is evident when it comes to noting the growth of membership in the different sections of the country and in the cities.

The States showing the largest in-

crease in church membership are the New England States, Pennsylvania, and such States as Michigan, Wisconsin, Nebraska and California. These are also the States where the immigrant population is the largest, and in them the bodies most affected by immigration, the Roman Catholic Church and the Lutheran Synods, show corresponding increase. The same thing is true of the cities, tho the comparatively meager records for cities in 1890 make comparison with that census difficult. As indicative of the distribution of the immigrant element among the churches, it is interesting to note that of the 186 denominations 72 report no language except English used in church services, an almost sure indication that they have no immigrant membership. In the Roman Catholic Church, nearly 40 per cent of the congregations use some foreign language other than Latin, not always exclusively, but in some part of the service; in the Lutheran churches the proportion is much larger, 77.2 per cent; while in the German Evangelical Synod, the Armenian, Buddhist and other bodies, the foreign language is the only one used. In some of the churches, as the Baptist, Congregational, Presbyterian and others, about 10 per cent report a foreign language, but it seems to indicate missionary work for immigrants rather than an adaptation to the necessities of their membership.

Without going further into detail, certain conclusions are evident. The Christian churches of the country have not only held their own, but have gained in proportion to the total population of the country. That gain, however, is due principally, if not entirely, to the fact that the greater part

of the immigration has been of a type identified with some form of religious life, and has been immediately included as a church asset.

A word should be said as to the non-church-member population. As the membership of the various religious bodies represents 39.1 per cent of the total population, it follows that 60.9 per cent of that population are not members. It has not infrequently been assumed that these were at least non-religious. In fact, they include six classes: (1) Practically all children in Protestant bodies under fifteen years of age; (2) all children in Roman Catholic churches under nine years of age; (3) all Mormon children under eight years of age; (4) all adults and members of Jewish families aside from the heads of families; (5) the members of 1,812 church organizations which made no report as to membership; (6) the large number of persons identified with church life, attendant upon its services, contributing to its support and its activities, but not enrolled in its membership. There is no sufficient basis for an estimate of the figures for these classes, but they should be kept in mind in any consideration of this phase of the situation.

Church Organizations and Property

The strength of the religious bodies as indicated by the number and size of their organizations and the character and value of their property.

The number of local church organizations reported in 1906 is 212,230, an increase of 28.5 per cent over 1890, as against an increase of 60.4 per cent in membership. That they have gained in strength is seen in the facts that the average membership per or-

ganization has advanced from 124 to 157, and that the number of church edifices has increased 35.3 per cent faster than the organizations, due partly to the substitution of regular church edifices for the halls, which were largely reported in 1890. It is in the value of these edifices, however, that the increased strength of the various denominations is manifested most clearly, so far as that can be measured by such standards. And here we are able with some degree of satisfaction to trace the progress through the earlier censuses. The reports were as follows: In 1850, \$87,328,801; 1860, \$171,397,932, increase 96.2 per cent; 1870, \$354,483,581, increase 106.8 per cent; 1890, \$679,426,489, increase 91.6 per cent; 1906, \$1,257,575,867, increase 85 per cent.

Averages are somewhat unsatisfactory, owing to varying interpretations of the term "church edifices," but the average for 1906, \$6,756, as compared with \$4,768 for 1890, on essentially the same basis, indicates the more substantial character of the buildings. Among the averages reported by different bodies are: Unitarians, \$35,131; Jews, \$31,056; Roman Catholics, \$28,431; Christian Scientists, \$21,961; Protestant Episcopal Church, \$20,644. Other interesting items illustrating the strength of the churches are those in regard to debt on church property and the number and value of parsonages and manses. Only 33,617 organizations, or 18.1 per cent of the total, reported any debt. The total amount was \$108,050,946, an average of \$3,214 per organization reporting. The highest averages belong to the Roman Catholic Church, \$12,058; Jewish congregations, \$10,148; Eastern Orthodox

Churches (Russian and Greek), \$5,012. A little more than one-quarter, 54,214, of the local organizations report parsonages valued at \$143,495,853, an average of \$2,647. The Methodist Episcopal Church is most liberal in numbers, reporting 12,215, but the Roman Catholic Church supplies the most elaborate, costing on an average \$5,708. To what degree these represent what are now known as parish houses it is difficult to say, but in all probability most of those reported by the Roman Catholic and Eastern Orthodox churches are of that type.

In regard to these figures, it must be noted that they are not complete, and represent less than the truth. A considerable number of organizations made no report at all of certain items. Thus 26,098 organizations made no report as to the value of their church property. Among them were some that own no property, as most of the Plymouth Brethren and Non-sectarian Churches of Bible Faith; a large proportion of the Jewish synagogues, and many of the colored churches, especially in the South. All averages and percentages are based on the numbers actually reported, and in each case, both the total number of organizations in each denomination, and the number reporting any particular item, are stated. Making all allowances thus, it is evident that the material strength of the churches has kept pace with the general development of the country.

Church Activities

For many years there has been an increasing desire to secure as complete a presentation of the home work of the churches as of the foreign work. The writer once undertook the task

in the interests of a metropolitan daily, but after some months of effort, found the situation so confused, and there was such apathy on the part of the officials of the different societies, that he gave it up. It was, therefore, with special interest that he found the effort to accomplish this purpose inaugurated by the Bureau of the Census. With the support of the Government, and the assistance of a sufficient clerical force, a measure of order has been secured, and the figures presented in the report, though recognized as not complete, are sufficiently so to give a fair conception of the work of the churches for those outside of their own communities.

A review of the general situation will assist in the interpretation of the statistics. Three special difficulties are mentioned in the report: different forms of organization for work; diverse methods of financial statement; and especially, incomplete returns.

In most of the larger bodies, Baptist, Congregational, Methodist, and Presbyterian, and in some smaller denominations, the different departments of work are under the care of distinct societies. Thus, there is one society for home missions emphasizing general evangelism; another for the erection of church buildings and parsonages; another for work among negroes, Indians and immigrants; another for Sunday-school and publication work; another for foreign missions, besides a considerable number of minor societies for special objects. In the Protestant Episcopal Church a single general society nominally covers the whole field, but the dioceses often carry on a practically independent work. In the smaller

CONTRIBUTIONS OF RELIGIOUS BODIES IN THE UNITED STATES IN 1906, FOR DOMESTIC AND FOREIGN WORK

	Communicants or Members	Total Amount Contributed	CONTRIBUTIONS FOR DOMESTIC WORK				Amount for Foreign Work	Per cent of Total Amount		Total Amount For Missions Home and Foreign	Per cent of Amount for Missions		Average per Member	
			Total Amount	For Home Missions	For Education	For Philanthropy		Dom.	Foreign		Home	Foreign	Dom. Work	Foreign Work
All denominations reporting.....	19,918,048	\$47,420,546	\$38,675,919	\$12,762,271	\$17,665,445	\$8,248,203	\$8,744,627	81.6	18.4	\$21,506,898	59.3	40.7	\$1.72	\$.43
Protestant bodies	19,500,572	42,437,733	33,781,752	12,616,210	17,337,265	3,828,277	8,655,981	79.6	20.4	21,272,191	59.3	40.7	1.73	.44
Seventh-day Adventists	62,211	532,255	265,599	161,099	20,000	84,500	266,656	49.9	50.1	427,755	37.7	62.3	4.26	4.28
Other Adventists (2 bodies).....	27,308	43,320	10,338	1,934	8,404	.....	32,982	23.9	76.1	34,916	5.5	94.5	.37	1.20
Northern Baptist Convention.....	1,052,105	12,548,532	11,732,896	1,811,799	9,921,097	.....	815,636	93.5	6.5	2,627,435	69.0	31.0	11.16	.77
Southern Baptist Convention.....	2,009,471	1,622,650	1,218,839	251,984	725,900	240,955	403,811	75.1	24.9	655,795	38.4	61.6	.51	.20
National Baptist (Colored) Convention...	2,261,607	116,355	97,628	17,628	80,000	.....	18,727	83.9	16.1	36,355	48.4	51.6	.04	.01
Seventh-day Baptists	8,381	18,602	13,202	80,000	5,202	.....	5,400	70.9	19.1	13,400	59.7	40.3	1.57	.64
Free Baptists	81,359	125,342	62,760	55,990	6,770	.....	62,582	50.0	50.0	118,572	47.2	52.8	.77	.76
Christian Connection	110,117	28,879	15,000	10,000	5,000	.....	13,879	51.9	48.1	23,879	41.8	58.2	.14	.12
Churches of God (Winebrennerian).....	24,356	26,550	21,550	7,000	14,550	.....	5,000	81.1	18.9	12,000	58.3	41.7	.86	.20
Churches of the New Jerusalem (2).....	7,247	19,995	18,995	17,462	475	1,058	1,000	95.0	5.0	18,462	94.5	5.5	2.62	.13
Congregationalists	700,480	1,926,133	1,034,154	969,789	64,365	.....	891,979	43.7	46.3	1,861,768	52.1	47.9	1.47	1.27
Disciples of Christ	982,701	2,181,809	1,735,456	641,456	1,044,000	50,000	446,353	79.5	20.5	1,087,809	59.0	41.0	1.76	.45
Dunkers (2 bodies).....	93,589	197,157	127,106	23,500	79,606	24,000	70,051	64.4	35.6	93,551	25.0	75.0	1.35	.74
Evangelical bodies (2).....	174,780	484,215	413,965	317,842	61,366	34,757	70,250	85.5	14.5	388,092	81.9	18.1	2.36	.40
Friends (3 bodies).....	113,601	172,500	75,000	14,000	1,000	60,000	97,500	43.4	56.6	111,500	12.5	87.5	.66	.86
German Evangelical Synod.....	293,137	202,394	173,327	27,000	44,457	101,870	29,067	85.6	14.4	56,067	48.2	51.8	.59	.09
Lutherans														
General Synod	270,221	392,718	319,546	168,380	51,666	99,500	73,172	81.4	18.6	241,552	69.7	30.3	1.18	.26
General Council	462,177	367,500	328,255	147,647	171,650	8,958	39,245	89.3	10.7	186,892	79.0	21.0	.71	.08
Synodical Conference	648,529	649,747	635,726	137,726	158,000	340,000	14,021	97.8	2.2	151,747	90.8	9.2	.98	.02
Norwegian Synods (6).....	354,430	633,775	530,019	103,195	270,559	156,265	103,756	83.6	16.4	206,951	50.0	50.0	1.49	.29
Ohio Synod	123,408	63,600	57,000	22,000	10,000	6,600	6,600	89.6	10.4	31,600	79.0	21.0	.46	.05
Iowa Synod	110,254	63,829	54,108	15,082	21,481	17,545	9,721	84.7	15.3	24,803	60.8	39.2	.49	.09
Danish Synods (2).....	28,881	24,547	22,329	5,058	12,271	5,000	2,218	90.9	9.1	7,276	69.5	30.5	.77	.07
Finnish Synods (2).....	23,018	21,379	20,800	3,300	17,500	.....	579	97.3	2.7	3,879	85.0	15.0	.90	.02
Other Synods (6).....	70,530	152,241	144,337	24,667	101,545	18,125	7,904	94.1	5.9	32,571	75.7	24.3	2.04	.11
Mennonite bodies (4).....	40,776	153,478	86,290	41,807	22,000	22,483	67,188	56.2	43.8	108,995	38.4	61.6	2.11	1.64
Methodist Episcopal Church	2,986,154	5,580,421	4,277,723	2,413,286	1,008,066	856,371	1,302,698	76.7	23.3	3,715,984	64.9	35.1	1.43	.43
Methodist Episcopal Church, South.....	1,638,480	2,214,316	1,447,689	432,454	690,235	325,000	766,627	65.4	34.6	1,199,081	36.1	63.9	.88	.46
Methodist Protestant Church.....	178,544	91,580	62,974	15,600	45,874	1,500	28,606	68.7	31.3	44,206	35.2	64.8	.35	.16
Wesleyan Methodist Church.....	20,043	39,003	28,942	4,127	24,815	.....	10,061	74.2	25.8	14,188	29.0	71.0	1.44	.50
Primitive Methodist Church.....	7,558	6,716	5,916	4,416	1,500	.....	800	88.0	12.0	5,216	84.6	15.4	.78	.10
Free Methodist Church.....	32,838	119,954	63,669	15,000	28,438	20,231	56,285	53.0	47.0	71,285	21.4	78.6	1.93	1.71
African Methodist Churches (4).....	856,662	312,270	299,520	79,020	220,500	.....	12,750	95.9	4.1	91,770	86.1	13.9	.35	.01
Moravians (2 bodies).....	17,926	57,035	32,528	22,550	3,378	6,600	24,507	57.0	43.0	47,057	47.9	52.1	1.81	1.37
Presbyterians in U. S. A.....	1,179,566	4,245,287	3,062,771	2,215,188	847,583	.....	1,182,516	72.1	27.9	3,397,704	65.2	34.8	2.59	1.00
Presbyterians in U. S.....	266,345	1,214,438	948,120	232,757	632,000	83,363	266,318	78.1	21.9	499,075	46.6	53.4	3.56	1.00
United Presbyterians	130,342	810,029	443,865	325,050	51,476	67,339	366,164	54.8	45.2	691,214	47.0	53.0	3.41	2.81
Cumberland Presbyterians	195,770	174,073	101,952	83,597	15,000	3,355	72,121	58.5	41.5	155,718	53.6	46.4	.89	.37
Reformed Presbyterian Synod.....	9,122	74,176	53,211	37,896	10,398	4,917	20,965	71.5	28.5	58,861	64.3	35.7	5.83	2.30
Other Presbyterian bodies (6).....	49,393	55,092	21,472	18,972	2,500	.....	33,620	38.9	62.1	52,592	36.0	64.0	.43	.61
Protestant Episcopal Church	886,942	3,214,203	2,665,133	1,068,155	442,142	1,154,836	549,070	82.9	17.1	1,617,225	66.0	34.0	3.01	.62
Reformed Church in America.....	124,938	349,691	169,824	115,085	54,739	.....	179,867	48.5	51.5	294,952	38.9	61.1	1.36	1.44
Reformed Church in U. S.....	292,654	299,199	203,099	110,000	93,099	.....	96,100	67.8	32.2	206,100	53.3	46.7	.69	.33
Christian Reformed Church.....	26,669	129,661	129,661	24,000	104,661	1,000	.....	100.0	.....	24,000	100.0	.....	4.86	...
Unitarians	70,542	185,000	185,000	185,000	.....	.....	.....	100.0	.....	185,000	100.0	.....	2.63	...
United Brethren in Christ (2 bodies).....	296,050	323,377	238,671	109,558	119,113	10,000	84,706	73.8	26.2	194,264	56.4	43.6	.80	.29
Universalists	64,158	73,821	65,321	65,321	.....	.....	8,500	88.4	13.6	73,821	88.4	11.6	1.02	.13
Other Protestant bodies (10).....	38,822	98,889	60,466	30,833	10,884	18,749	38,423	61.1	38.9	69,256	44.5	55.5	1.55	1.00
Buddhists, Japanese	3,165	3,861	3,861	3,861	.....	.....	.....	100.0	.....	3,861	100.0	.....	1.22	...
Russian Church	19,111	2,000	2,000	.....	.....	2,000	.....	100.0	.....	.....	.....	.....	.10	...
Jewish Congregations .....	.....	4,419,563	4,419,563	.....	115,391	4,304,172	.....	100.0	.....	.....	.....	.....	.....	...
Latter-day Saints (2 bodies).....	256,647	482,435	393,789	137,000	174,789	82,000	88,646	81.6	18.4	225,646	60.7	39.3	1.53	.34
Society for Ethical Culture	2,040	70,454	70,454	700	38,000	31,754	.....	100.0	.....	700	100.0	.....	34.53	...
Spiritualists	35,056	4,500	4,500	4,500	.....	.....	.....	100.0	.....	4,500	100.0	.....	.12	...

NOTE.—The figures for the Presbyterian Church in the U. S. A., and for the Cumberland Presbyterian Church are for the year preceding the Act of Union. The number of Jewish members is not given, as, for the purposes of this table it is misleading, and in making up the average of contributions per member for the Department of Domestic Work, the Jewish contributions are excluded. The figures for the Moravian churches are practically for the Unitas Fratrum alone, as both the membership and contributions of the Evangelical Union of Bohemian and Moravian Brethren are very small.

bodies the organization is more simple, and in some there is none at all, the individual churches contributing as they choose. In the Roman Catholic Church the religious orders carry on the work on mutually independent lines.

The methods of work and terms used to describe them are almost as diverse as the forms of organization. Missionaries include both sexes and all grades, from colporteurs to bishops; a mission is an ecclesiastical body, a district, a building, or a revival; schools include kindergarten, parochial, academy, and college grades, in name at least, tho the distinction is not always evident.

Great confusion arose from the financial statements. The general purpose was to show the amount contributed by the churches in the United States for the various departments of missionary and benevolent work during a calendar year. But the calendar years closed with every month from January to December. The reports that came in included frequently not only the contributions by the churches, but income from invested funds, grants toward endowments, fees for tuition or treatment in hospitals or asylums, etc. In some instances the figures represented not the income of the societies, but their expenditures, or even their appropriations. Furthermore, different authorities, supposed to be equally reliable, furnished varying figures for the same organization. Thus the income for one society was given in two different forms by two officials, while summaries in different ways presented still other results.

The most serious difficulty, however, arose from incomplete returns.

In very few cases were all the questions answered, and frequently such figures as were given were incomplete. Schools were mentioned, but no hint given as to their grade, no pupils were reported and no value of property, or if the last was stated there was no indication as to what the item covered. Sometimes correspondence elicited the desired information, but frequently it was evident that the authorities in the denominations, tho cordial and ready to respond, were themselves not posted as to the facts. An effort was made to learn the number and membership of the young people's societies, but without success.

Certain facts, however, it was possible to gather, and these are presented in the descriptive text of the different denominations in Part II of the report. Such as were fairly comparable are presented in the general summary of Part I in three tables: 1. Domestic work—missionary, educational, and philanthropic, the institutions, agencies employed and amounts contributed. 2. Foreign mission work, institutions, agencies and contributions. 3. Contributions for domestic and foreign work compared. A modification of this last table is presented in connection with this article.

Of the 186 denominations, 75 are not represented in the tables. Most of them have no organized work of any sort, tho it does not follow that they do no missionary or benevolent work. Among them are the Churches of Christ, protesting against the societies of the Disciples, tho they contribute individually to some form of missionary effort; the Plymouth Brethren, Independent churches, most of the Evangelistic Associations, etc. Of the remaining 111 organizations, 75 are

represented in both the domestic and foreign work tables, 29 in the domestic work tables, but not in the foreign, and seven in the foreign but not in the domestic. The summary of contributions represents only 92 denominations, as several bodies reporting other items gave no figures under this head. Chief among them is the Roman Catholic Church; partial reports were available for one organization, but they were so meager that to publish them would involve a serious misrepresentation.

In reviewing these tables it is to be remembered that they are limited to strictly denominational statistics. Only those contributions are included which pass through denominational channels, and those institutions which are under denominational control. Thus the large sums of money given to such organizations as the Y. M. C. A. or the American Bible Society, do not appear; nor those educational or philanthropic institutions which, tho closely identified with religious bodies, are not under denominational control. Accordingly, while the figures for missions, home and foreign, may be considered as fairly complete, those for education and philanthropy are far below the truth. As illustrative of this it is to be noted that no figures at all appear under the head of philanthropy for the Congregationalists, Presbyterians or Unitarians, altho the members of these bodies are most liberal in the support of such institutions. On the other hand, the figures for Roman Catholic institutions, educational and philanthropic, are fairly complete, but there are no figures at all for Roman Catholic contributions. The result is that the tables must not be understood

to represent in any one particular the sum total of the share of the religious bodies in the general welfare of the country.

Notwithstanding these limitations, it is significant that the total amount reported as contributed by these religious bodies in 1906 was \$47,420,546, and that of this sum 81.6 per cent was for expenditure in the United States, against 18.4 per cent for foreign lands. Of this total, \$21,506,898, or 45.3 per cent, was for missions, home and foreign, and of this amount 59.3 per cent was for home missions and 40.7 per cent for foreign missions. When it is remembered that the figures for foreign missions include many items which in this country come under the head of education and philanthropy, it will be evident that there is no substantial basis for the claim that Americans favor foreign lands at the expense of their own.

A comparison of the contributions for home and foreign work, and particularly of those for home and foreign missions, shows that the larger proportion for domestic work, or home missions, is given by those bodies most directly affected by immigration. Thus, in the Lutheran bodies, the German Evangelical Synod, the Christian Reformed Church, domestic work and missions greatly outclass the foreign. In the Northern Baptist, Methodist, Presbyterian and other bodies, the proportion is more nearly equal, while in the Southern bodies of the same families the foreign work outclasses the home work. Other facts of note are the great attention given by the newer denominations, and particularly by those of foreign origin, to education and philanthropy; illustrated by the em-

phasis on parochial schools in certain Lutheran bodies; the effort to provide for the poor members of the community. The columns of averages per member furnish some interesting suggestions. In this connection it is pertinent to note that the large amount credited to the Northern Baptist Convention for education, which brings up the percentages and averages, seems to be due partly to certain large donations to the Chicago University, so that Baptists in particular and all religious bodies in general, share in the effect of Mr. Rockefeller's donations.

Did space permit, the consideration of the tables of work of the denominations, incomplete as they are, might be extended with interest and profit. They certainly deserve the careful consideration of all those interested in the practical relations of the churches to the community at large.

Mutual Relations of the Denominations

There are few people who, entirely aside from their ecclesiastical views, do not feel that denominational divisions, at least to the degree to which they are carried, are not merely a blot on church life and a hindrance to its spiritual influence, but a great economic waste. The fundamental question in the minds of many, therefore, will be, are there any indications in this report of progress toward a better condition.

The apparent answer of the tables is not encouraging. Since the report of 1890 there have been 61 denominations added to the list, a net increase of 41. It is true that a number of these are small, and to be regarded as associations of churches rather than as fully organized denominations,

but there were several such registered in the former report, and the size of a denomination furnishes by no means an accurate criterion of its importance. It is also true that a number are the result of immigration, and will probably gradually unite with similar bodies. After all allowances are made, it remains true that so far from lessening, the number of denominations that give promise of permanency has materially increased. A careful study of the descriptive statements of the denominations will, however, bring out certain points which deserve special emphasis, and modify somewhat the first impression.

In the first place, doctrinal resemblances bulk much more largely than doctrinal differences, and the members of even opposing churches are coming to realize that while they may phrase their beliefs very differently, the content of each is, after all, very much the same. This will be apparent, I believe, to any one who, with open mind, will read and study the statements of doctrine of the denominations, with a view to learning what they consider to be the essentials of their belief. These statements are not, of course, doctrinal treatises, but the effort was made to secure from each religious body a clear, satisfactory statement of its doctrinal basis, and while probably some may be dissatisfied, it is believed that they fairly represent the situation in each body in this respect.

In the second place, ecclesiastical barriers are breaking down, or perhaps more accurately, becoming so confused that it is difficult always to trace them. The denominations have been roughly divided into four classes: hierarchical, episcopal, representative

and independent. There are, however, few, if any, that can be placed exclusively in any one of these classes. Even the hierarchical bodies are feeling the surging of independency; the Episcopal bodies are almost as representative in character as those avowedly so; the representative bodies are more and more independent, while the independent bodies are looking with longing eyes at the advantages of representative and even episcopal organization. Ecclesiastically as well as doctrinally, the dividing lines are becoming blurred.

In the third place, there is manifest the positive harmonizing influence of an increasing emphasis on the practical, every-day work of the churches for those outside of their own communion. This will appear very noticeably in the section on the work of the denominations. The tables already noticed give some indication of it, but the text presents it in much fuller form. There is the broadening of educational interests, including on the one hand universities and colleges; on the other, the parochial schools of the Lutheran, Episcopal and Roman Catholic churches, and the mission schools of other bodies; the care for the immigrants as they land and scatter over the country, illustrated by the number of churches that report the forty-one languages, besides English, used in church services; the provision for the needy manifest in the establishment of orphanages, asylums, homes, hospitals of many kinds; the realization of social needs for which institutional churches, parish houses, settlements, libraries, etc., have been established. Men, women, and young people are organized in brotherhoods, orders of deaconesses,

sisterhoods, leagues, movements, clubs—societies of every conceivable type. Perhaps most notable of all is the fellowship that is developing in the conduct of this work, particularly as it is brought about in the great conferences and congresses, where the workers of all denominations meet to discuss their *work*, rather than their *opinions*, and find that with one purpose and only slightly differing beliefs and methods they are ever drawing closer together, until not a few acclaim the day of unity, even organic unity, as near at hand.

There are, however, forces at work of which comparatively little note is generally taken, but which become very manifest as one studies carefully the underlying causes for the existence of the denominations. These forces are essentially the same as those that appear in our general political, industrial and financial life: viz., the tendency toward centralization and the protest of individualism. There is on the one hand the conviction that union is strength, and organization is power; on the other, a fear lest union tend to monopoly, and organization to tyranny. Aside from the representatives of the old bodies of Europe and Asia and those that give expression to some new cult, there are few, if any, of the 186 denominations, whether large or small, whose origin is not due primarily to the operation of one or the other of these influences. Did space permit, illustration after illustration might be given. Most pertinent, perhaps, is that of the result of the Methodist-Presbyterian-Baptist protest, in the latter part of the eighteenth century, against the supremacy of denominational authority, the rigidity of denominational rules,

and the exclusiveness of denominational names. At first refusing any association, almost dreading fellowship, standing firm on the principle that each company of believers is a Christian church, and to be known by no other name than that of Christian or Disciple, through the exigencies of common work, they were compelled to come together, some into what is known as the Christian Connection, others into the Disciples of Christ. Here, again, there arose the dread of organization, and the Churches of Christ are classed by themselves, while over the question of delegate membership in missionary societies there was, for a time, danger of still another division and the development of four denominations where a century ago there was the protest against any denomination at all.

It appears thus that while there are very evident tendencies, negatively, to the elimination of the influences which in the past have been very largely the occasion of divisions, and positively to bring the different bodies into fellowship, and perhaps ultimately into union, there are other forces operating, not so much in opposition to these unifying forces, as to bring about new alignments or affiliations, chiefly for active church work. It is one thing for a body to split off from another body because of disagreement, a very different thing for a body to be formed by those, whether persons or local organizations, who

naturally fellowship together and work together easily to a common end.

That great progress has been made toward better mutual relations between the denominations, notwithstanding the increase in the number of bodies, is, it seems to me, very evident. To develop it to the full will require, on the part of all, not merely mutual respect and confidence, but a demonstration that Christian unity is not inconsistent with diversity of belief and of methods, whether in worship or in work; and that organization means mutual cooperation rather than the dominance of any one form or element. If this can be secured, the cherished aim, with all its grandeur as well as its simplicity, will be secured, and the Church will prove to be the one Kingdom of God.

Since the above was written the General Convention of the Protestant Episcopal Church and the National Council of the Congregational Churches have issued statements which emphasize this position; while, as these words are penned, representatives of three great Methodist bodies are in session in Baltimore discussing organic union, the formal recognition of the passing of those conditions which occasioned separation. It is significant that the impulse in each case seems to have come from the inspiration of the great missionary conference at Edinburgh.



FOREIGN MISSIONS AND THE WORLD'S CULTURE

THE CONTRIBUTIONS OF BRITISH MISSIONS: TO PHILOLOGY, BIBLE TRANSLATION AND NATIVE LITERATURE

BY REV. JAMES JOHNSTON, BOLTON, ENGLAND

Even in circles of comparative intelligence men scarcely realize to what an extent the civilized world is indebted to missionary toils for its knowledge of the science of philology and for the growth of vernacular literature. Within the nineteenth century, which practically covers the era of modern missions, an amazing amount of evidence leads the *London Times* to say that this work "would itself redeem the work of the missionaries from the stigma of failure."*

A glance at the records of philological triumphs shows results on a prodigious scale. Dr. Dennis's masterly volume, a "Centennial Survey of Foreign Missions," contains over forty pages of titles of translations put down to the credit of missionary learning and scholarship. If the linguistic activities of the chief missionary organizations in the United Kingdom be taken into consideration, the "Centenary Volume" (1899), of the English Church Missionary Society alone, presents an impressive array of nineteen pages, comprizing the names of 382 contributors, credited with thousands of publications in upward of 114 different languages and dialects. Of the seventy versions for which the society is indebted to the Bible Society, the majority have been prepared by its own missionaries, the number and quality of which have not been surpassed by those of any similar organization. In addition to the work of this society we have the

production of other smaller societies, whose labors in philology and native literature have great value and influence in the mission fields.

A brief survey of these glorious, if silently wrought, successes lends emphasis to a tribute of the *English Spectator* that, in the command of foreign tongues, "no class of men on earth, except German professors, would attempt to rival English missionaries in linguistic achievements. There are men among them, in dozens, as familiar with the folklore of the Semitic peoples, and others who have mastered thoroughly the so-called 'impossible' languages, learned Chinese and popular Singhalese."

It is perhaps not necessary to point out that in hundreds of instances these laborious tasks, marked by cultured gifts, and superb devotion, were carried through with scanty literary apparatus, at distant mission outposts, in regions haunted by malaria, and amid scenes of barbarism and imminent peril.

In this department of missionary service one authority tells us of nearly two hundred African languages and dialects which have been illustrated by grammars, dictionaries, vocabularies, and translations of the Bible, entirely through "evangelists" hailing from British shores. "Many of these tongues," Sir H. Johnston likewise notices, "were on the point of extinction and have since become extinct, and we owe our knowledge of them solely to the missionaries' intervention." On the other hand, they have given fixity and wider utility to numbers of native tongues ranging from

* In the present article we shall confine ourselves to the achievements of British missionaries, those of the United States, and possibly the Continent of Europe, requiring a separate paper for their discussion.

"dialects spoken by a few thousands of uneducated Indians in Northwest America—found without grammar or alphabet—to the great languages of India and China, used by scores of millions, the vehicles of ancient literatures and profound philosophies." By such instrumentalities have heralds of the cross provided a civilization to savages and a literature to peoples that had no alphabet. Of this type the Livingstonia Mission is a characteristic example. Dr. Laws, its devoted superintendent, observes that, thirty years ago, not a soul in Central Africa knew a letter of the alphabet.

As regards the spheres of pioneering linguistical triumphs, some notable specimens relate to the languages of the African continent, including those of West Africa, viz.: Susu, Bullom, and the like; Isenberg's Amharic Dictionary; J. F. Schön's Dictionary, and Hansa Studies, since extended and utilized by the Hansa Association, further supplemented by the Rev. C. H. Robinson's researches, also of a bygone time; the exhaustive works of Ludwig Krapf in the "linguas" of East Africa; Rebmann on Swahili, and kindred tongues; Moffat's Sechuana version of the Bible; S. W. Koelle's imposing "Polyglotta Africana," a comparison of one hundred African languages, and recent translations into Kongolese by that great linguist, Holman Bentley. Mingled associations gather around the herculean toils of George Lawrence Pilkington, who, at the close of the nineteenth century, in the space of eight crowded years, prepared the New Testament and the major part of the Old Testament for the Baganda people, subjects of one of the most re-

markable protectorates at the present day holding allegiance to the British Crown.

Of modern issue and conspicuous service are the productions of the Rev. and Hon. Dr. Hetherwick, of Blantyre, comprizing a handbook and New Testament in Yao, a manual in Chinyanja, and the principal share in the latest translation of the New Testament in the same tongue; coupled with the Chinyanja Dictionary by Dr. Laws; the Ngoni and English-Tumbuka Dictionary by Drs. Elmslie and Steele, respectively (the Tumbuka language being spoken by 25,000 natives); and the Mananja Dictionary, a work by the late Dr. D. C. R. Scott, worthy of a high place "in the roll-call of the heroes of the Christian faith" as a pioneer leader of the Blantyre Mission. With these may be linked a volume entitled, "Africana," from the pen of the Rev. Alex Duff, pronounced one of the best books ever written on Africa. Through the agency of the Livingstonia Printing Press as many as ten native languages have been reduced to writing by missionaries in the British Central Africa Protectorate, besides the several translations into the vernacular, all marking an extraordinary advance upon an aggregate of fourteen African languages reported to have been printed between the year of Livingstone's death in 1873, and the first issue of the Chinyanja New Testament in 1886, under Dr. Laws' supervision.

Attention should be called to the "Union" Ibo version (West Africa) of the New Testament, the fruit of Archdeacon Dennis's zealous labors, issued by the British and Foreign

Bible Society in 1909. The Ibo tongue, the speech of upward of 4,000,000 out of the 6,000,000 inhabitants, is the most prevalent of the eight distinct languages spoken in Southern Nigeria. More recently, the Archdeacon, under the auspices of the Church Missionary Society, has embarked upon the larger undertaking of a "Union" Ibo version of the Old Testament. Commenting upon the changes around the seaboard of this extensive tract of domain in West Africa, it has been admirably said: "To have the whole Bible translated into the Ibo language and in use in the Ibo country, which ten years ago was closed against the white man by the tyranny of a crafty and cruel superstition, is one of those signs of the onward march of the Kingdom of God which can not be gainsaid." For the accomplishment of this important task by Archdeacon Dennis the representatives of the Old Calabar Mission belonging to the United Free Church of Scotland will give their hearty co-operation.

To the scholarship of missions the world is debtor for Tamil works by Rhenius, in South India; to the Church Missionary Society agents for grammars and lexicons in the tongues of the Hill Tribes, Malto, Santali, Gondi, and similar aboriginals; and to the undaunted Moravian missionaries, Jaeschke and Heyde, for a Tibetan dictionary and translation of the Bible, respectively. Altho the principal languages of India and China were in earlier ages treated by their own scholars and have engaged in modern times the study of a distinguished band of scholars, yet the Sindhi researches of Trumpp and Shirt, in India, and the linguistic masterpieces

of McClatchie, A. B. Hutchinson, and others, in China, claim an honorable place in any philological record. To these should be added the numerous versions in the Maori of New Zealand by Williams, the Malayalam works of Benjamin Bailey, and the Cree, Ojibway, Eskimo, and various North-west American dialects in considerable number.

Of Bible translations in the world's foremost tongues a truly inspiring record may be submitted. Missionary purpose is here represented by some of its noblest works.*

These heroic souls have realized the old Latin motto afresh, *Finis coronat opus*—"The end crowns the work." Men who have compelled the world to admit that the best translations date from the mission field, by those possessing "the mystery of making paper talk," to use a quaint expression of native wonder.

Pathetic and thrilling is the story of the translation of God's Word in the Malagasy tongue. Ere the storms of persecution swept over this "Great African Island," the pioneer missionaries to the Malagasies, who arrived in 1817, "had only eighteen years in which to work before they were expelled, but they used them to good profit." At the capital, Antananarivo, in the interior, they first learned the language, next reduced it to writing, and afterward completed the translation and printed with their own hands the whole Bible from Genesis to Revelation. This precious legacy the missionaries left to their converts, upon whom the Queen of Madagascar wreaked her vengeance for twenty-six long, weary years—when they

* These include translations into 500 languages and dialects, many of them never before reduced to writing.

themselves were banished as disturbers of her subjects in 1835. In the last quarter of the century a much-needed revision of the Malagasy Scriptures was made, to the completion of which the Revs. W. E. Cousins and L. Dahle, of the Norwegian Missionary Society, a most accomplished linguist, were notable coworkers; the former subsequently producing his valued translation of the Bible in the speech of the Malagasy.

Notwithstanding that the number of languages in which the complete Bible is now printed was trebled in the course of the nineteenth century, wide is the field which still remains un-reaped. According to the Rev. H. B. Macartney, of the two thousand languages and dialects spoken by the human family, *only five hundred have the Scriptures in any shape or form whatever*. In other words, taking the old world and the new together, there are some 1,600 races and tribes whose languages are wholly or largely unknown to Europeans.

Concerning *miscellaneous translations* and vernacular literature in general, dealing with every phase of native life and thought, the issues are quite beyond calculation. For the uncultivated races these have been of an elementary character as compared with *controversial publications*, e.g., books of theology and devotion, or of history, science and philosophy, etc.; to meet the wants of civilized communities in India, China, and Japan; indicative of amazing activity among literary missionaries and the broad outlook of the societies which they represent.

In this department it is only possible to refer to a few works of acknowledged celebrity, such as the medical

writings of Dr. Hobson, of Hong-kong, or Dr. Kerr, of Canton; Dr. Morrison's Chinese Dictionary, an incomparable task, a copy of this weighing forty-five pounds, forms one of the literary curiosities of the British Museum; Dr. Legge's *erudite compilation* of the "Chinese Classics"; Hewlett's translations of patristic writings into Urdu; Pfander's controversial treatises; and, of present date, Dr. Timothy Richard's translation in eight volumes of Mackenzie's "*History of Christian Civilization in the Nineteenth Century*"; the doctor being an ardent Chinese educational reformer and the widely known secretary and inspirer of the Christian Literature Society, than which no society has done more for China and its millions. Other eminent names whose productions appear in many tongues are too numerous to mention.

Notable, likewise, are standard translations of Chinese literature into the English language, for which students and young missionaries in China are under the greatest obligation. Specimens of this class include a classic volume on Taoism by the Rev. Dr. Chalmers, the valuable works of the Rev. Dr. Edkins on the Chinese language and literature, and a treatise on Buddhism by Dr. Eitel, the best exponent of that ancient system of worship.

Reviewing briefly the place of Christian vernacular literature in Oriental lands, the urgency is everywhere apparent for the provision of wants—intellectual and spiritual—on behalf of millions of souls. In the production of such literature, which is largely the creation of the past century, missionaries have not only been the pioneers of vernacular education,

they have also been among the first to employ the vernacular as literary vehicles. In the preparation thereof they have rendered greater service than the churches at home have recognized. In a word, the use of a vernacular Christian literature by missions, tho capable of wide development, has been an enlightening means under Providence for the hastening of the day of the Lord.

On the other hand, anti-Christian and pernicious vernacular literature are scattered broadcast, the majority of them being merely reproductions of the popular infidel literature of England and the United States.

To grapple with this problem, especially in India, a popular style of Christian literature both for native Christian communities and non-Christians is certainly demanded. "Translations," says a missionary, "are not of much use"; they lack the idiomatic, homely familiarity and charm which the vernacular conveys. To be appreciated by the native populations, Western knowledge, as far as possible, must be cast into Oriental molds. It is undoubtedly true, therefore, that vernacular translations present a sphere of very high evangelistic value, alike in regard to the supply of the native Christians' own religious needs, and to the prominent part they are to take in the evangelization of their own countrymen. Some years ago Dr. Murdoch made the astonishing statement that "the Hindu, the vernacular of over seventy millions, had not a single commentary in any book of Scripture: only one Indian language had a Bible concordance." A clamant appeal, indeed, to the leaders of missionary institutions and the Christian Church.

For the creation of this type of literature it is universally agreed that missionaries, or men of like culture, already fitted for literary work, should be set free to discharge it; to occupy certain linguistic areas, and to superintend the preparation of Christian literature in each of the different languages of the people.

In order to appreciate the magnitude of the task it should be noticed that a reference to Christian literature "for India" is, of course, like speaking of literature "for Europe," so vast is the diversity of languages spoken by nearly three hundred millions in India. A very different condition of things to that obtaining in China, where the people are homogeneous, with one literature for the whole empire and her dependencies.

Loud is the call, therefore, to provide pure, wholesome books to counteract the taste for others of a debasing kind, and the dissemination of a better class of works with a larger mission than tract or pamphlet, useful as their function may be, for religious inquirers. "Such a presentation of the distinctive truths of Christianity," it has been declared, "can only be done effectively by those who are able to understand and sympathize with the Oriental mode of thought, who have examined the sacred writings of other nations from the point of view of the earnest seeker after truth, and who are willing thankfully to acknowledge whatever of truth is contained in them." Only in this, or a similar manner, can the growing demand for Western knowledge be met and the supreme claims of Christ be presented to the educated youth and a vernacular-reading population.

SELF-SUPPORT IN THE PHILIPPINE ISLANDS

BY REV. CHARLES W. BRIGGS, ILOILO

Missionary of the American Baptist Foreign Mission Society

In the great enterprise of evangelizing the world, the attainment of self-supporting native churches is not the end in view; it is rather an evidence that the end is being approximated, and one of the last steps before reaching the end is being taken.

The so-called problem of self-support is a modern one. For more than seventeen centuries Christianity spread from country to country without such a problem being known. When Paul went into Europe as a pioneer missionary, he had no salary, no incidental allowance, no pay for native preachers, no chapel-building fund, not even for the new towns. He supported himself in part by working at a humble trade, and instead of spending money on his new congregations, called upon them to make regular collections for the needy back in Judea. Paul never heard that there was anything else than a self-supporting church.

The whole problem of self-support on the mission fields to-day results from the difference of economic standards between the home land of the missionary, and the standards obtaining on the mission fields. The problem arises when we try to transplant Western institutions into Oriental fields. This does not necessarily condemn all such attempts. But it certainly does mean this: That the missionary, not the people nor the conditions in which he works, is chiefly responsible for the problem of self-support. It seems to me also to fairly imply the following: *That self-support is a natural and inevitable development from implanted Christianity, capable of attainment on any mission field.*

Christianity must first be implanted. That does not mean dogma nor doctrine, nor Christian ethics, for it means much more than all these—a whole greater than these parts. It does not mean that a human institution must be humanly implanted. The implanting of Christianity in any land is one of God's undivided and exclusive prerogatives. God must first prepare the soil, create the demand for Christianity, call the worker, bless the work. Man can herald the message he receives; he may teach and inculcate it; better yet, he may be its living embodiment, its incarnation, winsome, infectious, contagious; but God giveth the increase.

Christianity is always and everywhere alive. In every land it is a living organism, capable of feeding, reproducing and maintaining itself, in accordance with the laws of life.

A supreme duty of the missionary is to take off his sandals in reverence, and beware lest he interfere with and hinder that eager, impulsive life, and overfeed it, till the organism becomes all belly, ever greedy, never satiate, parasitic, with its Christlikeness, its comeliness, its independence forever maimed.

Many are the limitations of an American missionary living among an Oriental people; but unless his work and association be with the governing class, he soon finds that the economic gulf is the widest one separating him from the people. The people, great hordes of them, crushing millions of them, are poor and degraded. They live from hand to mouth, and starvation will overtake many of them sooner or later; but the missionary has

salary, fine clothing, expensive food, servants, vehicles, bicycles, motors—in fact, from the point of view of the masses, he is rich.

If the missionary were simply to announce or herald the gospel on the mission field, this would not make so much difference; but when he has to become one with the people, to incarnate the love of God in their midst, to so identify himself with them that the love of God in his own heart and life shall become infectious with them, it is clear that such an economic “middle wall of partition” constitutes a most serious obstacle to his real work.

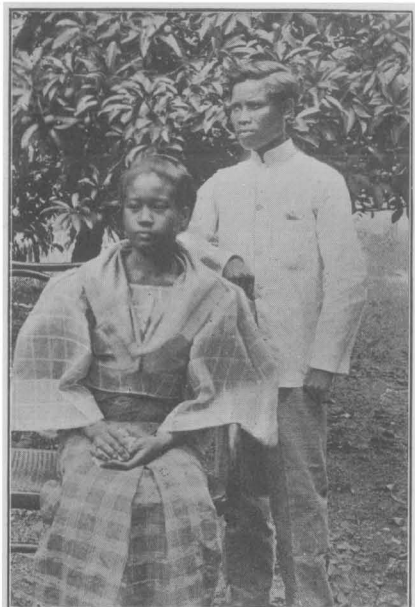
And this difference of economic status would be less of an obstacle were it not that he is the advanced agent of the most leveling, democratic, socialistic religion that was ever formulated on earth. This relatively wealthy one is a messenger of the poor Christ, who had not where to lay his head, and who despised property and wealth, and refused to taint his hands with it. His ringing rebuke to the rich in search for life, His command and example to give to every one that should ask, and to lend to all who would borrow, His carelessness about to-morrow and its needs—these must be the message of the missionary to the poor, hungry millions in Oriental lands. It may be never so easy to explain that Christ did not mean just what He said—to a Western audience—but in the Orient there is the difficulty that be the explanation never so satisfactory to the missionary, it does not appeal to his hungry audience, who can believe him and his message only in so far as he himself puts it into practise. He is sure to come sooner or later to wonder within himself if Jesus did not, after all,

really mean just what He said! So it is that he finds a tremendous gulf “fixt” between himself and his audience, the people he has come to Christianize.

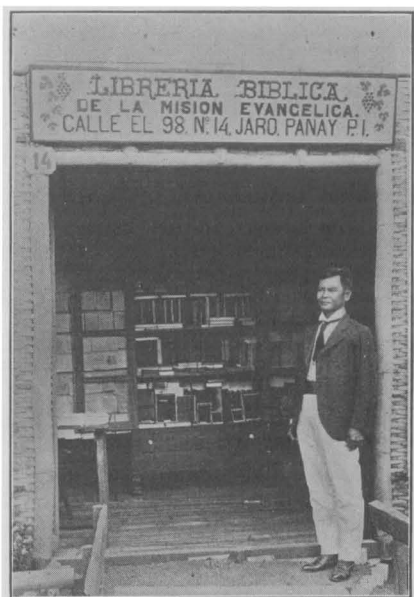
This difficulty is not avoided by leaving the missionary without visible means of support, to actually and physically live on “faith,” as it is sometimes called. The missionary without home and food and other bodily requisites to which he is inured has proven a practical failure. The instances are few, indeed, where such a missionary does as much work, or does it as well, as the regular “Board” missionary. The Orient is not the home land, and its health problem for the Occidental is a big one. Missionaries can’t ever go back to the economic simplicity of Christ and His disciples living in their own land, and in an environment so different from what a missionary must face.

But every missionary should open his eyes to the limitations placed upon his power to inculcate Christianity under such trying conditions, and strive in every possible way to offset the disadvantages resulting from the contrast between his economic status and that of the people among whom he works. Every missionary shoulders heavy responsibility in this matter if it is true that the only difficult element in the problem of self-support is the missionary himself; if the institution he is to plant on foreign soil is to stand or fall with himself.

The writer’s missionary experience convinces him that too much money is being spent on our mission fields in salaries and wages for native helpers and preachers, in chapel construction and chapel maintenance. The question should oftener be raised whether



A SELF-SUPPORTING PREACHER AND HIS WIFE



A PROTESTANT FILIPINO AND HIS BIBLE SHOP



SEVEN O'CLOCK IN THE MORNING AT THE KABATUAN SCHOOL, ILOILO
PROGRESS OF EDUCATION IN THE PHILIPPINE ISLANDS

such expenditure promotes or hinders self-support. The following is the pathetic report of a missionary in India: "I am suffering daily from the results of unwise kindness, or from the kind unwiseness, of those noble men who labored in this district in the days gone by. There are parasites here which hang with such a tenacity that a detaching remedy seems impossible."

This does not mean that too much money was raised and spent for missions in that particular district in India, but that money was used to put brakes on the wheels of progress. All hail the day when the Spirit of the Lord so moves upon the churches that they shall devote ten times their present contributions to the evangelization of the world; it may be, however, that He waits till He sees more evidence that such an increase will be used where it will accomplish good results. The day that sees such advance in giving to missions, and such wisdom in the administration of mission funds, will be a day when but little of the money goes to native preachers, and to the developing of "rice Christians" and "rice churches"; but the missionary ranks will be kept full, and their quality will be maintained; missionaries will be fully supplied with all the necessities of life, and allowed none of its luxuries; there will be a tremendous increment in the dissemination of mission literature, to be sold, not carelessly given away, that it may be appreciated and effective. It will see large outlays of money aiming directly to influence and educate public opinion through the channels of native-directed papers, theaters, and other molders of society. There will be a great advance in our educational work,

with endowed institutions which do not neglect industrial training nor tolerate undemocratic atmospheres; and there will be a more adequate supply of consecrated doctors and nurses, equipped with hospitals and nurses' training-schools, to emulate the example in neighborliness of the Good Samaritan. This sort of evangelism, pulsating with the love of Christ, builds solidly, doth not make ashamed, and will not breed parasites.

Self-support in mission churches may be promoted by the missionary who, in loyalty to Christ and to the Great Commission, does not fail in these following respects:

1. The missionary must be democratic. There is a line of social cleavage through every human society, whether in the East or West. This cleavage line is vague, but real, and the democratic are those below the line, or in full sympathy with those below the line. Clothes and property and learning do not justify an attitude of "superiority," or even of condescension to those below this line. Strip off all these accretions and we all stand before one another, as we stand before God, bare men, each man a man, and God alone able to say that one is better than another. Ninety-nine people in a hundred, in the mission fields, are below this line of social cleavage. Christ always "lined-up" below this line of social cleavage. The missionary must always be a true democrat. Christ's messenger is Samson shorn of his power, if he remains, or is considered to remain, above this line of cleavage.

The line of social cleavage is more closely drawn in the mission fields than it is in the homeland, and is more exclusively drawn. Those below have

practically no possibility of ever passing this line. And everything conspires to draw the line below the missionary, and make his words "sounding brass and a tinkling cymbal" to the great proletariat. But Christ was of the proletariat, in whom the upper classes found learning and authority with astonishment. "Can anything good come out of" peasant "Nazareth"? Probably all His disciples who took an open stand with Him were from below this line. Nicodemus and Joseph of Arimathea and the certain "rich young man" were deterred by this line from becoming His apostles. Saul of Tarsus was born above the line, and educated above the line, but voluntarily classed himself with those below. He had the good sense to see that this was greater than fame as the noted student of Gamaliel.

The missionary spirit and passion is for self-sacrifice. The passion for God and for humanity in its need can only express itself in the denial of selfishness, and in the paying of any price for a share in the regeneration of humanity. The first century was a century of martyrdom. Progress for the kingdom then was only by way of the cross and the fagot. Progress in the twentieth century can only come through paying the price—suffering, ceaseless toil, self-denial and self-immolation, for the salvation of the world. And no religious teachers and workers know this better than missionaries of experience. So that the very fact of one's being known as a missionary should be known to involve a passion for self-sacrifice.

The application of this great principle to the actual and concrete situation on any particular field can only be

left to the leading of the Holy Spirit in each individual missionary's life and surroundings; but the great principle must never be forgotten nor defrauded of application.

In home life, economy of food and clothing should be rigorously practised, in the conscious and volitional endeavor to diminish as far as possible the gulf between the missionary and the great multitude who are poor in the extreme. The greater part of a missionary's salary can be put to a far higher use than overloading the stomach, or over-decorating the person. No missionary can live in an Oriental country, with Oriental servants about the house, without the people knowing in a general way about how much his table and home is costing, and how much truth and sincerity there is in his teaching of the gospel of self-sacrifice and seeking first of the Kingdom of Heaven. A broad smile and kindly words regarding the poor and needy, and fine discourse about the blessing of sharing in the suffering of the beggars and orphans, are sounding brass and tinkling cymbals to an Oriental audience who know facts of the missionary's expense items in the gratification of self which all point in another direction from that taken by his tongue and lips in religious discourse. The most pernicious part of the skepticism and indifference to his teaching of the gospel may not be consciously defined as such in the minds of the people he is seeking to teach; the subconscious sense of the incongruity between life and words render him and his message impotent.

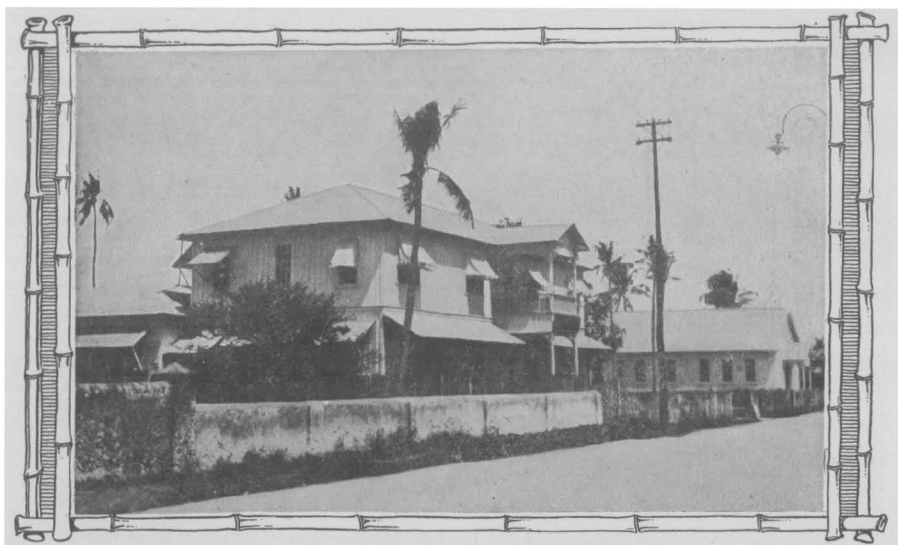
I thoroughly believe there is a great principle in the instructions Jesus gave the twelve and the seventy when He sent them out as the first missionaries,

telling them to take nothing with them for the journey, to enter into the homes where they would be received and eat with the people there and then heal their sick and announce that the Kingdom of Heaven was at hand. The literal obedience to the letter of the instructions then given to missionaries may be ridiculous and even savoring of death—for the letter kills—but the principle can not be ignored by any missionary without tremendous hurt both to his own life and to his work. The principle demands freedom from impedimenta that would positively defeat the purpose of the missionary; and calls for the missionary to come into close and most intimate relations with the family in the home, fellowship in the common meal, than which nothing else is a better solvent for the barrier between the missionary and the Oriental for whom he works; and in general, the air and spirit of one who has a burning purpose to which everything else must be sacrificed, and which can not for a moment thrive in the presence of selfishness in any of its insidious forms.

I wish to raise a question whether or not a lot of our missionary work is not done in utter blindness and disobedience to the spirit of these instructions of the Lord? And to declare my conviction, based on ten years in the mission field, that disobedience to this principle straight from the Lord's heart, is the prolific source of our difficult problem of self-support of the Christian institutions we are developing in so many mission fields. The reason why the vigorous, independent, aggressive institutions of Christianity are not forthcoming in many quarters, but in their stead a lot of preachers

that have to have salary from abroad, or they can not work; of chapels that have to be largely built and kept in repair by foreign money, or else they will not exist; and of "rice-Christians" instead of stewards taking more delight by far in giving than in receiving, are in evidence. When we sow thorns, we need not look for figs to develop; when we do not sow Christianity as defined and exemplified by Jesus, we are fools to look for a resultant Christian growth that is genuine and self-supporting and aggressive. And I would maintain that the missionary should in many cases begin with himself, and his own home and manner of living, if he is to hope for a self-supporting work.

With a district sixty miles in length, and almost without roads except on its southern end, and with the task of touring country villages widely separated, I have found in my work that it has paid to make it a rule to tour the district on foot. A bicycle has done me good service as far as the roads extend. Beyond the roads, a horse could be used, or, especially during the rains, a palanquin would save the missionary many bruises and blisters. After giving each a trial, I have been fully persuaded that the best work, by far, can be done by going on foot. The preachers and helpers all must walk. True, there are instances where mission funds are wasted in supplying them with horses, and pampering them into parasites. But, except in cases where some one uses money very unwisely, the native workers all must go on foot. If the missionary goes along with them, he not only becomes one with them in fellowship by the way, but makes it far simpler and easier to help them get a



By courtesy of the Baptist Foreign Mission Society.

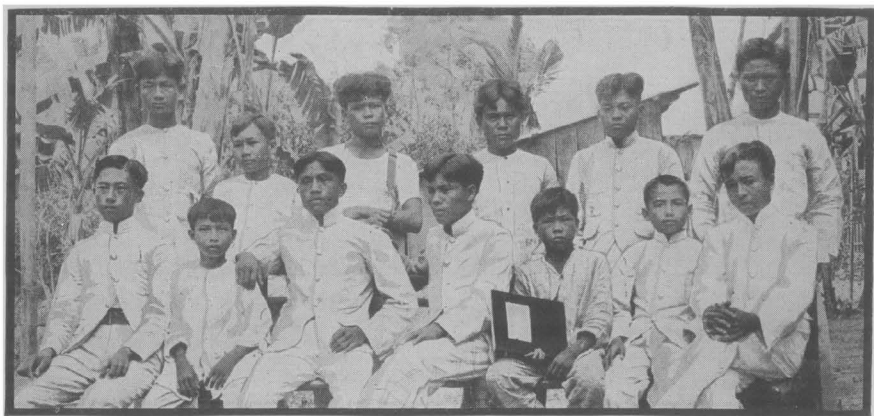
THE UNION HOSPITAL AT ILOILO, PHILIPPINE ISLANDS



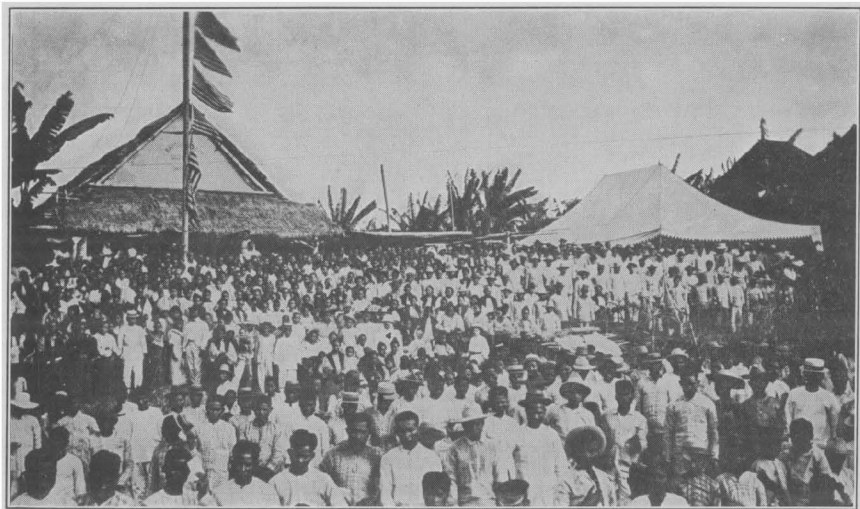
By courtesy of the Baptist Foreign Mission Society.

THE DOCTOR AND NURSES AT THE ILOILO HOSPITAL

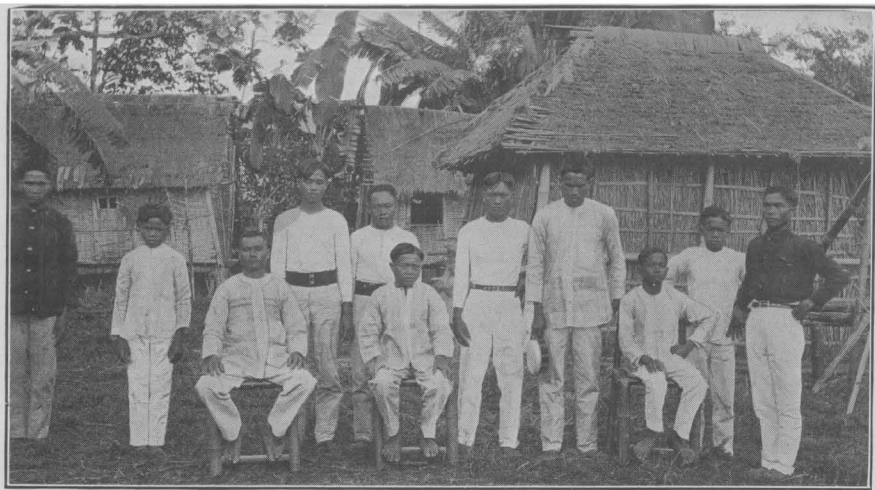
THE MINISTRY OF HEALING IN THE PHILIPPINE ISLANDS



STUDENTS AT THE JARO BOYS' INDUSTRIAL SCHOOL—A SELF-GOVERNING REPUBLIC



THE BAPTIST ASSOCIATION, ILOILO PROVINCE, PHILIPPINE ISLANDS



By courtesy of *Missions*.

normal idea of what the real spirit of preaching the gospel is. When they see his blisters and his fatigue, and the mud and stains of the jungle on him, as well as on themselves, it is far easier for the Lord to move in their hearts to be content with some hardship, and to thrill with an enthusiasm to preach and work without expecting pay for it.

Jesus walked with His disciples, and improved the time along the way to open their minds. That was the theological seminary in which was trained Simon Peter, under whose persuasion five thousand were converted at Pentecost. The thing works well on the mission field; in the Philippines, at least; for I have seen preachers develop all the way from new converts ignorant of the New Testament until they had become splendid preachers of apostolic power—and this in a peripatetic school, the class-room being none other than the jungle trails, the rest-places, and the homes and villages where we stopt for the night. Preachers trained in that way, and with but one text-book, the New Testament, are easily preserved from the thought, even, that they are to be mere hirelings and parasites. While, if the missionary rides horseback, he does not go along the way with those trudging on afoot, he does not get into so close fellowship with them in the toil and ache of the tour, and he lacks the vigorous appetite and the powerful gastric juice that will relish the humble fare of the people, and even digest the barriers between him and them, the middle wall of partition, through which in some way he must carry the gospel into their hearts and characters.

The only way to sympathize with

the sorrowing is to know sorrow by experience. The only way to love the poor and needy is to experience poverty; and the only way to preach the gospel to a hard-working, calloused, weary lot of the proletariat in the Orient is to share their callouses, share their hunger, and be one with them in their weariness and blisters and aches. And the missionary who is not willing to pay this price for the sake of the kingdom has not yet known the passion of Christ.

A very fine instance of the relation of this sort of work to self-support was seen in a little experience I had in 1904 and the succeeding year. A first visit was made to a frontier village and far beyond the decent trails. I was sick with tonsillitis on the way to the village, and a party of some twenty men came out and met me fifteen miles, and carried me over the worst part of the trail—the last fifteen miles—in a palanquin. It was easy travel for me, but killing labor for the men who, two at a time, struggled over the slippery trail with my weight on their bare shoulders. After coming to the village, several of them developed fever, no doubt induced by the fatigue of that carry. They apparently did the work willingly, and would not take pay for their pains.

A year after another visit was to be made to the same village; the men considered the carry of the preceding year a precedent, and were out to meet me at the end of the difficult trail, and were very insistent in urging and demanding that I ride in the palanquin. This I told them I could not do, for I had legs and strength, and God had given it me to use, and that it would be a shame and wicked to ride on their legs and backs. They

continued, in true Oriental manner, to insist that I ride in the hammock, but finally acceded to the inevitable and we walked along the trail together, wading the swamps and skidding over the slippery, sliding fifteen miles to the village. By dint of much ferreting, I learned that the men had been unwilling to leave their work that morning and come out to carry the Americano over the trail, and had only come under compulsion from the headman of the village. This was what I suspected, from what I had learned of the people and their village life.

I now told them that the principle of their feeling objection to leaving their work and carrying me the fifteen miles was a true principle and a right one. Had I been unwell or a cripple, it would have been their duty to carry me; but knowing that I was well able to walk, they were quite right in feeling as they had. And along the way I missed no chance to give them some wholesome teaching of a kind that would fit their lives and problems. They were won by the treatment I gave them, and were *disciples* from that hour, and realized that the missionary had lessons they would profit by learning.

After a day or two in the village, several of the men approached me with a proposition that they should have a larger and finer church than they had, and that the mission should furnish the money for an iron roof! Mission money had gone into chapels in surrounding districts of which they knew, and they naturally wanted their share in the graft, if there was to be any. Furthermore, they agreed with me that there should be a good school in the village, and wanted the mission to provide a teacher and pay his

salary, pointing out to me that they were very poor.

This was my chance again. I reminded them of the trail and of what I had told them about using one's own legs. They had seen the point and agreed with me that a man who had legs, but would not use them, ought to lose the legs, especially if he would let some one else carry him, and that God would be quite justified in taking off or crippling the legs of so lazy a man. And I pointed out to them that they were now asking me to carry them in a palanquin over the difficult trail. They saw the point at once, and acknowledged that it was a good one. Then I told them they did not need a chapel with an iron roof till they were able to pay for one themselves; that the Christ, born in a humble manger, would meet with and bless them in their thatch-roofed chapel so long as they were honorable and independent in maintaining it. And as to school and teacher, they were led around to see that to get any real harvest they must toil and spade and plow and cultivate, and that then the crop would be harvested in time, and would be a blessing to them. That church, in the village of Maldespina, or Bingawan, is self-supporting to this day. They took an offering for foreign missions, one spring, of twenty-five pesos, \$12.50, and not a man or woman of them has a hundred pesos during a whole year.

2. Self-support can be promoted by not paying native preachers salaries. Hirelings are not good shepherds of the sheep. They not only run away when trial comes, but themselves prey on the flock. And when the pay has to stop, the work is too apt to stop, and great harm be done the cause. When

the demanded increase of salary is not forthcoming, the preacher may go on strike, and hurt the work he has been doing as a hireling. These are not imaginary propositions, but statements of what has actually happened time and again.

A missionary, and a pastor in Christendom, may be able to receive a salary and still do genuine work for the kingdom; but not all are doing it, apparently. When we take the Oriental, whose environment and training are all so radically different from our own, we need to be very cautious, exceedingly cautious, in the use of money and giving pay for work. Judas, the only one of the twelve who seemed to get interested in the financial side of Christian service, came to a sad end. We need to work most cautiously, or scores of promising workers and preachers in our districts will come to an end even more sad.

My first preacher had a big salary. The precedent was established before I began to work with him. The result was, there was no end of candidates for the ministry, and men looking for pay such as he had. When his work in the district was done, I feared self-support was already defeated, and could see hope only in resorting to strenuous measures. I announced throughout the district that preachers and helpers were sorely needed, but that none would be accepted who expected pay for the work. A lot of time and toil was spent teaching some of the New Testament principles that bear on the issue. Paul supported himself and preached the gospel without pay. So did all the apostles, and were clothed with mighty power from God. The parable of the Good Shep-

herd and the hireling was frequently explained and applied. The example of the Catholic priests, who were notorious for their grasping after money and "selling salvation," was not overlooked. And I was able to say in all the Christian communities, that I should go about the country, under the tropic sun and through the swamps and jungles and into the fever-infested mountains, on foot and as a poor and humble servant of Jesus, and ask for volunteers to help in the work. Workers were not lacking, and never have been in that district.

In the districts adjoining mine on either hand, the native preachers had salaries. Some of my men became restive from time to time, and asked for pay, generally beginning by saying that their work was interfered with by their inability to support their families and buy their clothes and preach as full time as they wished to. I made it a rule to hold the man right to his statement and make him tell me how many hours each day he spent preaching, how many hours each week, and showed him how many hours were left for self-support.

After trying each man till it was manifest that he had the genuine spirit of Jesus and was doing good work, I have taken the men into my confidence, singly and in groups, and said to them: "Now what we are after is the Kingdom of God. I want that built up here in this province. I want each man of you to give all the time and strength he has to that great task. God lays that task upon you as well as upon me. I have some money given for this work by the brethren in America, who are praying for our work and supporting it. When any one of you men are in sore need,

and must have some clothing for your work, or some money for your family needs, and the work will be hindered by your stopping to earn the money; or when what you get from your congregations is insufficient; or when there is a famine, and hard times are pinching you and the work is to be hindered, each one of you is to be free to come to me and tell me the facts. I promise to look them over with you sympathetically, and am ready to divide with you some of the money I am holding for the chance to use it where it will really promote the work we are doing together." But I always make it plain that this is not pay for the work they do. It is simply my way of cooperating with them in their work—the work I love and wish to see done well, and which they can do better than I can.

I have been surprized at the way my preachers and workers have responded to this offer. One ordained preacher who had a most difficult frontier district, and was struggling manfully with almost no equipment and with scant living, only asked for twenty cents during a whole year of service. Others during a year had five or ten or fifteen dollars' help. Some asked for more than they needed, and were firmly but lovingly refused that which would have done more harm than good to them. I find that no two of them are alike. Treatment that brings blessing to one, won't work with another. Sometimes ridicule is employed, sometimes logic, sometimes severity and plain talk that might sound like unbrotherliness, but which is what that particular man needs and will thrive on.

I find that preachers without a salary promote the growth of self-

supporting churches in the district. The men are kept humble. They have to go barefooted, and work part of the time for their living, but are kept on a level and in sympathy with their congregations. Money is not being wasted by them, and they are able to teach by word and by example a Christianity that is wholesome and practical, and that fits their environment as a salaried man and a parasite on the purses of Christendom can never do.

The matter of educating and training preachers is here involved. On most of the mission fields pioneer conditions obtain. Preachers are needed like the heroic figures of the early days in America, men who had small or no pay at all, and endured hardship and preached a plain, vigorous type of gospel. Native preachers trained in a school patterned slavishly after a theological seminary in America, are pretty apt to have to be coddled and paid for their work, and drest above their position, and deprived of all the primitive, vigorous enthusiasm of Christ—the fundamental passion for self-sacrifice, without which Christian work is powerless, and the sweets of the gospel insipid.

3. Self-support may also be promoted by *adapting* Western institutions, not *adopting* them, on the mission field. Chapel and church buildings should be adapted to the country and economic condition of the people. Orientals living in thatch houses or in huts of cheap materials, do not need expensive church buildings beyond their means, and necessarily making demands upon mission funds. There are exceptions to the strict application of this rule, but they should be exceptions. When one congregation is helped to build a church beyond their

station and means of support, they constitute a bad example to other neighboring congregations. Human nature is such that help is likely to be taken where it can possibly be gotten.

The missionary is in danger of not appreciating the fitness of a humble chapel or church building, or school building, to the people who build it and are to use it. One needs to be made over into the native, and to see from the native point of view, before passing on the fitness of a given building to its users and their environment.

No congregation can be self-supporting when it is weighed down with a plant that is way beyond their means or tastes, and they must simply be subjects for charity and funds from abroad. Vigor of spirit, and the independence and aggressiveness of Christ, as well as the grasping of his great principle of self-sacrifice, can not be inculcated nor fostered by institutions that may fit some other country never so well, but be a misfit on the field in question.

The theological school is likely to prove such a borrowed institution that is a misfit. No country needs a theological school that must be supported largely by funds from abroad, and conducted by foreigners. Training schools of this sort are apt to be a most pernicious institution on a mission field, and threaten utter defeat to the attempt for self-support.

Even the day-school may easily breed parasites. In fact, there is no greater problem for the missionary than that of using mission funds in his work in such a way as to do good, and not evil with it. The mission hospital is a beautiful institution, scintillating the very beauty of the Great

Physician; but the mission doctor can easily breed parasites and "rice-Christians." The institution must be made to serve the independence and virility of the Christians, even tho the institution lose some of its paint and glitter. The problem of evangelizing the world in this generation, or in any other, will still remain far from realization even when all the wealth of Christendom is dedicated to this high end. Paul, without the money, did more to implant self-supporting Christianity in the Roman Empire than some missions may be doing today, with annual budgets of hundreds of thousands of dollars.

4. Self-support on the mission field may be promoted by definite appeal to the self-respect of the native, and to the persistent inculcation of the principles of Christian stewardship. The native Christian has something that he can give for the support of the gospel, and will never thrive and become vigorous till he gives it to the point of making sacrifice. He is just as truly one of God's stewards as is the millionaire Christian in the West. The great principle includes him, just as it did the poor widow "who cast in more than they all." Just because the native church is poor, and living from hand to mouth, the missionary must not neglect the matter of teaching the church and training its ministers to the idea that they are to give every week, as the Lord prospers them. We can not afford to despise the day of small things. It is only the amount itself that is small; the principle is just as big, and obedience to it brings just as big a blessing as it can in the case of the rich. And the missionary will find it far easier to get his poor congregation to respond, and apply Christ's

great principle, than can the eloquent preacher in Christendom, when he seeks to teach stewardship principles to a wealthy congregation. And the result of such inculcation of the principles of Christian stewardship will be a vigorous, independent, self-supporting and aggressive Christian body.

The appeal to the self-respect of the Church and the individual Christian on the mission field is never in vain. When the young men and women workers are made to feel that the task of evangelizing their own people is their task, not that of the missionary, and encouraged in doing some heroic work at the task, they respond with enthusiasm. Christ's call for sacrifice stirs in their spirit just as it does in the spirit of the missionary. They find it is easier and far more fun, to be willing workers for the Lord, without prospect of pay from some foreign purse, than being a parasite would ever be.

I have found blessing in working to this end by indirection, getting some zealous young preacher to teach this and preach it in the public conferences and associational meetings, rather than to be forever harping at it myself. The missionary is handicapped, and may easily be suspected of wishing to avoid the expense of paying for the work; but the young native can set his own people on fire with the same thought and motive, and without being suspected of ulterior motives. An organization of young workers can be brought about by indirection, with a platform demanding obedience to Christ, and strenuous service for His kingdom, without a cent of pay from any mission board.

And if properly managed, such an organization will ring with the very spirit of patriotism, and of the passion of Jesus. But then it is the native pastors that must do the teaching.

In concluding a paper that has already become too prolonged, I come back to the same proposition I started with—it is going to depend very largely upon the personality of the missionary whether a self-supporting work develops in his field, or whether this endeavor is utterly defeated. Money is a dangerous thing on the mission field. Consecrated money in the hands of a consecrated and wise personality is powerful, but still a risky thing—something like a motor would be that exploded in its cylinders nitro-glycerin instead of gasoline. The power is there, beyond dispute, but the problem of applying it to the real problem and ministering to the real need in a wholesome way is a tremendous task and problem.

The gospel promotes self-support—yea, more, it promotes and fruits out with the glory of sacrificing self and developing an aggressive Church. Christianity, in its records, in its spirit, and in its experience, is wholesome, alive, self-propagating, self-supporting. Its supply of vital support is as perennial as the clouds of heaven, and is from above. The task of the missionary is to make himself over after the pattern of Christ, and far from hindering the normal development of Christianity on his field, cooperate with its potency, and inculcate its spirit, and let God give the increase. In such a way self-supporting churches are possible; yes, will be inevitable, on any mission field.

JANUARY IN MISSIONARY HISTORY

HISTORICAL FACTS FOR MISSIONARY ANNIVERSARIES

COMPILED BY BELLE M. BRAIN, SCHENECTADY, N. Y.

January 1, 1854.—PRAYER-MEETING AT ONGOLE. On New-year's day, 1854, a prayer-meeting was held in the Telugu country which resulted in reaping, from that long barren field, one of the greatest harvests in missions. On New-year's morning, the Rev. and Mrs. Lyman Jewett, while touring among the villages with three native helpers, entered Ongole, and all day long labored in its streets, ridiculed, reviled and stoned. Toward evening, weary with fruitless toil, the five Christians climbed a hill overlooking the town, and knelt in earnest prayer, each in turn asking that God would send a missionary to Ongole and make it a center of light. A strong assurance was given them that their prayers were heard, and Mr. Jewett pointed out a suitable sight for a mission. For twelve years these prayers seemed to be forgotten, but in 1866 Dr. Clough arrived and took up his residence in a house built on the *very spot selected by Mr. Jewett in 1854!* Ten years later there were more than 4,000 communicants in the Telugu field, and greater ingatherings soon followed.

Other events: Jan. 1, 1866.—Death of Nathan Brown. Jan. 1, 1874.—Opening of the first hospital for women in the Orient at Bareilly, India.

January 3, 1813.—BIRTH OF JAMES CALVERT. One secret of Calvert's great success in Fiji was his habit of selecting, as special objects of prayer and work, certain individuals whose conversion would mean much to the mission. One of these was Thakombau, the so-called "King of Fiji," a monster of iniquity and sin. "For him I earnestly prayed and labored fifteen

years," says the great missionary. "For ten of these years I was settled one hundred and fifty miles away. But whenever we met, I took care to have a talk with him; I sent messages to him; got others interested in him; and for all these years in private and in public prayed for him." In due time these efforts were rewarded and Thakombau became a Christian.

January 4, 1866.—JAMES CHALMERS SAILED FOR THE SOUTH SEAS in the second *John Williams*. It was a happy coincidence that led Chalmers, himself a contribution of the Sunday-school to missions, to sail for his field in a ship given by Sunday-school children. Concerning the great decision of his life, made at the age of fifteen, Chalmers writes: "Our Sunday-school class had been held in the vestry as usual. The lesson was finished, and we had marched back to the chapel to sing, answer questions and listen to a short address. I sat at the head of the seat and can even now see Mr. Meikle [pastor and superintendent of the Sunday-school] taking from his breast-pocket a copy of the *United Presbyterian Record*, and hear him say that he was going to read a letter to us from a missionary in Fiji. It spoke of cannibalism, and of the power of the gospel, and at the close, looking over his spectacles with wet eyes, he said, 'I wonder if there is a boy here who will become a missionary, and by-and-by bring the gospel to the cannibals?' And the response of my heart was, 'God helping me, I will.'"

January 5, 1811.—BIRTH OF CYRUS HAMLIN. Probably no missionary to Turkey won so lasting a place in the

hearts of the people as Cyrus Hamlin, who not only led many to Christ, but through his industrial schemes clothed the naked, fed the hungry and enabled scores of young men to obtain an education. "It is said by those who have traveled widely in the Turkish Empire," says Dr. Thain, "that here and there, often in very humble houses, the one picture hanging on the wall is that of Dr. Hamlin, and that if he is not revered as Saint Hamlin in those homes, he is remembered as the wise friend and generous helper of many students who since that time have done the work of men."

January 8, 1859.—BEGINNING OF THE WEEK OF PRAYER. The Week of Prayer was born on the mission field, its progenitor being the Rev. John H. Morrison, known among his colleagues as the "Lion of the Punjab." During the awful months that followed the mutiny of 1857, at the suggestion of Dr. Morrison, the Ludhiana Mission of the American Presbyterian Church issued a call to "all God's people of every name and nation," to unite in an annual week of prayer for the conversion of the world. The week was to begin on January 8th of the following year. The plan was annually followed and great results along many lines have followed. "The one thought of this missionary in India," says the Encyclopedia for Missions, "has done more toward breaking down denominational reserve among Christians than any other influence in the nineteenth century."

January 10, 1871.—DEATH OF MARY MOFFAT. The best gift God can give to a missionary is a good wife—such a one as He gave to Robert Moffat when He moved on the hearts of Mary Smith's parents to allow her to join

her young lover at Cape Town. For more than fifty years she worked by his side—a brave, heroic, loving woman as fully imbued with the missionary spirit as he. When at last God took her home, her husband's first words were, as he stood gazing into her beloved face: "For fifty-three years I have had her to pray for me."

Other events: Jan. 10, 1800—Beginning of Carey's work at Serampore. Jan. 10, 1888—Death of Peter Parker.

January 11, 1857.—BAPTISM OF THAKOMBAU. During the three years between his public announcement of his purpose to renounce heathenism and his baptism, Thakombau had many struggles with sin. One day, with the vain idea that it might help him to get right with God, he said to his wife: "I'll have my beard off." The missionaries had never asked the Fijians to sacrifice the fine beards they wore, but the converts, having noticed that the missionaries were all clean-shaven, supposed it right to imitate them in this as in other things. So off went their beautiful beards! And now Thakombau decided to suffer this loss—perhaps with some thought that it would be becoming to him. But his wife, who was already a Christian, said: "Let your beard alone! Get your heart right! And then, if your beard comes off, make no fuss about it!"

Other Events: Jan. 11, 1733.—Departure of the first Moravian missionaries to Greenland, Jan. 11, 1857.—Death of Eli Smith.

January 13, 1855.—DEATH OF DR. JOHN SCUDDER. In 1819, when Dr. Scudder went to India, it was customary for missionaries to drink wine. He did so himself, for no one at that time thought it wrong. But when

news of the total abstinence movement reached him, he decided that it was a righteous cause and banished the wine-cup from his table forever. Nor did he stop until he had established teetotalism throughout the mission. It aroused no little opposition, and when, after his transfer to Madras, he took the same stand there, he was subjected to the most bitter attacks from some within the Church and many without it. His opponents threatened to tar and feather him and ride him on a rail, and a cartoon purporting to describe his death and funeral obsequies appeared in an English paper. Notwithstanding all this he succeeded in establishing a flourishing teetotal society and struck a telling blow for temperance.

*January 14, 1843.—BIRTH OF JOSEPH HARDY NEESIMA.** The power of books, especially *The Book*, is shown in the life of Neesima. From these silent teachers, without the aid of man, he learned the three great truths that shaped his entire career—God as Creator, God as Savior, God as the Hearer of Prayer. The first came to him through Gen. 1:1, in an abridged copy of the Chinese Bible found in the library of a friend; the second through John 3:16, in a New Testament obtained in Shanghai by sacrificing one of his much-prized swords; the third through a copy of "Robinson Crusoe" purchased in a second-hand bookstore in Boston with money given him by the captain of the ship that brought him to this country.

January 15, 1782.—BIRTH OF ROBERT MORRISON. While staying with a Christian gentleman of New York,

when on his way to China, a touching incident occurred to which Morrison frequently referred as having taught him a lesson of faith and trust. Having been taken suddenly ill, he was placed in his host's own chamber. Beside the bed, in a little crib, slept a child whom it seemed unnecessary to disturb. But in the morning, when the little one awakened, she was greatly frightened to find a stranger in her parents' bed. Endeavoring to control her fear, she looked intently at him and then said: "Man, do you pray to God?" "Oh, yes, my dear," said Mr. Morrison, "every day. God is my best friend." Entirely reassured by this answer, she laid her little head upon the pillow and was soon fast asleep.

January 16, 1820.—BIRTH OF JOHN REBMANN. One day when John Rebmann was traveling in Eastern Equatorial Africa, he sighted a great snow-capped peak close by the equator. The natives told him it was a dreadful place, inhabited by spirits that bit off the fingers and toes of all who attempted to go there—spirits known to us as Jack Frost. When Rebmann's discovery was published, the scientists laughed. "What does a young missionary know about mountains?" they asked. "A snow-capped peak near the equator? Such a thing could not be." But Rebmann quietly said: "I was bred in Switzerland, and think I can tell a snow-capped peak when I see it." Subsequent investigations proved his claim, and this heroic German missionary is known to-day as the discoverer of Kilimanjaro, one of the world's greatest mountains.

January 17, 1872.—OPENING OF THE MCALL MISSION IN PARIS. It was the words of a workingman, wearing a blouse, that led to the open-

* According to the old Japanese calendar, Neesima's birth occurred January 14th; according to Western reckoning, February 12th.

ing of this famous mission. "It is claimed that we are opposed to religion," this man said to Dr. and Mrs. McAll, as he took one of the tracts they were distributing while on a vacation in Paris. "*It is not true! If any one will come among us and teach us a gospel of liberty and truth, we are ready to listen.*" Within eighteen months Dr. and Mrs. McAll left their pleasant English parish and opened their mission to the desperate, lawless communists of Belleville, in a little brick-paved shop bearing a placard with an invitation, of which this is a translation:

TO WORKING MEN!
Some English Friends Desire to
Speak to You of the Love
of Jesus Christ
Entrance Free

The marvelous response goes to prove that the workingman, no matter how low he is sunk, is quick to respond to the gospel of truth when preached to him in a spirit of sympathy and love.

January 20, 1870.—ARRIVAL OF DR. CLARA SWAIN AT BAREILLY, INDIA. To Dr. Swain belongs the honor, not only of being the first woman medical missionary, but also of opening the first hospital for women in the Orient. The site desired for this hospital was a large estate, worth about \$15,000, adjoining the mission premises. But as it was owned by the Nawab of Mysore, a Mohammedan who was bitterly opposed to Christianity, it seemed useless to try to obtain it. At length, however, the missionaries resolved to visit him at his palace forty miles distant, and ask if he was willing to sell. Meanwhile, the prince had become so favorably impressed with Dr. Swain's

work that when he learned for what purpose the ground was to be used, he not only consented to its transfer, but refused to receive any compensation for it whatever. "Take it, take it," he said. "I give it to you with pleasure for that purpose."

January 23, 1830.—BIRTH OF GUIDO F. VERBECK. A Bible class, to do effective work, need not be large. With the single exception of one old man, the first three baptized converts in Japan were the fruit of a Bible class of five taught by Dr. Verbeck. One of these, an official of high rank, named Wakasa, had found a Dutch Bible floating in Nagasaki Harbor in 1855, and being unable to read it, had secretly sent to Shanghai for a Chinese translation. He diligently studied this, and in 1862, after the coming of the missionaries, sent his brother, Ayabé, to Nagasaki to seek help in understanding it. A providential meeting with Dr. Verbeck resulted in the formation of the class at Wakasa's home at Saga, where it was carried on through a trusted friend, Motono, who traveled back and forth, carrying questions to Dr. Verbeck and bringing back his answers. At the end of three years, Wakasa, Ayabé and Motono came to Nagasaki and were baptized in Dr. Verbeck's study.

Other events: Jan. 23, 1821—Lot Carey sailed for Africa. Jan. 23, 1890—Death of Joseph Hardy Neesima.

January 24, 1810.—BIRTH OF JOHN LUDWIG KRAFF. Krapf's great vision of an "Apostle Street" of mission stations, crossing Africa from east to west, and also one from north to south, is fast becoming realized. "With the Kongo missions approaching those from the east," says Wilson

S. Naylor, "and the Nile missions almost meeting those from the south, a great cross is being roughly described by transcontinental stations that would thrill the rugged soul of Krapf with joy." When Livingstone, Krapf's illustrious successor, was making his third great journey in Africa, he, too, traced upon the continent the rude figure of a cross, unconsciously, but nevertheless truly. God grant that this may symbolize the day when all Africa shall find rest under the shadow of the Cross.

January 27, 1673.—BIRTH OF EXPERIENCE MAYHEW. For five generations members of the Mayhew family of Martha's Vineyard labored in behalf of the North American Indians, their service extending from 1646 to 1806, a period of 160 years. This record is unsurpassed in missionary history, tho a near approach to it is found in the Moravian Frederick Bönisch and his wife, Anna Stach, who with their descendants served through five generations, aggregating 140 years. Of the five Mayhews forming this godly succession, Experience, the great grandson of Thomas, first governor of Martha's Vineyard, who heads the list, gave the longest term of service. "His sixty-four years of missionary service," says Thompson, "exceeds even the Moravian Zeisberger's term, which was sixty-two years, and exceeds that of any American engaged in similar work."

January 28, 1841. — BIRTH OF HENRY M. STANLEY. In his recent autobiography, edited by his wife, Henry M. Stanley tells of the amount of determination it took to enable him to enter the great forest of Central Africa, with its lack of sunshine and

its terrors known and unknown. "The longer I hesitated," he says, "the blacker grew its towering walls, and the more sinister its aspect. My imagination began to eat into my will and consume my resolution. But when all the virtue in me arose in hot indignation against such pusillanimity, I left the pleasant day, and entered as into a tomb." The student volunteer, pledged to enter lands dark with heathenism, needs to guard well his imagination, lest, like that of the great explorer, it "eat into his will and consume his resolution." Many a man has been lost to the work in this way.

Other events: Jan. 28, 1833.—Birth of Gen. Charles George Gordon. Jan. 28, 1907.—Death of John G. Paton.

January 30, 1876.—SIGNING OF THE CHRISTIAN COVENANT BY THE KUMAMOTO BAND. The influence of a Christian teacher over his pupils is well-nigh unlimited. In 1871 a Government school was opened at Kumamoto, Japan, under the care of Captain Janes, formerly an instructor at West Point, in America. Tho forbidden to teach Christianity in the school, he invited the students to his home to study the Bible, with the result that many among them became Christians. In January, 1876, a revival broke out in the school, and on the last Sabbath of the month a little band of forty students marched to a hill overlooking the city, singing as they went. At the top they formed a circle, and one by one, made a solemn vow to preach the gospel even at the cost of life. Then they prayed, kneeling, and wrote out an oath-paper which they sealed and signed with their names. The immediate result

was bitter persecution, and a few fell away. But the majority remained true to their vow and rendered valiant and efficient service to the cause of Christ in Japan.

January 31, 1834.—COMPLETION OF JUDSON'S BURMAN BIBLE. Judson's great translation of the Bible cost him more than twenty years' work, and not a little anxiety. During the first Burmese war, when he was thrown into prison, Mrs. Judson secreted the manuscripts of the completed portions of the work in the ground beneath the mission-house. But as the rainy season came on there was great danger of their being ruined by dampness, and Judson directed his wife to sew them up in a pillow so mean in appearance that his jailor would not

refuse him its use. Some months later, when he was removed from the prison at Ava to Oung-pen-la, the jailor tore the outer covering from this precious pillow and then threw it away! But it was found by Moung Ing, who, tho he knew nothing of its contents, carried it to Mrs. Judson, thinking she would wish to keep it as a sacred relic of her husband, whose death seemed so near. When at length the entire Bible was completed, Judson kneeled down with the last sheet in his hand, and imploring forgiveness for any sin that had mingled with it, dedicated his work to the glory of God.

Other events: Jan. 31, 1686.—Birth of Hans Egede. Jan. 31, 1807.—Morrison sailed for China.

THE UNREST IN INDIA

FROM THE POINT OF VIEW OF THE CHRISTIAN MISSIONARY

BY REV. WILLIAM DURBAN, LONDON, ENGLAND

Vivid light has been thrown on the lurid scene presented to outside observers by the India of to-day through the medium of a series of thirty-seven articles, recently published in the *London Times*. These are all from the pen of a special correspondent of that great British journal. Copious references are made, with elaborate quotations by way of illustration and elucidation, to native newspapers. Some of these are as impassioned as they are malign, for they are direct incitements to murder and massacre, and they are almost invariably accompanied by appeals in the name of the gods. The insensate invective employed is almost incredible, but its inflammatory potency is only too evident.

One object of these Hindu in-

transigents is to intensify the spirit of racial hatred. The *Hind Swarajya*, in the following frantic outburst, expresses the spirit which animates the champions of "Swaraj," or Indian independence:

Englishmen! Who are Englishmen? They are the present rulers of this country. But how did they become our rulers? By throwing the noose of dependence round our necks, by making us forget our old learning, by leading us along the path of sin, by keeping us ignorant of the use of arms. Oh, my simple countrymen, by their teaching adultery has entered our homes and women have begun to be led astray. Alas, has India's golden land lost all her heroes? Are all eunuchs, timid and afraid, forgetful of their duty, preferring to die a slow death of torture, silent witnesses of the ruin of their country? Oh, In-

dians, descended from a race of heroes, why are you afraid of Englishmen? They are not gods, but men like yourselves, or, rather, monsters, who have ravished your Sita-like beauty [Sita, the spouse of Rama, was abducted by the fiend Ravana, and recovered with the help of the Monkey God Hanuman and his army of monkeys]. If there be any Rama among you, let him go forth to bring back your Sita. Raise the banner of Swadesh, crying, "Victory to the Mother." Rescue the truth and accomplish the good of India.

Religion, not politics, is the root of the unrest. The *Dharma* of Calcutta emphasizes specially the religious side of the movement:

We are engaged in preaching religion and we are putting our energy into this agitation, looking on it as the chief part of our religion. The present agitation, in its initial stages, had a strong leaven of the spirit of Western politics in it, but at present a clear consciousness of Aryan greatness and a strong love and reverential spirit toward the mother land have transformed it into a shape in which the religious element predominates. Politics is part of religion, but it has to be cultivated in an Aryan way, in accordance with the precepts of the Aryan religion.

Nowhere is the cult of the "terrible goddess," the bloodthirsty and fiendish female Moloch of India, worshiped under many forms, but chiefly under those of Kali and Durga, more closely associated with Indian unrest than in Bengal. Hence the frequency of the appeals to her in the Bengal press. The *Dacca Gazette* welcomes the festival of Durga with the following outburst:

Indian brothers, there is no more time for lying asleep. Behold the Mother is coming! O Mother, the giver of all good, turn your eyes upon

your degraded children! Mother, they are now stricken with disease and sorrow. O Shyama! the reliever of the three kinds of human affliction, relieve our sorrows. Come, Mother, the destroyer of the demons, and appear at the gates of Bengal.

It is to be noted that the champions of "Swadeshi" habitually refer to the English as "demons" who are to be destroyed in the name of the gods. The *Hjulnavasi* breaks into poetry and after a furious tirade cries:

Awake, O Goddess Durga! I see the lightning flashing from the point of thy bow, the world quaking at thy frowns, and creation trembling at thy tread. Let a river of blood flow, overwhelming the hearts of the demons.

Thirty years ago the young Western-educated Hindu was apt to be, at least intellectually, *plus royaliste que le roi*. He plucked with both hands at the fruits of the tree of Western knowledge. Some were enthusiastic students of English literature, especially of English poetry. They had their Wordsworth and their Browning societies. Others steeped themselves in English history and loved to draw their inspiration politically from Milton, Burke, and Mill. They may often have disliked the Englishman, but they respected and admired him. If they resented his assumption of unqualified superiority, they were disposed to admit that it was not without justification. The enthusiasm kindled in the first half of the last century by the great missionaries, like Carey and Duff, who had made distinguished converts among the highest classes of Hindu society, had begun to wane; but if educated Hindus had grown more reluctant to accept the dogmas of Christianity, they were still ready to acknowledge the superiority of West-

ern ethics, and the Brahmo Samaj in Bengal, the Prathana Samaj in Bombay, the Social Reform movement which found eloquent advocates all over India, and not least in Madras, and other agencies of a similar character for purging Hindu life of its more barbarous and superstitious associations, bore witness to the ascendancy which Western standards of morality exercised over the Hindu mind. Keshub Chunder Sen was not, perhaps, cast in so fine a mold as Ram Mohan Roy, or the more conservative Dr. Tagore, but his ideals were the same, and his life-dream was to find a common denominator for Hinduism and Christianity, which should secure a thorough reform of Hindu society without demoralizing it. But an immense change has supervened, and men of this type are for the most part to be found among the survivors of the older generation.

Practises which an educated Hindu would have been at pains to explain away, if he had not frankly repudiated them thirty years ago, now find zealous apologists. Polytheism is not merely extolled as the poetic expression of eternal verities, but the gods and goddesses of the Hindu Pantheon are being invested with fresh sanctity. The Brahmo Samaj is steadily losing vitality. The Prathana Samaj is dead. The fashion of the day is for religious revivals, in which the worship of Kali, the sanguinary goddess of destruction, or the cult of Shivaji-Maharaj, the Mahratta chieftain who humbled in his day the pride of the alien conqueror of Hindustan, plays an appropriately conspicuous part. The Arya Samaj, which is spreading all over the Punjab and the United Provinces, represents in one of its aspects a re-

volt against Hindu orthodoxy, but in another it represents equally a revolt against Western ideals, for in the teachings of its founder, Dayanand, it has found an aggressive gospel which bases the claims of Aryan, *i.e.*, Hindu, supremacy on the Vedas as the one ultimate source of human and divine wisdom. Equally noteworthy with the glorification of Kali is the revival of Ganapati celebrations in honor of Ganesh, the elephant-headed god, perhaps the most popular of all Hindu deities, and especially to be taken into account is the part played by this revival in stimulating political disaffection in the Deccan.

The part played by Brahmanism in Indian unrest connotes, perhaps, more than anything else, the reactionary side of that unrest. For tho there have been and are many Brahmans who have responded cordially to the best influences of Western education, and have worked with admirable zeal to bridge the gulf between Indian and European civilization, Brahmanism as a system represents the antipodes of all that British rule must stand for in India, and Brahmanism has from time immemorial dominated Hindu society.

The Brahmans are not only the sacerdotal caste of India, but they are also the proudest and the closest aristocracy that the world has ever seen. For they form not merely an aristocracy of birth in the strictest sense of the term, but one of divine origin. They date back to the remote ages of the Vedas, when they constituted themselves the only authorized intermediaries between mankind and the gods. There are to-day over 14,000,000 Brahmans in India, and they are now split up into a great number of

castes and sub-castes, while a very large number have been compelled to adopt agricultural, military, and commercial pursuits.

Neither the triumph of Buddhism, which lasted for nearly 500 years, nor successive waves of Moslem conquest availed to destroy the power of Brahmanism, nor has it been broken by British supremacy. There was, it is true, a brief period when it seemed as if the ferment of new ideas, under Western influence, had begun to affect Brahmanism with almost revolutionary effect. Some had openly discarded their ancestral faith, and many more were moved to search their own Scriptures for some interpretation of the law less consistent with Western standards. It seemed at one moment as if, under the inspiration of men like Ranade in the Deccan, and Tagore in Bengal, Brahmanism was about to take the lead in purging Hinduism of its most baleful superstitions and bringing it into line with the philosophy and ethics of the West.

The liberal movement failed, however, to prevail against the forces of popular superstition and bigotry of the orthodox, combined with the bitterness too frequently resulting from the failure of Western education to secure material success or even adequate livelihood for those who had departed from the old ways. And very grave issues were raised when such ancient customs as infant marriage and the degradation of child-widows were challenged.

The great crisis came when the murder of Rand and Ayerst at Poona, on the day of Queen Victoria's second Jubilee, sent a thrill of horror through India and caused a momentary sensation even in England. The trial and

banishment of the notorious agitator Tilak, barrister and editor, administered a check to the Swadeshi revolt. But Tilak and some other offenders who were punished with imprisonment were adulated as martyrs in the noblest of causes. These agitating Brahmans had not only sought to terrorize the British by organizing massacre, but had promised that with the extirpation of the hated foreign rule the golden age would return for gods and men.

Many persons who do not intimately know India entertain false ideas of the character of the boasted Indian National Congress. There is no more striking contrast to the liberal and democratic professions of a body which claims, as does this National Congress, to represent an enlightened, progressive and national Hinduism than the fact that in the course of the twenty-five years of its existence it has scarcely done anything to give practical effect to its theoretical repudiation of a social system that condemns some 50,000,000 out of the 207,000,000 of the Hindu population of India to a life of unspeakable degradation. The "deprest classes" of whom we generally speak as Pariahs, tho the name properly belongs to only one particular caste, the Pareiyas in South India, include all Hindus who do not belong to the four highest or "clean" castes of Hinduism, and they are, therefore, now officially and euphemistically designated as the Panchamas—that is, the fifth caste.

Multitudes of these 50,000,000 "Untouchables," or Panchamas, especially in southern India, are little better than serfs, while many others are condemned to this form of ostracism by the trades they ply. Such are not

only the scavengers and sweepers, but also the workers in leather, the Chamars and Muchis of northern and central India, and the Chakillians and Madigars of southern India, who with their families number 15,000,000 souls; the washermen, the vendors of spirituous liquors, the pressers of oil, the cowherds and shepherds, etc. They are generally regarded as descendants of the aboriginal tribes overwhelmed by the tide of Aryan conquest centuries ago. Some of these tribes, grouped together in the Indian census under the denominational rubric of "Animists" and numbering about 8,000,000, have survived to the present day in remote hills and jungles, without being absorbed into the Hindu social system, and have preserved their primitive beliefs, in which fetish worship and magic are dominant elements. The Panchamas have, however, obtained a footing in Hinduism.

A yawning gulf separates the "clean" higher-caste Hindu and the "unclean" Panchama. The latter may have learned to do "puja" to Shiva or Kali or other members of the Hindu Pantheon, but he is not allowed within the precincts of their sanctuaries, and has to worship from afar. Nor are the disabilities of the Panchama merely spiritual. In many villages he has to live entirely apart. He is not even allowed to draw water from the village well, lest he should "pollute" it by his touch, and where there is no second well for the "Untouchables," the hardship is cruel, especially in seasons of drought when casual water dries up. In every circumstance of his life the vileness of his life is brought home to the wretched Pariah by an elaborate and relentless system of social oppression.

No doubt the abject ignorance and squalor and the repulsive habits of many of these unfortunates help to explain their ostracism, but they do not exculpate a social system which prescribes or tolerates such a state of things. That if a kindly hand is extended to them, even the lowest of these deprest can be speedily raised to a higher plane has been abundantly shown by the efforts of Christian missionaries. They are only now beginning to extend their activities to the deprest castes of northern India, but in southern India important results have been achieved. The Bishop of Madras claims that within the last forty years in the Telugu country alone some 250,000 Panchamas have become Christians, and in Travancore another 100,000. During the last two decades especially the philanthropic work done by the missionaries in plague and famine time has borne a rich harvest, for the Panchamas have naturally turned a ready ear to the spiritual ministrations of those who stretched out their hands to help them in their hour of extreme need. Bishop Whitehead, who has devoted himself particularly to this question, declares that, in southern India at least, the rate at which the elevation of the deprest castes can be achieved depends mainly upon the amount of effort which the Christian missions can put forth. If their organizations can be adequately strengthened, and extended so as to deal with the increasing number of inquirers and converts, and above all, to train native teachers, he is convinced we may be within measurable distance of the reclamation of the whole of the Panchama population.

THEODORE ROOSEVELT'S VIEW OF AFRICAN MISSIONS *

When Mr. Roosevelt visited British East Africa and Uganda last year he judged what he saw with a calmness based upon his experience with the difficulties of a mixt people dwelling in America. In any country like East Africa, where whites are thrown in contact with the mass of savages, hostility is apt to grow up among the different classes. Officials do not usually like the settlers or the missionaries; and the settlers do not like the missionaries or the officials. A traveler will hear the missionary work decried by men who have lived on the ground and who honestly believe themselves to be good observers. Such was Mr. Roosevelt's experience, but, as he told a Methodist missionary gathering in Baltimore, he had the proper corrective. He says:

"Fortunately, I had been out West a good deal and I had sifted for myself the statements that both settlers and army officers used to tell me about the Indians, and I knew that much of it was not so—I knew that because I knew the Indians. I was not surprised, but I was greatly pleased, to find that on the average the mission boy who had received some education at one of the mission schools was raised incomparably above his former pagan comrades.

"I do not mean to say that you can not pick out an occasional mission station where no good work has been done. Missionaries are human, and there are other walks of life where I could pick out occasional members of any profession who amount to very little. Take a well-meaning fellow whose zeal outruns his knowledge and he may find himself pitifully unable to grapple with new and strange and sometimes very terrible conditions. But, as a rule, I was immensely impressed with the improvement in the character of the natives who had been under missionary control. . . .

"One partial explanation of the insistent allegations that mission boys go wrong—and I have never known in any of our own colleges a class every

member of which did well—is that a percentage of mission boys drift into the towns, and, for instance, be among those engaged as porters. They are the castaways of the missions, and naturally fail to do well as porters, so that the man who has engaged one will condemn all mission boys because there is a rejected boy who has done badly as a porter. Taking the Africans as a whole, I am certain that any unprejudiced witness will testify to the great improvement. I am speaking of British East Africa, where the cultural development of the tribes is low, and they are still in such primitive savagery that it is impossible to expect to bridge over in a few years the great gulf between them and our civilization.

"I visited a number of missions in British East Africa, in Uganda, which is right in the heart of the continent, lying as it does on both sides of the equator and right in the middle of Africa—in the Upper Nile regions and near Egypt. In East Africa I visited the Africa Inland Mission, under Mr. Charles Hurlburt, at Kajaba, with its branches here and there; and a Scotch Presbyterian mission. In Uganda there were the missions of the Church Missionary Society of England; in the Sudan and in Egypt, the United Presbyterian Church. Of course, I saw widely different stages of success attained by the different missions. That depended partly upon the missionaries themselves, and partly upon the material with which they had to work. A farmer in the arid belt has a good deal harder time of it than one on the bottom lands of the Mississippi Valley; and it is just the same way in missionary work.

"In Uganda, where a much higher cultural stage has been reached by the natives, a very different state of things is found than in the Sudan.

"They had developed a semi-civilization, a sort of advanced barbarism of their own, and had some settled industries. They made a cloth out of the inner bark of a certain peculiar

* Quoted from *The Literary Digest*, and *Northwestern Christian Advocate*.

tree they had there, and they were cunning ironworkers and had musical instruments; they had herds of cattle and goats and they were industrious cultivators of the soil. They had a fairly well-developed governmental system—almost a representative system—not an elective system, but a representative system. They were under a cruel and bloodthirsty tyranny, but they had great capacity for development. Fortunately, they were taken by the pioneers of Christianity in the very nick of time.

"The Mohammedans reached them from the North just about the time that the Christian missionaries reached them coming in from the East Coast. All who are acquainted with conditions in North Africa know that while Mohammedanism unquestionably works some temporary good in any pagan tribe, and brings them up to a distinctly higher stage of culture, ethical and intellectual, it unfortunately petrifies them at that stage, so that they can not easily advance further, and become well-nigh impervious to Christian missionary effort. If the Mohammedans had had time to make these Uganda people Mohammedans, we would have had the extreme difficulty in dealing with them that Christian missionaries encounter everywhere in Moslem lands.

"While Christianity and Mohammedanism were competing for Uganda, a pagan reaction was suddenly threatened, and the pagans declared they would drive all intruders out of the country.

"Then the Christians and the Mohammedans joined forces for a time and said, 'At least we all believe in the Book (the Bible in one case and the Koran in the other), and we will prevent these pagans from driving us out of the country.' Afterward, most fortunately, the Christians got the upper hand and saved the country.

"Now I wish I could show what Christianity saved Uganda from. When I passed through the Sudan tribe I saw on every hand what the

Mahdi rule had meant in the Sudan. Mahdism was really an outbreak of various Mohammedan proselyters which reproduced in the nineteenth century just the conditions of the seventh century. Well-meaning people, who did not know anything of the facts, would express sympathy with the Mahdists on the ground that they were struggling for independence. They cared for independence for just two reasons. In the first place, to kill out every Christian; and in the next place to establish the slave-trade. Those were the two cardinal principles of the government of the Mahdists. Theirs was a cruelty of which we in our lives can form no realization. I passed through village after village in the Sudan, where I could see native schools established in connection with the Gordon Memorial College. I would see a native school with a native teacher and lots of children up to twelve years of age, and perhaps three or four over that, and I asked about it. They said, 'Those are the Government children.' I asked what they meant, and was told all children were killed except as the Government took possession. I came upon tribes of pagans where there would be children and old men, and practically no men of middle age, because they had all been killed out by the Mahdists. I would come upon the traces of communities where we would find still on the ground the remains of the old tribal fires, the fires of the villages where every living being had been killed. The figures will show that out of about ten millions of people, nearly seven millions were killed during the years of the Mahdi uprising. Now that is the thing from which Christianity and missionary effort saved Uganda. It saved it from sufferings of which we, in our sheltered and civilized lives, can literally form only the most imperfect idea, and I do wish that the well-meaning people who laugh at or decry missionary work could realize what the missionary work has done in Central Africa."

EDITORIALS

THE EDITOR IN ASIA

Our first letter from the Editor-in-Chief on the foreign mission field is printed in this number of the *Missionary Review*, and we hope that further letters will follow each month. No definite program has been made out for this tour, as it is thought best to follow God's guidance step by step. Dr. Pierson hopes to remain long enough in each field to make a careful study of conditions and problems, to interview some of the leading workers and to render such service as is desired and possible in Bible lectures and other addresses. The careful investigation, of which it is expected to give readers of the *Review* the benefit, may be judged from the list of questions that have been prepared for submission to the most experienced and judicious missionaries at every station. These include questions as to the field and the force at work; the methods best adopted, most needed, and the results discernible; the influence of "Higher Criticism" and New Theology; evidences of the power of God in transformed individuals and communities; instances of remarkable answers to prayer; the greatest present needs and next important step; the need of greater cooperation and the progress toward unity; Bible work and Christian literature; the chief hindrances on the field today, and the present attitude of the Government and of priests and merchants; the influence of higher education on missions and the greatest present need in cooperation from the Christians at home.

It is expected that the answers to these questions will contain much valuable information, some of which will be incorporated in the monthly letters from Asia and the remainder available for use in a volume—the result of these studies on the field. Our readers are asked to remember Dr. Pierson in their prayers that his health may be preserved and that he may be able to serve the cause of Christ on the mission fields.

UNION MISSIONARY TRAINING ON THE FIELD

One of the results of the World Missionary Conference at Edinburgh was the conviction that the work of missions is one, and that all evangelical missionary societies are but divisions of the one great army. Another conviction, frequently expressed, was the need for definite and improved plans and methods, with closer cooperation and greater economy made possible by united institutions in foreign lands.

Among the practical suggestions to be considered by the Continuation Committee may well be that of the value of a union training school for missionaries in each of the great mission fields. This does not mean that young, untried enthusiasts shall cut short their college and professional courses in England, America and Germany in order to hasten out to foreign fields, but it means that time, money and labor may be saved and efficiency and unity gained if the time now spent at many stations, under instructors of varied ability, and with all sorts of courses of study to prepare the young missionaries for work—if this time could be spent at a union training school where the community life would be spiritual and helpful, where the best of instructors could be employed in the vernacular, where missionaries of experience could give practical instruction, where libraries would place the best books on land, people, missions and methods of work within reach of students, and where progress could be watched and slipshod methods avoided.

Every experienced missionary knows that efficiency depends not only on spirituality and knowledge of God, but is also determined in part by good judgment, sympathetic understanding of natives, knowledge of heathen religions and philosophy, the methods of maintaining bodily, mental and spiritual health and the best methods for reaching a given class of people.

It is strange that such a project has not long ago been adopted, with various denominations cooperating, in

India, China, Japan, Turkey and elsewhere, to train men and women to become trainers of natives to establish a Church of Christ in each field.

BUSINESS MEN AS MISSIONARIES

Is it too much of a stretch of faith in men and in the vitality of their Christianity to think that some day business and professional men will seek employment and spheres of activity in non-Christian lands, actuated by a positive missionary motive rather than by a desire for selfish gain? Such a suggestion is made by Dr. Josiah Strong. Is it not reasonable from a Christian standpoint? Already the fields of business, law and medicine and teaching are overcrowded in America and England. Why should not Christian young men apply to commercial houses and other agencies for employment in foreign lands with a view to self-support and legitimate enterprise in temporal things, but actuated by a desire to use all spare time and every atom of influence in representing and teaching Christ to those with whom business or profession brings them into contact. This is the plan of Satan and his followers. Should the servants of God who seek to redeem the world be less wise than the servants of evil or those seeking selfish gain?

THE REMEDY FOR INDIFFERENCE

The Christian public looks largely to the religious press for information—especially for religious information—so that when this is not supplied the multitude is apt to remain unenlightened and so indifferent.

The conviction is abroad that Christendom is sadly lacking in interest and zeal concerning the entire great matter of the world's evangelization, and the lack is largely due to the general ignorance of the tremendous, awful facts in the case. Not one church-member in ten apparently cares a straw for the woful condition of the hundreds of millions of the unevangelized! In the average church it is only the few who are awake to their duty and privilege as Christians, and

who give continually, generously, and gladly to spread the glad tidings to the ends of the earth.

How shall we account for this amazing and most lamentable indifference? Where lies the responsibility? With the New Testament in hand, showing the teachings of Jesus and the example of the early Church, together with the well-known facts of world-conditions, it would seem that every Christian heart would quickly respond and every hand would be open to give. If from week to week the needs of humankind were presented in print, in every Christian home, and the manifold blessings which the gospel brings were adequately presented, there would be a change of spirit. Who are responsible for this lack of knowledge and consequent lack of missionary zeal?

Missionary societies are perhaps sometimes wanting in enterprise, and fail to supply their constituents with information full of instruction and inspiration, but this can not often be charged to-day. No doubt many pastors come seriously short of their duty, making an appeal only once or twice a year when the missionary collection is to be taken. But every disciple must bear his share of responsibility, for there is no excuse to-day for the man or woman who remains ignorant of the conditions in heathendom, the command of Christ and the progress of the gospel.

But the neglect and indifference are by no means limited to these. After many years of constant perusal of scores of religious weeklies, from all over America and from other lands, the conclusion is forced upon us that the vast majority of denominational newspapers are seriously lacking in this respect. Few give to missions the attention and the space that they need and deserve. The evidence is overwhelming that the average editor entertains no such lofty conception of his duty as a public teacher and guide.

Some papers are excellent exceptions and illustrate what every editor might and should undertake to do for

the enlightenment and spiritual uplift of his readers. One religious weekly, published in the Far West, heads a page each week with these words in large type, "RELIGIOUS WORLD MOVEMENTS." In two others the title "MISSIONARY WORK" calls the attention to a page full of items carefully gleaned from all the world, without regard to denomination. Another does the same under the heading, "THE WORLD FOR CHRIST." One paper more secular than sacred, never omits a page relating to "THE WORLD'S WELFARE." On a particular page, in each week, another paper prints the word missions in large type, followed by from six to ten missionary items, brief, pungent and to the point. In all these cases the evidence of design is unmistakable. The editors appreciate the work of the world's redemption and keep it continually in mind, endeavoring day by day to gather reading matter fitted to instruct and inspire.

Besides these a few editors manifest the same interest in a less formal way, but perhaps as effectual. One can not read what they send forth week by week without being certain that the man behind the reading matter is thoroughly enlisted in the world-campaign to make Jesus speedily known and loved by every soul in every land.

But what are these among so many who manifest no solicitude, and with their pens make no effort to hasten the spread of the gospel to the ends of the earth! Should not every editor take upon himself this responsibility? A number of religious papers content themselves with mentioning merely their denominational news, and these gave slight mention to the marvelous Edinburgh World Conference. Their readers never hear of the wonderful work of the Spirit of God in lands where their missionaries are not present. In their papers the mission world wears a puny and insignificant look.

What reason can be given why every paper, calling itself Christian, should not maintain a missionary de-

partment, in charge of some one gifted and well fitted for the task? Where is the John the Baptist to call these editors to repentance? Where is the Luther to proclaim and lead in a radical reformation? The religious weeklies might now form a syndicate to gather and diffuse the most important and inspiring events from all over the world.

INFLUENCE OF JAPANESE IMMIGRATION INTO KOREA

Recent immigrants from Japan to Korea have not been of the best class. The majority of them has rather been godless in every sense of the word. Thus their coming has brought all kinds of worldly distractions, which appeal to the poor, ignorant Koreans. Many new evils and subtle temptations have come with this great rush of immigrants, and the Koreans have been caught by the glamour of the Japanese civilization tho they pretend to despise and hate the Japanese. This is natural, for the low, trashy things of the world will attract man until the Spirit touches his heart and reveals unto him the beauty of the nobler spiritual things.

THE RELIGION OF MITHRAS

Comparatively little is known of this religion, and yet there have been few false faiths that have had more to do with the superstitious and religious systems of the human race than this. Mithras represents the highest of twenty-eight second-class divinities of the ancient Persian pantheon, the Ized or Yazata, genius of the bright heaven, or day, and ruler of the universe, later identified with the sun-god. He was worshiped as protector and supporter of man in this life and the guardian of the soul in the next, defending against impure demons and introducing the soul to bliss.

In Persian mythology Mithras is the all-seeing and all-hearing one, armed with a club as his weapon against Ahriman and the evil Dews. He was represented as a beautiful youth in Phrygian garb kneeling upon an ox

and plunging a knife into his neck, with minor emblems of the sun and his course surrounding the group. Most important of his many festivals was his birthday, which, by the way, is December 25, and is the real origin of our Christmas. The festival of the birth of Christ was, through the influence of this pagan faith, drawn toward and finally merged into the birthday festival of the sun-god.

This form of worship found its way into Rome and was regularly established by Trajan about the year 100, and the so-called mysteries of Mithras fall into the spring equinox. The ceremonies, which were symbolic of the struggle between Ahriman and Ormuzd were extraordinary and even dangerous. Baptism was celebrated and the taking of a mystical liquid, composed of flour and water. There are seven degrees which are regulated according to the number of the planets: first, the soldier; second, lions and hyenas, the former representing man and the second woman; third, ravens; fourth, the degree of Persis; fifth, Oromios; sixth, Helios; and, seventh, fathers, the highest, also called eagles and hawks. The mysteries were imported into Asia Minor, Syria, and Palestine, and in some parts human sacrifices were offered. It was finally suppressed in Rome about 374 A.D. But tokens of its existence can be traced later in Germany and in other countries, and the subtle influence of this ancient superstition may be easily recognized in many of the false religions of our day, and no real history of religions can be written without taking this into prominent consideration.

A MODERN JEAN VALJEAN

The beautiful creation of Victor Hugo's pen—the escaped convict who, under an assumed name, became in so many respects a model of heroic self-sacrifice, but was discovered when in high office, and in fact disclosed himself to the authorities and accepted the penalty for his former crimes rather than have an innocent man suffer—this creation of the master of

fiction has found an actual counterpart in William January.

Fourteen years ago he was sentenced for five years to the prison at Fort Leavenworth, Kan., for robbing a post-office in Oklahoma. He escaped a few months before his sentence would have terminated, became successful in business, married, and had one child. He had changed his name, and with it, apparently, his character.

An ex-convict, who had known him in prison, demanded money for silence, but January would not submit to blackmail. "I have quit all my old ways," January said; "I am married and have a family. I don't want to have anything to do with you." For the sake of a standing reward of \$60 the ex-convict gave the desired information, and two members of the police force were detailed to make the arrest. The officers testified in court that this arrest was the most hateful task they had ever been called upon to perform. The two policemen started a movement to obtain his pardon, and everybody in Kansas City—lawyers, doctors, judges, merchants, the Board of Trade, the Chamber of Commerce, labor organizations, and private individuals—signed petitions or wrote directly to the President in the convict's behalf. The State legislature passed a resolution recommending the President to exercise clemency. The result was that he was pardoned, and released. So God first changes a man and then restores him to fellowship.

THE LIFE OF KAMIL

Kamil, the Mohammedan convert and martyr, whose thrilling story was told in our November number, was fortunate in having as a biographer Rev. Henry H. Jessup, D.D., late of Syria. Dr. Jessup's story of this young Christian is published by the Westminster Press, Philadelphia, and from the book we took many of the photographic illustrations used with the article. We regret that credit was not given with the publication of the illustrations.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Sunday-school Missionary Policy

The Young People's Missionary Movement, which met last summer at Silver Bay, adopted a missionary policy for the Sunday-school, which it sent out as a message to the world at large. The policy, which its framers believe to be a standard practicable for all local Sunday-schools, embraces the following items: "1. The creation of a missionary atmosphere by the use of hymns, mention of missions and missionary workers, and use of maps and charts. 2. Definite prayer for missions. 3. A missionary committee to direct missionary instruction, plan exercises, gather material, arrange for special missionary days, provide a missionary library, etc. 4. Weekly missionary offerings. 5. A monthly missionary program or exercise to be used at the opening or closing of the school. 6. Missionary instruction, either from the platform or by monthly or other regular missionary lesson. 7. A missionary section of the Sunday-school library. 8. Cultivation of the spirit of consecration. 9. Suggestions for adult classes for a missionary course of study of eight weeks at least once a year."

Y. M. C. A. World-work

The Young Men's Christian Association is preparing for a great missionary forward movement, in line with its well-known methods, throughout the world, particularly in the unevangelized portions of it. The countries to be benefited include the Philippines, Japan, China, India, Ceylon, Korea, Turkey, Porto Rico, Cuba, and Portugal. Over \$1,500,000 are to be expended and the plan involves the employment of fifty additional experts in the Far East during the next three years to direct the policy and to superintend the erection of nearly fifty buildings in ten different nations. Mr. John D. Rockefeller has contributed \$450,000 to the enterprise, and John Wanamaker and others have pledged sums for buildings in designated cities. Dr. John R. Mott, general secretary of

the World's Student Christian Federation, is actively interested in this world-wide expansion movement. The following centers will have the buildings they need: The Levant, two; Kobe, Moscow, Hankow, Canton, Bangalore, Tokyo, two; and Mr. Wanamaker, who has already given five buildings, promises to erect another in China.

A Phase of the Men's Movement

The Four-square League is finding much favor at the Laymen's Missionary Movement conventions. The men who join it pledge themselves to give at least \$1,000 a year to foreign missions and to persuade three other men to do as much; to get their own churches to quadruple their missionary gifts, and to advocate the general principle that at least a fourth of all Christian giving should be for foreign missions.

"The World in Boston"

A great Missionary Exposition is being planned for Boston, April 24-May 20, next year, at the Mechanics Building. Rev. A. M. Gardiner is secretary and manager of "The World in Boston," and many well-known names are on the executive staff.

Extensive preparations are being made, and there are to be 10,000 workers in the exposition.

On the work of the stewards much of the success of the exposition will depend. To them is intrusted the presentation of the pageant, Darkness and Light, to be given every afternoon and evening, representing the history and triumphs of Christianity in every part of the world. They will also explain to visitors the exhibits portrayed in the village and city scenes, which will enable the public to see for themselves the true conditions prevailing in the missionary fields at home and abroad. From the enthusiasm with which volunteers are offering themselves as stewards and from the earnestness with which they are preparing for their respective duties, hopes for the unqualified success of the exposition are entertained.

The interest in the pageant, the ex-

hibits, the fairylike Moslem mosques, Chinese, Hindu, African and South Sea villages are sure to attract some portion of the public interest solely in the material aspects of the exposition; at the service of these and, indeed, of all visitors will be the young, enthusiastic workers showing the points of interest, explaining the exhibits, calling attention to the obvious improvements in conditions wrought by missionary efforts as demonstrated by what is directly before the eyes of the visitors.

Not alone in Boston has the plan of a missionary exposition been welcomed, but through the efforts of Rev. A. M. Gardiner, whose familiarity with similar undertakings in England is proving invaluable, interest has been aroused in a number of cities in the United States and Canada. Toronto and Cleveland have already signified their intention of giving the Exposition, and plans are already under way. The organization of the Missionary Exposition Company in New York, which will build and own the various temples, street scenes, courts, villages, etc., used to represent the life in the various home and foreign missionary fields for rental to the cities wishing to make a missionary exhibit, will enable this to be done at a greatly reduced expenditure in comparison with the original cost of the construction of these exhibits.—*The Congregationalist*.

A monthly magazine, *The Exposition Herald* is being published, with a total circulation of 500,000 copies. Scenes of Eastern life will be reproduced, lectures will be given, and in every way the great educational spectacle promises to be as great a success as that in Crystal Palace, London, a few years ago. Thousands of people are already planning to be in Boston during the weeks of the exposition.

A Japanese Home Missionary

An interesting departure in mission work has recently been undertaken in the diocese of Montana. Mr. Paul Tajima, a Japanese who came to this country some years ago to learn Eng-

lish, fell in with our missionary at Havre, Mont., and has since made his home there. He was confirmed two years ago, and now, under the supervision of the Rev. L. J. Christler, missionary, with headquarters at Havre, he has not only begun a Japanese work in that town but is extending it along the line of the Great Northern, which railway employs a considerable number of Japanese. The work takes the form of clubs, which have certain beneficiary features, but which exist avowedly for the investigation of the Christian faith.—*Spirit of Missions*.

An African Mission to Africa

In the great auditorium in Atlanta a meeting was recently held, under the auspices of the colored Methodist Episcopal Church, and certain pastors of the white churches of Atlanta, to promote a mission in Africa. This is the first mission of the Methodist Episcopal Church, South, to be opened in Africa. The meeting was very enthusiastic, and about \$460 was raised. Prof. Gilbert, of Paine Institute, Augusta, Ga., is to be the first missionary. Bishop Lambuth is now en route to Africa to select the field.

Turkish Moslems Invading Chicago

There are 400 Turks in Chicago—all devout Mohammedans (not polygamists, however) who are looking soon for a "hoja" (priest), and a cultured representative of the "Young Turk" Movement has opened a coffee-house headquarters for them. This gentleman—Ali Enver Bey, of Constantinople, an accomplished linguist—says that the Chicago Turks came over before the recent Turkish revolution, and know little or nothing about recent events in their fatherland. He hopes to instruct and inspire them and make them adherents to the new order of things. The Turks, if not total abstainers, are very moderate (as required by the Koran) in their use of liquors, and they wish it to be known that they admire and love America, and intertwine the Stars and Stripes with the ensign of Turkey.

Baptists and Free Baptists Uniting

For six years there has been much agitation of the union of Baptists and Free Baptists, and committees have had the matter under careful consideration. Finally, at the recent general conference of Free Baptists held at Ocean Park, Me., the plans for union were adopted by a four-fifths majority, representing a still larger vote of the denomination at large, in the State organizations and the churches. The Free Baptists have thus authorized the entire transfer of the property of the denomination to the Northern Baptist Convention, but this transfer will not be made hastily. The first step will be the handing over of the Free Baptist missionary work to the home and foreign missionary societies of the Baptists. The latter will carry on Free Baptist missions just as they have been carried on, but, of course, the charge for administrative machinery will be much less.

Mormon Missions

The *Home Mission Monthly* of the Presbyterian Church prints in the October issue some interesting statistics of Mormon missions gathered from Mormon sources. The authorities of the Church of the Latter-day Saints have divided the United States into seven missions, with headquarters at New York, Chattanooga, Chicago, Independence (Missouri), Denver, Portland (Oregon), and San Francisco. Each of these missions has its officers, and each is in turn subdivided into conferences with their officers, headquarters and working force usually serving about two years without salary, friends sending money for their expenses. The number of missionaries is not given, but a summary of work done last year is as follows: The number of families visited in the house-to-house work was 998,363. Of these, 307,743 were visited a second time and were reported "hopeful." Talks were reported with 850,658 individuals, in which the Mormon doctrines were advocated. Mormon books to the number of 162,696 were

sold or given away. Mormon tracts and papers given away footed up 1,791,694, while 37,210 Mormon meetings were held which were open to the public.

How Methodist Money is Divided

At the recent annual meeting of the committee on foreign missions held in Baltimore more than one million dollars were appropriated to the various funds and missions for the current year.

India, with her seven conferences and special needs, secured the largest amount, \$191,256.

China, with her five conferences and special workers, \$163,819.

Germany, Switzerland, Norway, Sweden, Denmark, Finland, Russia, Bulgaria, Italy, Austria and France, \$169,839.

South America, \$100,860.

Japan, \$65,061.

Mexico, \$60,496.

Malaysia, \$49,528.

Africa, \$47,269.

Korea, \$39,922.

For the support of the missionary bishops, secretaries, disabled workers, various emergencies, and vast incidental demands, \$226,750.

Total, \$1,114,800.

EUROPE—GREAT BRITAIN

Christian Unity in Great Britain?

"Christian Unity" is in the air, and the legislative bodies of the Congregational Church and the Protestant Episcopal in this country have both recently spoken officially in its advocacy and for its promotion. It seems to be a live subject also over in England. The Archbishop of York has urged—it might seem with some note of condescension—that the Non-conformists must not be thought of "as if they were merely Christians in misfortune." Rather they must be approached "as Christians who have been called, here in England, as well as elsewhere, to make a very special, strong, and fruitful witness to the faith of Jesus Christ."—*Western Christian Advocate*.

Students Astir for Missions

Woolwich Free Churchmen have recently been wonderfully stirred by the presence of some sixty-five student missionary campaigners in their midst. The campaigners came from the various London colleges, the large majority being theological students. Seven denominations and six nationalities were represented. The campaign was organized by the Student Christian Movement, and the Young People's Missionary Movement. The aim of the campaign was to advocate a definite missionary policy for the churches, and also to encourage missionary study and that method of study known as the study-circle method. The campaign commenced on a Sunday, the students occupying the pulpits of the thirty-two Free churches in Woolwich. Conferences of Sunday-school teachers were held, and Brotherhoods were addressed. The Christian Endeavor and Gild meetings were given up to the students on the week nights. Demonstration study-circles were also held in various centers.

China Inland Mission to Date

This society keeps in the field a band of 928 missionaries, located at 210 central stations. The demand for laborers is increasing, and during the year 38 new workers joined the mission, 27 of whom were women. There seems almost a dearth of men workers, and altho so many joined the ranks, the net increase in the number of workers is but small, for 10 passed to their reward during the year, and 23 were permanently invalidated home. The total income of the mission was \$373,733, which is a decrease as compared with last year, owing to the diminution in funds received from special legacies. The schools of the mission are happily, through the operation of a sliding scale, becoming year by year self-supporting. The growth of the work is gratifyingly seen in the fact that, whereas during the thirty-five years preceding the Boxer uprising the number of persons baptized

were 12,964, during the period since that crisis the number baptized has been 20,741, making a total of 33,075.

A Quarterly Review on Islam

In response to interest manifested at the Edinburgh Conference, and reading the signs of the times throughout the world of Islam, a new review is to be issued January 1, 1911, with Dr. Samuel M. Zwemer as editor and Rev. W. H. T. Gairdner, of Cairo, Dr. Johannes Lepsius, of Potsdam, and other students of Islam as associates. Under the title *The Moslem World*, this quarterly will aim to set forth the nature and development of Islam and the missionary problems it presents. The interpretation of Moslem life and thought, reviews of the current literature on its subject, reports of religious and political movements in Islam, together with missionary news and correspondence, will fill out its pages. For the subscription price, etc., of the review, address the Nile Mission Press, care of the Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C.

To Honor Livingstone

The centenary of the birth of David Livingstone will be celebrated in 1913, and in view of the fact that the famous missionary was a student at Charing Cross Hospital before he took his medical degree, the committee on that institution have decided to inaugurate a Livingstone Centenary Million Shilling Fund to enable them to reopen the wards which are closed owing to want of money. In this connection the fact is being recalled that Livingstone once wrote: "It was with unfeigned delight I became a member of a profession which is preeminently devoted to practical benevolence and which with unwearied energy pursues from age to age its endeavors to lessen human wo."

THE CONTINENT

The Paris Flood and McAll Missions

One of the results of the flood in Paris is a changed attitude toward the McAll missions, we are told. Where

there was at best only a sullen permission to hold the services, there is now a cordial appreciation of the good work done in the time of sore need. In several of the McAll halls, soup kitchens were established, where many were kept from actual starvation. Especially is this change of mind noticed at Ivory, where the mayor celebrates "civil baptisms" once a month, at which time the parents promise that their children shall not receive any kind of religious instruction. The religious attitude of the community may be inferred from this institution. The council now seems to be willing to aid the missions as a result of the practical aid furnished at the hall.

Moravian Missions

The annual report of Moravian Missions appears in the *Periodical Accounts* recently published. In the 14 mission provinces the number of baptisms from among the heathen last year was 582, and the number confirmed was 1,788. This is the highest figure on record, and the figure for the number of scholars in mission schools, 30,660, is also the highest on record. The total of European and American missionaries at work is 375, of whom 150 are ordained. The number of principal stations is 151, and the baptized membership amounts to 35,139. The total disbursements last year reached £107,796, and there was £11,929 of a deficiency on the year's account.

Roman Catholicism in France

In the incessant war between Church and State which has gone on in France during the past twenty years, the strength of the Church seems to be wearing down. The Bishop of Carcassone says:

"We are running short of priests. We can not fill the gaps which sickness and death make. Already to the fifty-six out-stations regularly attached to the mother Churches of our diocese we have had to add fifty parishes which have no longer a resident priest. In some of these we hold occasional services; the rest have none.

In certain places one priest must take charge of three parishes, and the outlook for the future is even darker. In 1909 we ordained only nine priests. In our chief seminary we have but twenty-eight pupils. Our families no longer will give their children to the priesthood. Go into the cottage, the workshop, the saloon, and listen to what they say! The cassock is out of style. It is no longer good form to wear it!"

The *Petit Temps* declares that in many dioceses the finances are falling into a bad state. The temporary subsidies paid by the State have now ceased. The Bishop of Mons says: "Parish after parish is threatened with the loss of its *curé*. The payments of church dues are diminishing. We can not look into the future without uneasiness." The Bishop of Langres declares that "last year's contributions fell short of the amount needed for the clergy's support." In the diocese of Albi, in spite of the fact that Archbishop Mignot has renounced all salary, it has been necessary to cut down salaries 12 per cent. from the former government standard—and this was a miserable pittance of but \$150 to \$160 per year for a curate or vicar—to suppress large numbers of vicariates, and to double up parishes. Similar statements can be multiplied indefinitely.

Church and State in Spain

According to a report of the American Board, the Spanish peninsula contains less than 5,000 Protestant Christians. As *The Westminster* says: "Once their rights or wrongs would have been treated with the same indifference, but now a change has come. Spain has been aroused to the fact that Church and State must be separate in administration and functional spheres. The Vatican can make the law for the one, but not for the other. The Pope is still head of the Church for the Catholics and will be; but is no longer head of the civil government. For this the King, the premier and the cortes are responsible, and these associated powers do

not mean longer to shape their acts by the dictum of Pope or cardinals. The religious orders of the Protestants have their rights, and Spain intends to accord them."

Women's Work in Germany

The American consul-general at Dresden furnishes a remarkable report on the increase of female workers in Germany. From 1895 to 1907 the number of male workers in Germany increased 19.85 per cent., and the female 56.59 per cent. In 1907 the number of working-women was 8,243,493, against 5,264,393 in 1895. Nearly one-third of the economical activity in the German Empire rests to-day on feminine shoulders.

In music, theaters and playhouses the number of women has grown from 10,369 to 22,902, in hygiene and nursing from 75,327 to 129,197, and in the service of the Church and in the missions from 11,378 to 21,453. Authoresses and journalists increased from 410 to 892, the latter having increased 117.6 per cent.

Reorganization of the German Orient Mission

The German Orient Mission was organized in 1895, chiefly for the purpose of preaching the Gospel to Mohammedans in Turkey, Persia, and Bulgaria. Soon, however, it engaged in medical missionary and industrial work among the Oriental Churches, provided orphanages for the children of the Armenians who perished in the massacres, and finally cooperated to a certain extent with the Stundists in Russia. Providentially it has now been directed to more aggressive missionary effort among the Mohammedans in Turkey. Its printing-press at Philippopolis is issuing the translation of the New Testament into Kashgar and publishes the weekly paper *Gunesh*, edited by Pastor Awetaranian in the Turkish language. Two prominent Turkish Mollahs have been converted and baptized. They and the missionary, Pastor Awetaranian, were in such danger of death that they were forced to leave Turkey, and seek a perma-

nent refuge in Germany. But this has led rather to an increase of the desire of the Society to extend its work among the Turks. The Mohammedan Seminary for the preparation of missionaries to the Moslem has been opened in Potsdam and the two converted Mollahs, Pastor Awetaranian, and Director Lepsius, the son of the famous Egyptologist Lepsius, are preparing for a more aggressive campaign, chiefly through the instrumentality of suitable Christian literature among the Turks. To enable them to do this Dr. Roemer, who has been in charge of the Gossner Missionary Society during the last nine years, has been called to become director of the German Orient Mission and entered upon his new duties in October.

The German Orient Mission has been reorganized, so that an Executive Committee has full charge of all business. Dr. Lepsius has been elected first president of the Mission, while Mr. Hennings of Potsdam remains its treasurer. The income of the Mission for 1909 was about \$37,500, of which almost \$3,000 were contributed by its stations in Turkey, Persia and Russia.

The monthly magazine *Der Christliche Orient und die Muhammedaner Mission* is a very valuable and readable paper.

German Medical Missions

Slowly but visibly the cause of medical missions is progressing in Germany. The German Training Institute for Medical Missionaries, which was opened in October, 1909, is able to report that it has entered upon its second year with a largely increased number of pupils (24 in 1909, 32 in 1910). Of the 20 students of medicine now in the institute, 10 have declared their decision to become medical missionaries immediately after their graduation. What an increase to the German medical missionary force this will mean becomes clear from the fact that all missionary societies of Germany and Switzerland together have only 18 physicians in the field now.

At the annual meeting plans were

perfected to erect during the spring of 1911 a hospital for the treatment of tropical diseases, whose chief purpose shall be to give a resting-place to missionaries who return worn out and sick from their unhealthful fields of labor. The lot for the hospital has been acquired and is paid for. Dr. Fiebig, the director of the institute, is suffering from a nervous ailment, so that he has been obliged to hand in his resignation, which is to take effect on October 1, 1911.

At a meeting of representatives of the eleven German societies for medical missions, which was held in Frankfort-on-the-Main, it was resolved to publish an appeal to the pupils of the upper grades of higher schools, to the students of medicine in the universities, and to other circles, for the purpose of gaining more men and larger means for medical missionary work.

ASIA—MOSLEM LANDS

Turkey to Have Public Schools

The new nationalism in Turkey, as fostered by the Young Turkish party, includes the modern school system. Mahmoud Bey, Inspector-General of Public Instruction, says there will be about 65,000 elementary public schools in operation throughout the Turkish Empire before the end of the current year, and that number will be increased as rapidly as possible. The greatest difficulty is to get teachers. Indeed, that is the only obstacle to the extension of the system. Mahmoud Bey says the inhabitants of the various provinces are "crazy" for schools, and are willing to pay any amount of taxes within their power to secure them. But there are no teachers to be had. Already Parliament has appropriated \$4,300,000 for the current year for education, of which one-sixth will be paid to private schools and the remainder will be allotted to public educational institutions and the free public schools throughout the empire. It is expected that this amount will be increased gradually year by year as the revenues

will permit. The spirit shown by members of Parliament promises generous grants in the future.

Turkish Women Coming to Their Own

Misr-el-Fatat, a Mohammedan paper published in Egypt, a short time ago, contained a lengthy article on the question of what kind of an education girls need.

1. The teachers of Mohammedan girls must be of Turkish or Egyptian descent, because European teachers cause their pupils to lose their national loyalty.

2. Male teachers of girls must be at least 50 years old.

4. Girls should enter the schools when five years old and leave at the age of 11 or 12. Five years of school are sufficient for the education of any girl.

5. Girls must wear national dress in school.

6. The rudiments of arithmetic are sufficient for home-life.

7. Geography is unnecessary, because when a woman travels she is under the care of her husband or a male relative.

8. Egyptian girls must read the biographies of Arabian women, who excel especially in modesty and humility.

9. Girls must read all passages of the Koran and all the precepts of the Prophet referring to women.

10. Girls must learn house-work, cooking, washing, and similar things.

Euphrates College

This is the only college in Armenia. It has about 225 students in its four college classes and 600 more in the preparatory department. Half the students are girls, and tho the customs of the country prevent coeducation, the work done for both sexes is similar. The college is so far predominantly Armenian in its make-up. Its students have been almost exclusively of that race. Its faculty of 45 professors and instructors includes but 6 Americans; one-half the teachers are women. The demand for the graduates in the new undertakings of Tur-

key is unprecedented; their influence and serviceableness are not confined to their own race; they bless the whole land and are the real missionaries to Turkey, with doors of opportunity opening wide before them. The value of the college in these new times is beyond measure.

Some Moslem Hearts Touched

A missionary of the American Board writes: "We have in Aintab, within one and a half-day's journey from the hospital, at least 1,200 purely Mohammedan villages where nothing has ever been done in the way of evangelistic work. We have had patients probably from half of these villages in the hospital, and Dr. Shepard declared he knew he should meet a warm welcome if he could go out among them. Aintab, for instance, needs a sufficient staff to enable one man to be all the time in the field as a touring evangelist. There is no indifference to religious matters on the part of the Turks. Dr. Shepard has had special opportunity to come in touch with Turks, officials as well as military men, and has talked with many of them freely on religious matters; and he affirms confidently that the field is open to us."

From Mohammed to Christ

The converted Mohammedan priest, Johannes Awetaranian, in relating his religious experiences at the recent missionary conference in Halle, said: "When I came twelve years ago from Kashgar to Germany to seek to interest Christians in the Mohammedan mission, my experience was that it is more difficult to make a Christian believe in the possibility of such missions than it is to convert a Moslem to the truth. People say that one can not convert Moslems, because apostasy for such means death. Let me tell you my experience. After I had learned through the gospel to know my true Savior, the Lord Jesus Christ, nationality, honors, life, ancestry lost all the value which, up to that time, they had had for me. The truth alone became my aim and goal. When I first

confest Christ and the Mohammedan priests came together in my village to confute my testimony, one of them struck me in the face with all his strength. At that moment my heart said: 'There is a proof that Jesus has accepted you, for He has accounted you worthy to suffer shame for His name.' Before my inner eyes there rose up plainly written the letters of Acts 4:4, and this gave me such a rapture of joy as I had never known or experienced in any way up to that time. I said: 'If a blow can make me partake of such heavenly delights, how great would be the bliss of dying for the Lord Jesus.' From that time death lost all significance for me. My only wish was to preach the gospel to Mohammedans."

The Danish Church and Arabia

The Rev. Dr. Zwemer writes in *Neglected Arabia*, the organ of the American Mission to Arabia: "In 1902 Mr. Olaf Hoyer, a young Danish missionary, preparing for work among the Moslems at Jerusalem, happened to read an article in the *MISSIONARY REVIEW*, appealing for the neglected province of Hadramaut, South Arabia. The result was that he himself went to Aden and visited Makallah on the south coast. Friends in Denmark followed the enterprise with prayer, and this led to the organization of the Danish Arabian Mission, at present co-operating with the mission of the United Free Church of Scotland at Aden, but with plans for the interior, and with their hearts still set on the unoccupied southern province.

INDIA

Testimony of a Hindu Judge

In a recent letter, Rev. Principal Mackichan, of Bombay, writes: "In illustration of the testimony borne by many speakers at the recent meetings of the World Missionary Conference with reference to the leavening process that has been long at work among the educated classes in India, the following extract from an address delivered in Bombay a few weeks ago

by the Hon. Sir Narayan G. Chandavar Kar will be read with interest.

"In a lecture delivered before the Young Men's Christian Association in Bombay, and reported in the *Times of India*, he spoke as follows: 'I should like to say at the outset that it is not an easy thing for me to stand on this platform and address a Christian audience, and yet I am glad to do so, for the Young Men's Christian Association has a warm place in my affections, for the reason that I recall so well the example and teaching of Rev. Duncan Macpherson, to whom this association owes so much. There may be much talk about a truly spiritual religion, about the ties of human brotherhood, about measures for religious and social reform, and so on; but the great curse of our country is that we say and do not—we make great professions, but do nothing practical to remedy the evils that we pretend to deplore. Let me tell you what I consider the greatest miracle of the present day; it is this: that to this great country, with its over 300,000,000 of people, there should come from a little island many thousand miles distant from our shores, and with a population of from fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one.'"—*London Christian*.

A Mass Movement in India

Bishop Whitehead of Madras, in the *Nineteenth Century* speaks hopefully of the future of the low castes under the influence of Christian missionaries. His conclusion coincides with statements made by Dr. J. P. Jones and Mr. George Sherwood Eddy and other missionaries to the effect that a real mass movement has set in toward Christianity. Ninety-five per cent. of the people of India live in village districts and only five per cent. of the whole population can either read or write. The real need is in the villages. The outcastes form about a sixth of this village population of India, and number about 50,000,000.

Yet their very existence is almost ignored in discussions of the wants and demands of the Indian people. In many parts of India their lot is still a miserable one and they are treated with great harshness. In some sections they are virtually serfs of their masters, and are subject to humiliating and hindering restrictions. A few leaders of the national movement have frankly recognized that the position of the outcaste is a disgrace to Hindu society and a fatal obstacle to social progress. The only class which so far has attempted to deal fairly with the outcaste and to defend him from oppression is the British official but the only ones to give him the right hand of brotherhood and seek his social and moral betterment are Christian missionaries.

By the protection of the Government and the efforts of the missionaries, the lot of pariahs is steadily improving. The response of these people to the efforts of the missionaries has now become very marked. In many parts of India, especially in the south, mass movements toward Christianity have come among the outcastes during the last generation, and these movements are gaining in strength every year. In Telegu country some 250,000 outcastes have become Christians during the last forty years, and 100,000 more in the native State of Travancore. Bishop Whitehead thinks it hardly rash to prophesy that in the next century some 30,000,000 or more of the outcastes of India will be gathered into the Christian Church, which will mean a social revolution.

Pushing Sunday-school Work

The Sunday-school Union has in India a membership of 458,945, being an increase of 37,866 on the previous year. The union stands for the very best in Bible instruction, equipment and management. It publishes 10,000,000 English and vernacular pages of Scripture illustrated expositions, nearly all of which are based on the international syllabus. To meet the needs of Sunday-schools in 50 languages

there are about 50 editions of "helps" in 20 languages. A prominent feature of the union is that it stands for salvation through Jesus Christ, and membership in the church to which the school belongs.

Presbyterian Progress

Missionary Wm. H. Hannum, of Vengurle, writes: "A statistical report of the Presbyterian Church in India for 1909 illustrates the progress of the various Christian bodies. This church was formed in 1904 by the organic union of seven denominations of the Presbyterian order. There is now a general assembly, comprizing under it 5 synods, 14 presbyteries, and 178 churches, 112 of the churches being fully organized. Baptisms of the year, 4,743; those of adults being 2,410. Contributions, 45,000 rupees (over \$15,000), an average of over \$1.00 apiece. The communicants now number 14,423; baptized persons, 47,846; total persons enrolled, 52,494; Sunday-schools, 648; teachers, 1,281; ministers, 230."

The New King of Siam

As the only remaining independent sovereign of a purely Buddhist land, his Majesty, Chowfa Maha Vajiravudh, who has succeeded to the throne of Siam, is the object of the worshipful deference of millions of Asiatics. Not even the ruler of Japan bears title more gloriously nor can his divine attributes be forfeited through the medium of any such humiliation as was so recently inflicted upon the Dalai Llama of Tibet. His Siamese Majesty enjoys a sovereignty that remains territorial over the fertile valley of the Menam but is indisputably spiritual in the sanctions it possesses for the pious. "Most divine master of immortal souls," to quote one designation in his excessively long official title, the young King of Siam—to be crowned with a hundred and one golden diadems—is to the faithful "sovereign god of the nine kinds of gods."

His essential characteristics are cer-

tainly those of the artistic temperament. For a Buddhist sovereign, his training has been paradoxical. He received his education in England. His biography reads like that of the eldest son of some peer of Great Britain, suggesting, indeed, anything but the Orient.—*Current Literature*.

The new king is, like his father, much interested with work of the Presbyterian missions, and has shown that he is ready to help their work by his personal influence and contributions. He feels his people's indebtedness to the medical and educational work of the missionaries.

CHINA

Concerning Chinese Students

The 4,000 Chinese students, at present in Japanese schools, come from every part of the empire, even the Mongolian steppes. Many of these are young men of great promise. One is described in the *Church Missionary Review*, who took his Chinese examinations at fifteen and now at the age of twenty-one is proficient in chemistry, physics, mathematics, English and German and is studying Greek and Latin at the University of Tokyo. The missionary whom he is serving as secretary says that he often learns thirty pages of Chinese classics in a day and in this way has literally memorized some 150 books. The ablest of all of these Chinese students is an earnest Christian and active in Y. M. C. A. work. Some 200 Chinese young women are also studying in Tokyo.

In this connection it is interesting to note that among those converted in the recent revival meetings in Chinese colleges is the son of the managing director of two of the leading railways in China. His three sisters in school in Peking have also been converted. A young man in Tientsin from a very wealthy Hunan family, who has been a devout seeker after the truth and who recently subscribed \$12,000 to the building fund of the Y. M. C. A. in that city, has also joined the Christian Church. No less

than fifty-five students in the Anglo-Chinese college in Tientsin have been converted, and in the Methodist college some seventy men have pledged their lives to the Christian ministry.

Wide-spread Unrest

One of the oldest and most conservative missionaries, writing of the conditions in China, says: "There is a great deal of unrest throughout China, and at present the rains in this region threaten the crops, and a failure again this year would threaten the peace of the empire. The emperor and the imperial clan seem to distrust and dread the officials, and the officials distrust and dread the people, and the people are ready to rise and wreak vengeance on the officials for all the wrongs they have endured for many long years. The timber is all dry, and if only the spark is applied the whole imperial Tatar fabric will burn to ashes."

Churches Dislike Foreign Rule

An article, entitled "Chinese Church Self-government," appears this month in the *Chronicle of the London Missionary Society*. Its author, Rev. J. Macgowan, has just left China after more than fifty years' work in Amoy, during which period the small church of between two and three hundred has increased to 9,000. Mr. Macgowan refers at some length to the effect that the new patriotism, recently reborn in China, has had upon the churches. "In common with their non-Christian countrymen, they (the Christians) firmly believe that they have men who are quite capable of governing China, and that the interference of the foreigner in its politics should be sternly forbidden. They have, however, advanced a step farther, and they are beginning to show most unmistakably and distinctly that they desire to take charge of their own church life, and while quite willing to look upon the missionary as a friend and one who can give valuable advice when required, they do not wish him to have charge over them, as he has been accustomed to do." Mr. Macgowan

urges his fellow missionaries to recognize this as "a good symptom."

Awakening in Chinese Villages

Some of the remarkable openings in villages of South China are thus referred to by Miss A. M. Jones:

"P'ik-t'aam is situated in a rather high valley in the hills. The whole village has asked to be received into the Faith—men, women and children, in all over 200. As far as we can judge, they are real and earnest in their desire to worship the one true God. They have given us the ancestral hall for a chapel, and have contributed fifty dollars to do it up; and Pastor Mok told me this was really all they could do, they are so very poor. At Kong-p'i-t'au, a small village on the Lo-a-shaan side of the river, the whole village has asked for baptism, and the people have given us the ancestral hall for a chapel. As I sat teaching the women and children the Commandments, 'Thou shalt have none other gods but me,' 'Thou shalt not make to thyself any graven image,' the women eagerly broke in and told me 'they had no idols; they had destroyed them all and the incense-burners.' The wood and paper idols were made into a bonfire and burned, and the stone ones drowned—cast into the water." Miss Jones tells of other villages where there are numbers of hopeful inquirers—including Naampok, where more than 100 persons are asking for baptism.—*London Christian*.

Anti-gambling Movement

It has been said China is a land of gamblers; not because they are naturally more vicious than other men, but because they are without literature of the attractive, popular sort and have no means of enjoying themselves without dissipation. To offset this tendency, the Y. M. C. A. and other Christian organizations are planning for instruction and example to the people how to have recreation without vice. At one of these a Chinese Roman Catholic teacher gave a violin solo, a Chinese secretary of the Y. M.

C. A. rendered two cornet solos, and a Protestant missionary sang to the gathering. The whole meeting was conducted in so orderly and orthodox a fashion that it was scarcely possible to realize how tremendous a reformation in the whole Chinese outlook upon public life this meeting revealed.

Twenty years, even ten, years ago such a meeting would not have been within the realm of possibility. To-day we have a class of public moralists arising who have undoubtedly learned from Christianity in their midst the ideals which they are desirous of impressing upon their countrymen."—Mr. BRITTON, in *Christian World*.

What China Needs Most

It seems, from a perusal of Far Eastern missionary magazines, that the missionaries on the spot, in China and Japan, are more awake to the urgency and wide-spread opportunity of evangelistic work than the majority of missionary supporters at home. "What is China's most urgent need?" writes a Canton missionary. And he proceeds, "I venture to say that the reply of nine missionaries out of ten would be, 'China's most pressing need, from an evangelistic standpoint, is a large body of trained native preachers.'" And he adds, "The evangelistic standpoint is the true point from which to make a survey of these hundreds of millions in 'waterless places.'"

Says the *Chinese Recorder*: "There are fields of missionary labor where tremendous and apparently successful educational institutions are existing side by side with a weak and struggling Christian Church. Such a condition of affairs is the reverse of admirable. In general it would seem that unless special circumstances call for unique enterprises, missionary policy ought to be directed toward the establishment of educational work in connection with existing church organizations, and evangelistic enterprise should be placed from the very beginning in the forefront of institutional service. Education does not of

itself tend to the upbuilding of a Christian Church, but it can not be too strenuously asserted that where educational work is begun and carried on in direct connection with church work and under the impulse of evangelism, the result is always an enormous strengthening of the Church of Christ with which it is connected.

KOREA

The Gospel Still Making Progress

The Korean Presbytery recently held its fourth annual meeting. One of the most significant features connected with the work is the fact that the missionary spirit glows in the hearts of the converts. Pastor Choi was ordained and sent by the Koreans to Vladivostok a year ago. He was anxious to return to his field again for next year, but it was feared that the money could not be secured for this purpose. But when he thrilled his audience of 1,200 men with the story of his great work, the audience of natives volunteered to raise the money for his support, and he and his family will be returned with an ordained evangelist to assist him. There is now a total Christian constituency in the Korean Presbytery of 140,470, altho only 39,394 are actual communicants of the church. These Christians contributed last year to missions, \$17,538.99; to schools, \$33,824.96; to miscellaneous purposes, \$31,759.06; a total of \$83,123.01.

Conditions in One City

In Pingyang, a city of about 50,000, there are five separate Presbyterian churches and one Methodist, and all of them crowded to overflowing. Several of them have to have separate meetings for the men and women because of the crowds. There are several Sunday-schools in church buildings holding several hundred or a thousand people of women only. In the afternoon it was threatening rain, but a congregation of seven or eight hundred men and women gathered at the "Central Church," and at the Fifth Church, which has just hived off from

the Central, was a congregation of nearly the same number. There are about 5,000 people in Pingyang who go to church on Sundays. All six of the churches support their own pastors and assistants and pay all of their own expenses. The Central Church will seat 1,200 people. The Methodist Church looks larger. The Fifth Church has no building as yet, and is using the Seminary building temporarily. The worshipers number about 1,000. The Third Church seats about 400, and the Fourth about 500.

First Korean Summer Conference

It was held on Pook Han, a rugged mountain rising 2,300 feet above the walls of Seoul. Its far side is cut by a number of canons, and in one of these is a delightful grove, surrounding a royal tomb. A considerable stream of water flows through the canon and affords bathing facilities. In one of the largest Buddhist monasteries the first conference was held of the Christian Student Movement of Korea. Sixty-two delegates, including the speakers, were present from ten different schools. It being the first conference of the kind in Korea, the leaders were desirous of restricting the attendance to thirty-five or forty, and thus make it possible so to direct the details of the daily life and program as to establish customs that should prevail in future conferences. From this latter standpoint, and from the spiritual point of view, this first Student Conference in Korea was a success. The sight of young men studying their Bibles or on their knees in prayer in distant parts of the grove or on the mountain, the general adoption of the *Morning Watch*, and the quiet announcement of twenty-two different men, on the last evening, that they had decided to consecrate their lives to Christian service, constituted the strongest kind of visible proof that the aim of the gathering was being secured. Among this group, six men definitely determined to become pastors, one a doctor and one a teacher.

—*Student World*.

Last Year the Best Year

A message has been received from the Presbyterian missionaries in Korea stating that the past year, ending September 1, has been the best year of their work in that country. During the twelve months ending with that date, there were baptized and received into full communion 2,010 persons. In addition to those who were baptized, over 3,500 were received in the catechumen classes last year, and while many of these gave evidence of genuine conversion, it was thought best by the mission to withhold baptism until they could be instructed for a year or more. This means that 5,500 persons definitely sought knowledge of Christ, and the greater number of these have been saved so far as human judgment can decide.

JAPAN

A Strange Phenomenon in Eastern Asia

The *Chinese Recorder* calls attention to the marked differences which follow the proclamation of the gospel in the three neighbor nations of the Far East. "To reach the upper classes and to evangelize the large cities seems to have been the work of the various Japanese missions from the beginning. While nineteen cities in western Japan are occupied by missionaries, out of 3,756 villages only 21 have any Christian work, and the great burden resting on the Church of Japan is, How to reach this multitude of the common people, who seem so difficult to win over than are the higher classes."

In Korea, Japan's near neighbor, where we should suppose similar conditions and similar results would be found, the direct opposite is the case. The common people are pressing eagerly into the kingdom, while not many mighty, not many noble are called. And, further, while it is most difficult to get a converted Japanese to preach the gospel to his friends and neighbors, in Korea nearly every convert seems immediately to become a seeker after souls.

Entering China we shall discover

that hitherto missionary work has seemed to prosper more among the common people and among the rural population, and in no other mission field has it been so difficult for an official, or one of the upper classes, to become a pronounced Christian.

How Christianity Spreads

It is now frequently remarked that in the Japanese newspapers the words of Jewish prophets and of Christ are often quoted. According to Kanzo Uchimura there are very many Christians in Japan who are not converts of any mission, who in their family life live as Christians, but who do not think it necessary that religious persons should organize into churches. "We go to Jesus of Nazareth directly and aim to live and be made like Him," he adds.

AFRICA

Egyptian Darkness Passing

The converts of the United Presbyterian mission in Egypt number 20,000, and among them are 43 ordained Egyptians, besides numbers of native helpers, teachers and colporteurs. In the town of Asyut there are 2,200 young people in the higher schools of the mission. Tho the baptized Mohammedans have not exceeded 160, an influence favorable to the gospel is being exercised on the Mohammedan population through the hospitals, the schools and the visitation of the harems. It is pleasant to recall the fact that so wisely and thoroughly does this company of workers occupy the Nile valley, that it has no rival and is known as the American mission.

The Call of West Africa

In a contribution to the *Foreign Field*, Rev. J. Delaney Russell gives a gratifying record of progress and success in West Africa. The region, he says, is "divided Methodistically" into three districts, which together cover an area of about 200,000 square miles, with a population of about 5,000,000, speaking 16 languages. For this field there are 24 men and women mission-

aries and 64 local ministers, with 26,000 members. The note of triumph is a loud and sweet one, and there is ample evidence that the Gospel of Christ has not lost any of its power in the salvation of souls. But there is, alas, a sad note also: the harvest is waiting, for the laborers are few; the stations are undermanned, and consequently there are peculiar difficulties.

Light and Darkness on the Kongo

The appeal of the heathen world for Christ is most pathetically portrayed by Rev. J. O. Reavis, coordinate secretary of foreign missions, who visited our African mission on the Kongo last summer. Dr. Reavis says: "Almost daily groups of people from distant villages come to Luebo and Ibanj to plead that a teacher of God be sent to the people dwelling in darkness in their heathen villages. One deputation that had walked about 150 miles came while I was at Luebo and told Mr. Martin that they had built a church in their village with the hope of securing some one to teach them the way of life. They had waited and waited. Now the church had rotted down and no messenger had come to their relief. So they had come to Luebo to make a last plea and to know if there was any hope for them, signifying their willingness to build another church if only a teacher could be sent to tell them of the Lord Jesus Christ." From another distant village messengers came pleading for a teacher.—*Presbyterian of the South*.

Is Britain a Hindrance?

One would have supposed Great Britain was past such opposition to mission work as is reported from the African field. The Baptist Foreign Board some time since appointed a commission to inquire into conditions in the Sudan. This commission has now returned, and makes its report. It declares that the opposition of the British Government toward any church entering the field, together with the antagonistic attitude of Belgium toward all mission work, makes

missionary effort in the Sudan especially difficult. Besides these two European powers, the Mohammedan also is filled with rage toward Christians engaging in mission work.

Religious Liberty in Madagascar

For several years past the representatives of the Anglican, Protestant, and Roman Catholic missions in Madagascar have constantly and justly complained that their work has been hindered by the French Governor-General of the island, who has shut up a large proportion of the mission schools, and has refused permission for new churches to be built or for native congregations to assemble for worship even in private houses. All who are interested in the maintenance of religious liberty will welcome the statements made by the newly appointed Governor, M. Piquie, who has publicly declared that he is anxious "to maintain the policy of toleration in religious matters." Should the policy previously adopted of interfering with the religious beliefs of the people be abandoned, and the Malagasy be left free to provide for the religious instruction of their own children and for their common worship, it is probable that there will be a rapid spread of the Christian faith throughout the island.

Malagasy Love for the Bible

Archdeacon Cornish, of the S. P. G. mission in Madagascar, writes: "In visiting the Christian families in the Ramainandro district—where the anti-Christian party destroyed all the churches during the rebellion a dozen years ago—I have noticed that their Bibles bear dates anterior to the troubles; tho I know that most of them lost all they had at that time, and had their houses burned, too. On asking how they came to have saved their Bibles and very little else, I got the same answer in almost every case: '*Ny Baibolika va avelako ho very?*' (i.e., Would I let my Bible be lost?). Now they knew that through the generosity of the Bible Society they could get a new Bible for a shilling.

So it was not merely the value which they thought of, but their associations with God's Word."

The Situation in Uganda

The following summary will have a deep interest for multitudes whose hearts have been stirred by accounts of the doing of the Lord in that region: All the countries in the kingdom of Uganda have been occupied by British missionaries or Baganda clergy. There are training-classes for men and women teachers and a normal class at Mengo, the native capital, and training classes at many other stations. The schools include the king's school, an intermediate boys' school at Budo, and a high-school at Mengo, both of them for the sons of chiefs and for others who can pay the fees; a girls' boarding school at Gayaza, and a considerable number of elementary schools. At Mengo there is also a hospital, to which several dispensaries are affiliated.

The pastoral care of the 69,000 Christians in the mission is shared by European missionaries and Baganda and Batoro clergy. All the native clergy and lay teachers, who now number 31 and 2,046, respectively, have always been entirely supported by the contributions of the people, but recently a number of evangelists have been sent by the bishop to the Bukedi country, who are supported from money voted to the diocese by the committee who distributed the unallotted portion of the Pan-Anglican thank-offering. Throughout the mission, evangelistic work is largely in the hands of native teachers superintended by European missionaries. The staff of the mission consists, besides Bishop Tucker, of 38 European clergy, 4 doctors, 9 other laymen, 34 missionaries' wives, and 27 other women missionaries. Eight of the women are trained nurses.

ISLANDS OF THE SEA

Missions Prospering in the Philippines

Missionaries are able to send home such good tidings as these: "Wonderful changes have taken place in

these islands since American occupation twelve years ago. The Government is better, sanitary conditions are very much improved, the intellectual and educational conditions are making much progress. Five hundred thousand children are studying English in the public schools every year. A large number have entered higher schools, and many are now holding positions of honor and responsibility who made their start five, eight, and ten years ago.

"About 150 missionaries are at work. The Presbyterians were the first to enter; the Methodists and Baptists soon followed. The Episcopalians, Congregationalists, United Brethren and Christians have taken up work since. The territory has been divided up among these denominations, all of which are doing aggressive work. There is very little overlapping. During the ten years about 50,000 converts have been brought into evangelical churches. Ten thousand members have been gathered into Presbyterian churches. Hospitals, schools, seminaries and churches have been established here and there on almost all the larger islands."

Methodist Work in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the gospel. A deaconess training school, hospital, theological seminary, and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottos and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

Life from the Dead in Java

The people of Java seem to be awakening. A movement called the "*Budi Utomi*" is reported, which embraces thousands of members and appeals to

Javanese to seek education and to place themselves in line with civilized peoples. The American Methodists who carry on an extensive system of Anglo-Chinese schools in the Straits Settlements and the Malay States have been asked by the Chinese of Batavia to furnish them a principal for their school there, themselves to be responsible for his support.

German Missions in Sumatra

The Rheinisch mission in Sumatra reports 3,600 conversions in 1909. The 172,000 Christian Alifuri in the colony of Minahassa (the Celebes) are organized into the Dutch Colonial Church. Life and property are as safe there as in Holland. Of the Sumatran Bataks, 94,000 have become Christians, but on Java, with its 30,000,000, there are but 36,000 native Christians.

Light for the Dark-minded Kanakas

Christian work among the indentured Kanakas on Queensland sugar plantations gathered 2,484 converts into churches before the Government forbade the importation of Kanaka labor. Five hundred of these have now gone back to the grossly heathen and cannibalistic Solomon Islands. Forty schools are taught and supported by native Christians—one result of this home-coming. A flourishing evangelistic work is also reported.

OBITUARY

Rev. John E. Clough, of India

One of the most remarkable of modern missionaries has passed away in the death of Rev. John Everett Clough, D.D., the apostle to the Telugus of India. Dr. Clough was born near Rochester, New York, in 1836, and was the leading missionary in the great Telugu revival that followed the famine of 1877. He gained great influence over the people and 12,000 were baptized in one year. We plan to have a sketch of Dr. Clough and his work in an early number of the REVIEW.

FOR THE MISSIONARY LIBRARY

REPORT OF THE WORLD MISSIONARY CONFERENCE. Nine volumes. Nearly 3,400 pages. 75 cents a volume, \$5.00 per set, *net*. Fleming H. Revell Co., New York. 1910.

It is undoubtedly true that there has never been such a thorough, scholarly, statesmanlike study and presentation of the facts and problems of foreign missions as that contained in these volumes. They represent the work of over 150 experts on the eight commissions, besides hundreds of missionaries and other collaborators whose opinions and information was obtained by correspondence. These reports present the reports of the commissions and the discussions at the conference in Edinburgh. One can obtain in these volumes a view and understanding of the progress and problems of the Protestant Christian missionary campaign among non-Christians that he could not gain otherwise in many years of study and the reading of hundreds of volumes. The price is amazingly low.

Volume one surveys the whole non-Christian world with a view to presenting just what is being done and what still remains undone in the task set before the Christian Church. The commission declares that the Church ought and can immediately occupy the remainder of the field; that China, Africa and India demand particular attention. Other lands, such as Korea and Laos, call for advance because of the receptive attitude of the people. The opportunity and responsibility before us call for more careful planning and closer cooperation that the task may be accomplished speedily and satisfactorily.

Volume two considers the Church in the mission field—a most important topic. The commission finds gratifying progress in the development of self-support and self-extension in many fields, but recommends more uniform policies on the part of missionary societies and closer cooperation in dealing with church-members in planning for an advance.

Volume three discusses education on the mission fields and presents the

need for thorough Christian training for the future leaders and church-members. The results of this education, especially in India and Japan, have proved its value. This education should be evangelistic, progressive and elevating to the whole community. There should be some degree of co-operation with the local governments, but not at the cost of the missionary ideals and purposes. There is a great need of endowed educational missions in China and elsewhere for the sake of training native Christian leaders.

Volume four presents the views as to the missionary message to non-Christian religions. The report describes the relation of Christianity to animism, Chinese religions, Islam, Shintoism and Hinduism. The conclusion is that these religions, while containing much truth, are dying and do not prove effective in saving men from sin and its consequences, either here or hereafter. The preaching of the simple gospel of salvation through faith in Christ is proved to be the most effective means of converting men.

Volume five contains the report on the preparation of missionaries. The present situation on the field, the present methods of preparation, the principles which should be recognized, the need of special preparation and the functions of the candidates' committee are carefully considered. More thorough education is required to-day than formerly, but spiritual qualifications are none the less needed.

Volume six discusses the "Home Base" in a most thorough and satisfactory manner, and contains a very valuable list of missionary books arranged under topical divisions. These alone comprise over 225 pages.

Volume seven considers the important subject of missions and governments, local and home. The report is ably presented, and shows the faults of both missionaries and the governments in failing to work harmoniously together.

Volume eight is taken up with co-operation and unity and has to do

with what was perhaps the most striking feature of the conference—a desire and a conviction reaching out toward more harmonious work among the various divisions of the Christian forces. Not uniformity or union is needed so much as essential unity in principles and action.

Volume nine contains the history and records of the conference, together with addresses delivered at the evening meetings. The index to this library of missionary science makes the immense amount of information available to the reader. Already the sale and orders for these volumes have shown the wide-spread interest in the subject. It would be impossible to give them a careful reading without being inspired and enthused with the great undertaking in which the Church is engaged and the promise of victory before us.

WINNERS OF THE WORLD. By Mary and William Gardner. 16mo, 239 pp. 50 cents. Fleming H. Revell Co., 1910.

These are missionary studies for boys and girls. Each lesson deals with some heroic character, who worked as a missionary of Christ. The series is well planned and well written. Christ Himself is presented as the ideal missionary—industrial, itinerant, medical, winner of all classes, trainer of native workers. Paul's work is outlined, then other early Christians. Following these come chapters on winners of barbarians, men like Martin of Tours, St. Patrick, St. Augustine, and Boniface; winners of the Northlands, like Auschar; winners of India, like Cary and Judson; winners of America, like Eliot and Gardiner; winners of Africa, like Crowther and Livingstone; winners of the islands, like Paton and Patteson; winners of Japan, like Xavier and Neesima; winners of China, like Morrison and Mackenzie.

The material of the book is judiciously selected and the chapters are well written. Some practical suggestions to teachers add much to its value.

MEN OF MARK IN MODERN MISSIONS. By H. B. Grose. Pamphlet. 15 cents. American Baptist Publication Society, Philadelphia, 1910.

This is book five (for the Intermediate Department) of the Graded Mission Studies prepared by the "Baptist Forward Movement for Missionary Education." They are useful pamphlets for Sunday-schools and young people. The present studies include Roger Williams, John Mason Peck, Hezekiah Johnson, Henry B. Whipple, Timothy R. Cressey, and Elihu Gunn, all but one Baptist missionaries in America.

MEN'S NATIONAL MISSIONARY CONGRESS, CHICAGO. 800 pp. Laymen's Missionary Movement, New York. 1910.

Here are the men's stirring missionary addresses at the four days' meeting in Chicago last May. These include some unusual messages from unusual men—a remarkable group of speakers, many of them professional and business men of international reputation.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED. By Edward A. Marshall. 50 cents, net. Bible Institute Colportage Association, Chicago.

Mr. Marshall has made a practical study of the non-Christian religions and here gives us the main points about each in brief outline. He contrasts Christianity, Brahmanism, Hinduism, Buddhism, Taoism, Confucianism, Zoroastrianism, Parseeism, Rhinto and Islam as to their founders, causes, history, followers, sects, extension, system, present head, beliefs, idols, writings, etc. Mr. Marshall also gives some 800 library references to prove his assertions and to facilitate further study. His book is unique for the amount of its information in compact form. He refers to 44 separate books. This would be an excellent text book for study classes.

SALVATION, IN HINDUISM AND CHRISTIANITY. By Wilhelm Dilger. Translated by Louise Oehler. 8vo, 537 pp. Basel Mission Book and Tract Repository, Mangalore, India. 1908.

This is a careful study of the comparison and contrast between two

great religions as they relate to salvation of man. It is a theological, not a popular study and takes up the conceptions of God, of the world, of evil and of the nature and place of salvation. It will be of great value to missionaries.

ADVANCE IN THE ANTILLES. By Howard B. Grose. 12mo, 259 pp. 50 and 35 cents. The Young People's Missionary Movement, 1910.

There was need of a book on missions in Cuba and Porto Rico. A little more than ten years ago they were in the hands of Spain, and their condition of poverty, ignorance and sin was about as bad as it could be. Now, after a decade of American civil government and influence and freedom for missionary work, it is time to note the conditions and results. Mr. Grose has, in this text-book for mission-study classes, given us a brief description of the islands and the conditions under Spanish rule, an account of the mission work and the outlook. In his statistical tables he gives 11 Protestant societies at work in Cuba, with 140 missionaries and 215 native workers in 57 stations and 146 out-stations. The Protestant constituents number 15,324, of whom 9,564 are communicants. In Porto Rico there are 15 American societies, with 178 missionaries and 203 native workers in 75 stations and 458 out-stations. The Protestant native constituency is 20,631, of whom 13,255 are communicants. When we consider that the colored and mixt population of Cuba is 608,287, and of Porto Rico 363,817, it is evident that under the perfect freedom of the Stars and Stripes the people have been more ready to accept the liberty found in the Protestant Church. There is, however, little of that denominational cooperation that was so much advocated ten years ago.

A BLUE STOCKING IN INDIA. By Winifred Heston, M.D. 12mo, 226 pp. \$1.00 net. Fleming H. Revell Co., 1910.

This purports to be, and we have no doubt is in the main, a collection of letters from a young lady medical

missionary in India to a friend at home. They describe her observations and experiences on her way to the field and in actual service. The descriptions are bright, feminine and human, with the missionary flavor strong and distinct, while without special literary merit. They have sunshine and humor, with the shadow of the awful sin and suffering so omnipresent in India. Without nauseating details they let one into the daily life of a woman medical missionary. Tho the letters are autobiographical, they have a touch of romance, too. The authoress closes with a return to America for the "rest cure," but with the expectation of "being happy ever afterward."

RECRUITING FOR CHRIST. By John Timothy Stone. 12mo, 224 pp. \$1.00 net. Fleming H. Revell Co., 1910.

Dr. Stone is a personal worker of the sane and unhackneyed sort. He deals as a man with men and at the same time as an ambassador of Christ with those still "afar off." He shows that the true motive in such Christlike work is centered in our relationship to God and must include an earnestness and love that is neither professional nor easily discouraged. Dr. Stone gives the results of wide experience and real attainment in work for men; he offers valuable suggestions as to training and methods that will make such work grateful. It is a book that inspires with a desire to "recruit for Christ," and a faith that we, too, may see notable and numerous cases of "twice-born men."

THE GOSPEL WORK IN MODERN LIFE. By Robert Whitaker. 12mo, 139 pp. 50 cents, net. Griffith & Rowland Press, Philadelphia. 1910.

The social influence of Christianity is here presented. We should recognize this feature of Christianity, but it is a mistake to think it more important than individual religion. First, a man must be good through faith in Jesus Christ and then he must work to bring his brothers to Christ. Neither phase of Christianity must be neglected.

THE CHILDREN OF AFRICA. By James B. Baird.

THE CHILDREN OF ARABIA. By John C. Young. 1s. 6d. each. Illustrated, 12mo., 95 pp. Oliphant, Anderson & Ferrier, Edinburgh. 60 cents, *net*. Fleming H. Revell Co., New York. 1910.

These two additional volumes to child life in mission lands are excellent for a juvenile missionary library. The book on Africa is more distinctly a description of child life than that on Arabia, but both give interesting facts and stories of the countries and the customs of the people. They are written from a Christian missionary viewpoint, and tell with closing chapter of Protestant missionary work.

THE CHRISTIAN MOVEMENT IN JAPAN. Edited by D. C. Greene and G. M. Fisher. \$1.00. Mr. Kyobunkwan, Tokyo. 1910.

This eighth annual issue of the missionary year book of Japan includes also papers read at the Semi-Centennial Conference of Protestant Missions in Japan, celebrated in October, 1909. These addresses have naturally much historic value and give a clear idea of the present situation in Japan. The year book proper not only gives facts and figures relating to missions and native Christian enterprises, but also contains many facts relating to Japan's foreign affairs, business, education and social conditions and progress. There are also obituaries of Japan's missionary workers and information on such topics as the Chinese students in Japan, the Russo-Japanese Convention, the annexation of Korea, etc.

The total missionary force now comprises 931, with 563 ordained native ministers and 1,002 other native helpers. Communicants number 60,635, and the total membership 75,608.

NEW BOOKS

THE TASK WORTH WHILE; OR, THE DIVINE PHILOSOPHY OF MISSIONS. By Henry Clay Mabie, D.D. 12mo., pp. 343. \$1.25 *net*. Griffith & Rowland Press, Philadelphia. 1910.

THE UNIQUE MESSAGE AND THE UNIVERSAL MISSION OF CHRISTIANITY. By James Franklin Love, D.D. 12mo., 256 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1910.

THE MODERN MISSIONARY CHALLENGE. By John P. Jones, D.D. 8vo., 359 pp. \$1.50, *net*. Fleming H. Revell Co., New York. 1910.

THE CALL OF THE NEW ERA, ITS OPPORTUNITIES AND RESPONSIBILITIES. By Rev. William Muir, M.A., B.D., B.L. Edited by George Smith. 12mo., 350 pp. \$1.25, *net*. American Tract Society, New York. 1910. (Reviewed in October, p. 798.)

THE VICTORY OF THE GOSPEL. By J. P. Lilley, M.A., D.D. 12mo., pp. 391. \$1.50. United Press, Philadelphia. 1910. (Reviewed in October, p. 798.)

THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL BY MISSIONS TO THE HEATHEN. By Anthony Grant. 12mo., 270 pp. S. P. G. F. P., 15 Tufton St., Westminster, S. W., England. 1910.

ISLAM IN CHINA—A NEGLECTED PROBLEM. By Marshall Broomhal, B.A. Preface by John R. Mott, M.A., LL.D., Prof. Harlan P. Beach, M.A., Rev. Samue M. Zwemer, D.D. Illustrated, 8vo., 332 pp. 7s. 6d., *net*. China Inland Mission, Newington Green, London, N.

THE CHINA MISSION YEAR BOOK. Being "The Christian Movement in China," 1910. Edited by D. MacGillivray for the C. L. S. 12mo., 431-1xxiv. Christian Literature Society for China, Shanghai. 1910.

THE NEW TESTAMENT OF HIGHER BUDHISM. By Timothy Richard. 12mo. \$2.00. Charles Scribner's Sons, New York. 1910.

THE LANDS OF THE TAMED TURK. By Blair Jaekel. Illustrated, 12mo. Cloth decorative, boxed, \$2.50; three-quarters morocco, boxed, \$6.00. L. C. Page & Co., Boston. 1910.

LIFE IN THE ORIENT. By K. H. Basmajian. Illustrated, 8vo., 277 pp. \$1.00, *net*. American Tract Society, New York. 1910.

OPALS FROM AFRICA. By A. F. Hensley. Pamphlet, 64 pp. E. W. Allen, Box 884, Cincinnati, Ohio. 1910.

MISSIONARY HEROES IN OCEANIA. By John C. Lambert, M.A., D.D. Illustrated, 12mo., 162 pp. J. B. Lippincott Co., Philadelphia. 1910.

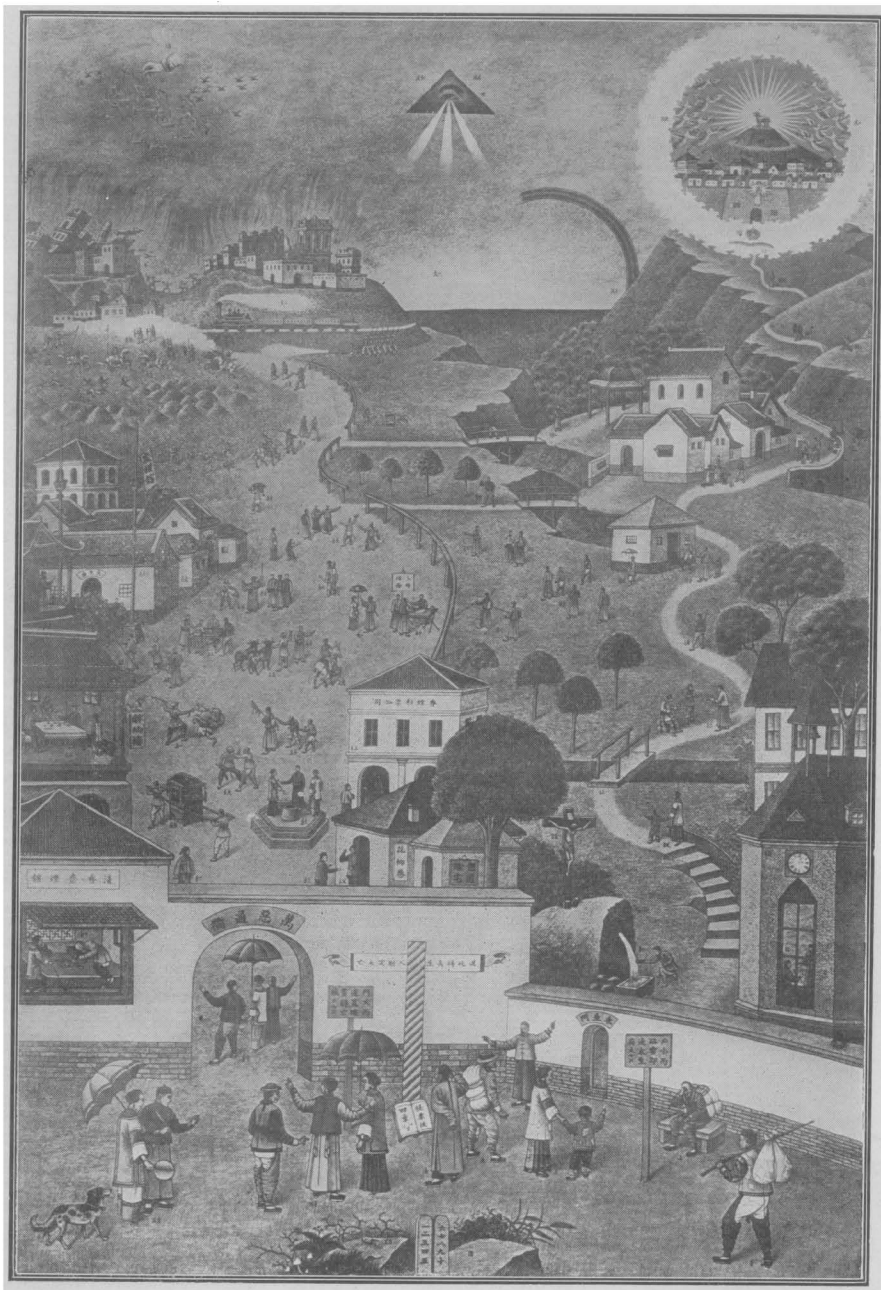
WITH THE SOUTH SEA ISLANDERS. By Dr. George Brown. 12s., *net*. Macmillan & Co., New York. 1910.

JAPAN AND THE JAPANESE. By Walter Tyn-dale. 8vo. \$5.00. The Macmillan Co., New York. 1910.

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

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

ADVENTURES AMONG THE RED INDIANS. By H. W. G. Hyrst. 12mo. \$1.50. J. B. Lippincott Co., Philadelphia. 1910.



THE BROAD AND THE NARROW WAY, ACCORDING TO THE CHINESE

This is a drawing by a Chinese Christian, Liu Meh Lin. Above is the eye of God. Numbers and Bible references explain the various features of the wall chart. On the left is the "broad way," leading to destruction, beginning with the broad gate and easy road, the opium den, gambling-house, brothel, the theatre, the graveyard, war and punishment. On the right is the narrow door, over which is an inscription, "Eternal Life." Then come the fountain for cleansing beneath the cross, a church, school, home, a rainbow of promise and the city of God. The gulf widens between the two, but there are a few narrow passages by which men may go from one road to the other.

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SIGNS OF THE TIMES

MORE REVIVALS IN LIVINGSTONIA

Some districts in Africa are so distant that few know of the remarkable work that is being done in them by the missionaries and African evangelists. Rev. Donald Fraser of the Scotch United Free Church Mission writes on August 22, from Loudon, Livingstonia, that a wide-spread revival has been going on there in connection with a visit of Rev. Charles Inwood, a deputy of the Keswick Convention. Daily prayer-meetings were held in all the stations and out-stations, and attendance was limited to church-members by distributing tickets. Thus, only 2,500 were admitted to the meetings. In spite of the fact that addresses were all made through an interpreter, the prayers were answered, sins were confessed with weeping, many at once, and each unconscious of the other, praying for forgiveness and cleansing. "Then suddenly there came the sound as of a rushing mighty wind and 2,500 began praying aloud, some crying out in uncontrollable agony." The physical excitement became so dangerous that the missionaries closed the service. At later meetings similar thrilling scenes took place with overwhelming outbursts and a dominant note of personal conviction. At the Sabbath service 7,000 people came together. The

result has been cleansing and calm rejoicing and a scattering to the surrounding districts to preach Christ in the power of the Holy Spirit.

REAPING HARVESTS IN KOREA

The "Campaign for a Million Souls in Korea" did not produce such large numerical results, but Christians are still earnestly at work and at prayer and there are large ingatherings into the churches. The campaign in Seoul last October was conducted with 700 volunteer workers, who gave six days to a house-to-house visitation. Six daily newspapers each devoted a column a day to the work and in two weeks 7,000 persons had indicated their desire to become Christians. Similar campaigns are planned for each of the thirteen provincial capitals and for the 330 county seats.

This campaign for a million souls began in a Methodist prayer-meeting in Songdo two years ago. The Council of Protestant Missionaries adopted the watchword and the purpose was strengthened by the visit of Dr. Wilbur Chapman and Mr. Charles Alexander. Later, some 600,000 copies of the Gospel according to Mark were distributed and some 70,000 days (nearly 200 years) of personal evangelism were given by the Korean Christians. In this way the seed-sowing was kept up.

In the Seoul Campaign the city was districted and visited and meetings were held in all the churches. Thousands gave themselves to Christ and plans are being made to visit all the homes in Korea this year. This is a day for intercession.

JAPANESE AND KOREAN CHURCHES

Since the annexation of Korea by Japan the Japanese Christians have been seeking to establish more close relations with the Church in Korea. Even organic union has been proposed, but such an extreme step is unlikely at present. There is a general desire, however, that the two bodies of Christians shall come into closer fellowship. The Synod of the Church of Christ in Japan adopted the following resolutions: (1) That a letter of cordial greeting be sent to the Presbyterian Church in Korea. (2) That the Japanese Christians, sent by the Board of Missions to help in the evangelistic work in Seoul, be appointed as representatives of the Synod to do whatever may be fitting to bind the two churches together.

The letter of greeting expresses the sense of unity existing between the Japanese and Korean churches and the desire for closer fellowship. Until Japan and Korea have one language there seems to be no advantage in organic union, but there is every advantage in promoting spiritual sympathy and union. The Japanese Christian Church has a great opportunity in helping to evangelize Korea.

In Japan the Church has taken two other steps that are of interest and that might be adopted by churches at home. (1) Members living away from home may temporarily unite with other churches as "guest members."

They thus retain their old church connection, but are taken under the pastoral care of the church which they attend. (2) The large number of attendants at services who are not yet ready to confess Christ may hereafter be enrolled as "Church Friends." It is an added bond to unite them to the Church and bring them into closer contact with the church officers.

STRANGE DOCTRINES IN KOREA

Rev. E. F. McFarland, a missionary of the Presbyterian Church at Taiku, Korea, writes that "the remarkable spread of the gospel in the Hermit Nation has been so heralded abroad throughout the world that not only have more evangelistic workers come to the field, but also preachers of all manner of strange doctrines have appeared in our midst. . . . All the heterodoxies that have been preached in Japan during the past years, and which we believe have become a part of the cause for the difficulties of evangelical mission work in that land, are now being imported, little by little, into this land, with the result that we are hearing from all sides from the simple Koreans that, in the midst of so many doctrines, one can not decide what is the true way of life." Mr. McFarland believes that the devil's weapon in his first assault upon an infant church is persecution, and when it proves futile, he turns to his keener instrument—false doctrine—and hurls that into the congregation to create discord. Thus, the devil first caused open persecution of Christians in Korea. It proved a great blessing. Now he thrusts false doctrines at her from all sides.

Of these false doctrines, Mr. Mc-

Farland considers the most serious those preached by the Oriental Preaching Society or Church of Grace. It proclaims a doctrine of absolute grace through Christ to cover all sin, so that believers can continue in sin, that grace may abound. The promulgators of this pernicious doctrine enter a country church, take the Bible and preach from it according to their own wild notions, and then abuse the missionaries as deceivers of the people, who hinder them from living "the simple life."

The Korean Christians are beginning to see that their only aid in this difficulty with strange doctrines is better instruction and indoctrination, and the evangelists and Bible women are hard at work to increase the desire of the people for Bible study along definite lines.

THE CHINESE IN AMERICA

Our opinion of the Chinese will be colored by our experience with them or by reports of others with more or less knowledge of their characters. Those who have longest labored in China and who have sacrificed the most for them have the highest opinion of their character and the most sanguine hopes for their future.

The intellectual and spiritual awakenings in China have been echoed in some parts of America, and the many years of quiet, faithful labor for the Chinese immigrants is producing some results. The *Chinese Students' Monthly* reports that the Chinese in Sacramento, Cal., have destroyed their idols and have changed their temple into a schoolhouse. A society of Chinese in Chicago has been organized to study current topics. A

welfare committee has been organized by Chinese students in Philadelphia, and in New York the Chinese at Columbia University have organized an academy with a strong faculty and a large number of young men students. The First Chinese Christian Church has also been organized in New York, with Rev. Huie Kin as pastor. The time is coming when Chinese in America will no longer be looked upon as curiosities to be exploited or as undesirable laborers to be excluded, but as human beings with hearts and minds and souls to be won, educated, and saved for time and eternity.

The article in this number of the REVIEW presents some of the results of Christian work for Chinese in America. The best results can not be tabulated; they are the transformations of character and the influence of Chinese Christians returning to their own country.

THE DAY OF OPPORTUNITY IN TURKEY

With the establishment of the new régime in Turkey many marked changes have taken place that affect the standing of Christians and the progress of missions, but the favorable developments have been less marked and less rapid than were at first promised. In the East religion is a primary factor in every man's life and every question is viewed with relation to a man's religious belief and standing. Politics, social and family life, business, education and religion are closely bound together. The Young Turk party is thus brought face to face with a serious problem—how to reconcile an old, antiquated religion

with new progressive ideas. Moslems object to Christians in the army; Christians object to teaching only Turkish in public schools in Christian communities; Moslems refuse to recognize the equality of Moslems and Christians before the law.

The Young Turks do not proclaim a desire to reform Islam but to reform politics and education. These are, however, all inseparably bound together in the Moslem mind. The Sheik-ul-Islam, the highest Moslem authority, has come to the rescue by deciding that several mooted points are in harmony with the Koran, but the conservative party are not satisfied.

Unfortunately rationalism is coming into Turkey especially in the Greek and Armenian churches and internal conflicts are stirring these oriental Christian sects. Radical reforms have been proposed in these churches and are sorely needed, but they do not reach the root difficulty, which is lack of spiritual life.

The Protestants in Turkey are few in number, but the line of separation between them and the oriental churches is becoming less marked and some hope for a reunion and regeneration of the Greek and Armenian Churches. This would have a great influence on the Moslems of Turkey, for one of the greatest hindrances has been the character of the formal Christianity exhibited in these oriental churches.

If governmental and educational reforms are thoroughly established, the power of Islam is sure to wane. The leaders of the new movement have sent preachers into Moslem centers to proclaim that the new constitution is not contrary to the Koran and that

Christians, Jews and Moslems are brethren all worshiping the same God. All are thus equal before the law and before God. If this is accepted as the basis of life, it will mean a transformation in Turkey. If true Christianity is now presented to the Turks, old-time prejudices may be overcome and the present spirit of unrest may lead to more open-mindedness toward the truth as it is revealed in Christ and by the power of the Holy Spirit. Now is the day of opportunity.

SIGNS OF LIFE IN RUSSIA

The students of Russia are keenly alive to the need for something better than they have. The spirit of discontent shows itself not only in the student outbreaks and nihilist movements, but in the general demand for reforms through the Duma and in the keen interest in religious meetings such as is described in the article by Mr. William Olney.

Another evidence of progress is the first conference of Russian leaders in student work, held recently in Wiborg, Finland. It was intended to limit the number of delegates to twenty-five, but so great was the interest that fifty attended the conference, including over thirty from St. Petersburg and twelve from Moscow, one from Kieff and one from Odessa. Important student problems were discussed with most satisfactory results. After returning to St. Petersburg, the students organized Bible study circles in all sections of the city, and a committee was appointed to supervise the translation of foreign Christian literature. Watch Russia. Important developments are taking place there that affect the kingdom of God.

PROTESTANT MISSIONARIES ENTERING RUSSIA

The Evangelical Association, a German religious body in the United States, which, according to its articles of faith, is closely related to the Methodist Episcopal Church, has decided to enter upon active evangelistic work in the Russian Empire. Its Missionary Board met at Allentown, Pa., from October 7 to 9, and had before it, among other things, the report of Bishop S. C. Breyfogel of his visit to St. Petersburg and Riga. In the latter city a few members of the evangelical Association have settled and have been supplied with occasional preaching by the North German Conference of the association. The committee resolved to place as soon as possible a missionary in Riga, and to thus commence active and aggressive work in the realm of the Czar. The Women's Missionary Society of the Evangelical Association has offered to pay the salary of this missionary to Russia.

Thus another American denomination enters Russia, the Methodist Episcopal Church having had a prosperous work in St. Petersburg, under Dr. Simons, for some time.

THE RELIGIOUS CRISIS IN FRANCE

M. Paul Sabatier, the well-known French writer on religion and philosophy, describes in *The Hibbert Journal* the present situation and the religious outlook in France. He declares, as we have often stated, that Rome has alienated the respect and confidence of even the clergy in France; the people have become indifferent to the papacy and many are turning toward "free thought." When the papacy is

obeyed it is in gloom and depression without good-will or sympathy.

Many priests who have broken away from Rome are endeavoring to organize an anti-church in which the principles would be embodied in opposition to the teachings of the papacy.

A moral crisis is on in France. The majority of the people are waiting—not ready to accept papal infallibility or Protestantism or agnosticism. They are looking for the time to build up a new temple of faith. It is a great opportunity for the preaching of the Gospel of Christ.

OUTLOOK FOR MISSIONS IN SPAIN

The revolution in Portugal and the success of the liberal ministry in Spain promise better things for religious liberty in the most bigoted, unprogressive Roman Catholic countries in Europe. For many years Protestants have suffered from the papal dominion and government restrictions forbidding even the simplest signs on the places of Protestant worship. These restrictions are now being removed in spite of the protests of the Roman clergy. The Spanish Cortes has declared that no person shall be molested or interfered with in the exercise of his form of worship so long as he respects Christian morality in a becoming manner. At the same time no other public ceremonies are permitted to any except Roman Catholics. Church doors may now open on the public streets and notices may be posted outside the building inviting strangers to enter. Strenuous efforts are being made by the Clerical party to prevent further concessions in favor of religious liberty. It seems evident, however, that a refusal to grant these

reforms would endanger the very existence of the monarchy.

There are still other laws that interfere unwarrantably with the Protestants. Persons may still be punished for not uncovering their heads when the "host" is carried in a procession through the street. Magistrates still advise people to be married by a priest, and sometimes put off for months the ceremony when parties do not wish to employ a priest. Priests, monks and nuns who have left the Roman Catholic Church can not contract a legitimate marriage in Spain. Their children are regarded as illegitimate. The Cadenas bill for the regulation of religious orders in Spain has passed the Chamber of Deputies and shows that the country is alive to the menace of papal control. The number of priests paid by the State is still some 40,000, and the number of monks and nuns is much larger. The people, however, are becoming more liberal in their ideas and many of them are seeking for the truth.

Important reforms are announced in Portugal by the Minister of the Interior. These include a weekly day of rest, protection for maternity and childhood, opening of primary schools, help for needy children and the establishment of asylums and hospitals.

AUSTRALIAN STUDENT VOLUNTEERS

Missionary interest is growing among the students of Australia. At a conference of the Students' Christian Union at Doylesford a policy was adopted and copies were sent to all the churches of Australia. This policy included: (1) Unconditional surrender to the will of God as revealed in Jesus Christ; (2) the necessity for

honestly seeking to present Christ to non-Christians at home as well as in foreign lands; (3) an adequate presentation, to university and professional students of the present world crisis in missions and the call for student volunteers; this to be accomplished by prayer, by addresses, and conferences, by literature and by mission study; (4) the arousing of the Church to the necessity for adopting an adequate forward movement missionary policy looking toward the evangelization of the world in this generation. This is to be done by campaigns in the churches, by cooperating with clergy and laity and by the organization of women students to preach to women and young people.

After the conference the student volunteers made arrangements for deputations of students and laymen to visit the principal cities to arouse interest in missions. This campaign is being carried on in connection with the laymen's missionary movement. These efforts have been greatly blest and have developed a spirit of prayer and self-sacrifice and an interest in mission study. Classes are formed to train leaders for classes in local churches.

There are several strong points in this policy and campaign of the Australian Student Volunteers: (1) The dependence, as always, on Christ and the Holy Spirit for leadership and power. (2) The union of appeals for home and foreign missions. (3) The cooperation of students and laymen so that going before churches and colleges the one may say: "We are ready to go," and the others, "We will help to send." (4) The emphasis on missionary education and not dependence on passing appeals.

THE RECENT REVIVALS IN CHINA

BY THE REV. WILLIAM N. BREWSTER, D.D., HINGWHWA, CHINA

Missionary of the Methodist Episcopal Church.

The remarkable manifestations of religious fervor known as "Revivals," that have been experienced during recent years in Wales and various parts of the United Kingdom, in America, also in India, and most notably in Korea, have not been lacking in the mission work of China. We need not here philosophize as to the psychological causes, spiritual origins or net results of revivals. The Christian Era began with what is known as "Pentecost," and in all ages of the Christian Church, when there has been real moral and spiritual power, there have been more or less frequent manifestations that correspond in essentials, while differing in minor details, to the events described in the second chapter of the Acts.

It has been generally believed by missionaries that the Chinese are an unemotional, materialistic race, peculiarly impervious to outward expression of religious feeling, and that the process of Christianizing them must be one of instruction and gradual growth, without such epoch-making moral and spiritual upheavals. "Learning the doctrine" is the usual Chinese term for becoming a Christian, rather than "believing the doctrine." Both mental processes are essential, but the Chinese attitude of mind has been to emphasize the intellectual acquirement of Christian truth by instruction rather than a recognition of the fundamental truth that "with the heart man believeth unto righteousness." The experiences of the past three years indicate that it will be necessary for the open-minded student of missionary work in China, who held the above theory, to read-

just his position to accord with new and startling facts.

There have been local revivals in various stations for many years. These have been fruitful and of value as a preparation for more recent developments, but they have seldom been widespread or deep. Questions sent to more than four score representative missionaries in widely distributed parts of the empire brought forty-five replies. Twenty-seven of these were from men who had experienced, in their stations in comparatively recent years, what they regarded as "marked revivals in the Chinese Church." These represent sixty per cent. of all the replies, and thirty per cent. of all the inquiries made. This is a most encouraging showing, and would have been impossible five years ago.

Revivals in Manchuria

Manchuria was the scene of the beginning of what might be called the modern Pentecost in China. The story has been well told by Rev. James Webster and others, and has been so widely read that it need not be repeated in detail here. It began in the winter of 1907-8 in Mukden, under the ministry of the Rev. Jonathan Goforth and two Chinese leaders who had visited Korea and caught the vision and carried back the fire. Correspondence with missionaries in several of the leading mission centers of Manchuria exhibits a remarkable unanimity of sentiment toward the movement, and reports as to details. Evidently the missionaries of Manchuria, who are mostly hard-headed Scotchmen, than whom no abler nor less sentimental group can

be found in China, are of one mind as to the genuineness and the value of the revival.

Replies from representative missionaries in various parts of China indicate that the Manchurian revival experiences have been repeated in South China, in Fukien, earlier in Amoy sections, and lately in the Fuchau and Hinghwa regions, and most recently in the Swatow section of Kwangtung.

In Central and West China

In Central China, Nanking has been the chief scene of revivals; but Kiukiang and Wuhu and other places have been visited. There have been union meetings held in a large tent at Nanking. Mr. Goforth led one series in 1909, and later the Chinese evangelist, Doctor Lee, was greatly used.

West China has also enjoyed similar blessing. Remarkable movements among the aborigines of Kweichow in recent years have attracted very wide attention.

The inquiries sent out covered three heads: (1) Natural Causes; (2) Striking Features; (3) Results. In general the causes were traceable to some human agent or group of agents. Mr. Goforth is the name mentioned most frequently among foreign agents, tho by no means the only one; while the work of Dr. Lee in Central China and of Mr. Ting Li-mei of Shantung in North China is commended in the highest terms by every one who mentions them. Yet local agents, both foreign and Chinese, seem to have been raised up in nearly all places, who have been essential aids, and in not a few cases the workers seemed to be entirely of that character.

The "Striking Features" have also

shown a marked similarity. The most commonly mentioned characteristic is "deep conviction for and confession of sin." This is seldom omitted by any correspondent who speaks of any revival experience at all of recent years. Other features mentioned frequently are the spirit of prayer, audible and universal from the whole congregation, and the reconciliation of enemies in the Church or the settling of old quarrels. "Quietness" has characterized some of the most fruitful of the later movements.

The Results

"Results" are naturally of a more varying character. The material is different, and the environment. Above all there is wide variety in the manner of conserving the results of such experiences. In general the replies indicate a decided quickening in Bible study. The new life calls for food. Where this is not taken the vital forces soon exhaust themselves. The writer recently noticed on the monthly report of a colporteur that he had sold 332 copies of the entire Bible or of the New Testament. These were, in addition to the "Scripture Portions," sold chiefly to non-Christians, and they were bought by Christians on a half-price proposition, provided they would pledge themselves to read in the book daily unless prevented by necessity. Such avidity for the Word would have been wholly impossible but for the revivals of the spring of 1909 and 1910.

Probably the deepest and most essential result of these seasons of spiritual awakening is an abiding sense of the exceeding sinfulness of sin. All missionaries in China have had perhaps their keenest disappointments right here. Even well-behaved and

well-instructed Christians seemed to have little sense of the sinfulness of sin. The pagan ancestry and atmosphere accounted for it, but did not excuse it. Until this root difficulty is overcome there can be little progress in establishing Christian ideas of life and conduct. The emotion of the revival days may, indeed must, pass away. The new vision of Gethsemane and of Calvary, burned into the heart by Pentecostal fires of penitence, abides in many lives, and the whole moral standard of the Christian community is elevated, never to go back, even tho individuals may lapse.

Three Stages

The revivals of the past three years have developed in three distinct stages, tho the lines can not be sharply drawn between them:

1. At first it was largely an awakening among the Christians themselves. Strange as it may seem, the reports indicate that the best-instructed and most earnest members were first seized with deepest conviction for sin and in these the results seem most abiding. This does not mean that these good people were hypocrites before; it simply shows that the great law of evolution applies to things spiritual as well as to things material: "To him that hath shall be given and he shall have more abundantly." The intense new spiritual light revealed the blackness of sins hitherto unrealized and hence condoned. The normal course was evidently first to cleanse the Church from within.

2. A later and natural development has been seen in successful special evangelistic efforts to reach the non-Christian population. There have been several such meetings in Shan-

tung; Suchau has been the scene of a remarkable union tent campaign. In some of these meetings more than one thousand have enrolled themselves as "inquirers" or desiring to be taught the Bible. How permanent these results will prove it is too early to decide; but the direction of this development is normal, and as time passes and the leaders gain in experience these results will be more fully conserved.

3 Probably the most significant of all the features of these spiritual quickenings is in the remarkable change of attitude of the young men in several of our leading Christian colleges toward the work of the Christian ministry. Dr. Arthur H. Smith, writing from Tung-Chou, near Peking, says: "Mr. Ting-Li-mei has just been here. . . . In February only one of a graduating class of fourteen was willing to go to the Union Seminary to study theology. Now we have a roll of seventy-nine who have pledged themselves to preach. . . . This is the outcome of Pastor Ting's week here." In the Shantung Christian University at Wei Hsien there was an extraordinary movement early in April, 1909. Again the human agent most conspicuously used of God was Rev. Ding Li-mei, who is a graduate of the college. Here over eighty students voluntarily pledged themselves to enter the Christian ministry. A year later Prof. H. W. Luce reports that from this Student Volunteer Band "ten have already entered the Theological Seminary, and the rest seem to be standing firm to their purpose."

In the Peking University (Methodist Episcopal) there has been a similar development. Here the Student Volunteer Band has been large and

enthusiastic for several years, but during the winter and spring of the current year (1910), President Lowry writes that as the result of revival meetings, in addition to the already large number of Volunteers for the ministry, forty or more of their brightest students, who had been tempted by the glittering offer of the Chinese Government to send students to America on the returned indemnity fund, had given up these ambitions, surrendering to the higher call of God to become ambassadors to their nation commissioned by "the King of kings and Lord of lords."

Conclusions

Without burdening the reader with excessive detail, the results of the writer's investigation of this important theme indicate:

1. In all sections of China, from extreme North to tropical South, from eastern seaboard to west of the Yangtse Gorges, during the past three years there have been marked manifestations of the power of the Holy Spirit, deeply convicting nominal Christians of sin, leading to confession and restitution, and every indication of genuine repentance. The standard of Christian morality has been raised thereby, and deep foundations laid for future spiritual and moral victories.

2. There has been a quickening of evangelistic zeal in various places, which may be taken as a prophecy of a more general awakening of the Christian community to its obligations and opportunity in this important regard.

3. The best trained of the Christian young men of the colleges are hearing and heeding the call to the

ministry in a manner altogether unprecedented. The first rushing torrent of spiritual emotion might be compared with the spring freshet floods in the mountains; these soon settle into the smaller streams that spread quietly through the valleys giving life to the multitudes; while the ultimate gathering of the many into one forms a great artery, which bears upon its deep bosom the commerce of a nation. Let not the mighty tide with its quiet power despise the irrigation streams from whence it came, and which make possible the great cargoes it carries so easily. Still less may these steady life producing rivulets and canals disregard the noisy torrents from the hills, the source of all. It is the divine trinity of nature in torrent, stream and river, that makes what otherwise would be desert blossom as the rose, and gives a nation's home. So in the Kingdom of Heaven, which the missionary body has been commissioned to set up in China. The spiritual mountain peaks here and there precipitate the torrents that come with what seem to be needless noise and rush. The roar subsides, but the water of life quietly spreads over fields far and wide, from streamlet to canal and back again to stream, ever giving life and food for the multitudes. Finally they gather into the resistless power of the mighty river, where throb the heart centers of the nation in the Christian Universities where the master workmen are in preparation for future leadership. The Revivals of the recent past are but the "earnest of the Spirit," a prophecy of what is to come. The accompanying signs will change from time to time, but it will be "the same Spirit."

THE FAMINE IN CHINA

"THE DESTRUCTION THAT WASTETH AT NOONDAY."

BY MISS JEAN CARTER COCHRAN

A recent letter from the Anhui province in China reports the following distressing conditions: "Another summer has gone by and with it the harvest that means so much for the happiness or misery of this people. Alas! this year for the third time in succession, floods have come and the crops have been almost a complete failure over a large territory surrounding us. The water rose in some places four feet above the highest existing records and not only ruined the fall crops, but swept away much of the grain already thrashed and stored in the barns. In two days the rainfall was sixteen inches. The people have left their homes in great numbers, wandering away to the south by families, to see if they can in some way or other live through to the spring, by begging or public bounty from the imperial granaries. From each village out of twenty families, twelve or fifteen will escape south, leaving the better provided to watch the buildings. Furthermore, famine years breed bandits and disorders. Desperation makes bold, and life and property are not safe outside the towns.

The condition can be realized more truly by calling to mind the terrible famine of 1907. As we passed through the country at that time, the country was covered with water, with only here and there a farmhouse or some trees standing on little islands above the flood. A continuous line of boats passed southward through the Grand Canal, crowded with refugees fleeing from famine and pestilence. The following spring we passed through the same country. The water had

subsided, leaving the fields bare of crops, and almost of grass, and even the trees were stript of bark as high as the branches, for bark and grass and weeds and the very scum off the ponds were the diet of the victims of famine. The cry of the poor wasted people rings in my ears yet, as they pled for food from the passers by. Long will we remember this cry especially that of the little children. Some little ones were reported to be lying, still living, in the arms of their dead mothers, who had fallen by the wayside, overcome by hunger and exhaustion.

The sights in the cities were appalling, like some horrible dream, or as if one had gone back to the middle ages and into some plague-smitten city; the dirty, crowded streets, the horrible smells, every one in rags, and not even the decent rags of the poverty we know; every few steps lay figures stretched out in the last stages of starvation, and endless rows of coffins were being hurried away for burial. One man died in front of a baker's shop, where he could have stretched out his hand and touched the bread for which he was perishing. The relief workers could not sleep for the wailing of the people: "We are starving to death—starving to death."

In one station bitter blizzard weather set in before relief work had been organized and the missionaries decided something must be done immediately or many would freeze to death in their poor rags, so Christian helpers tied up small packages of cash and started off for the refugee camp. The sufferers were in little huts as large as a dog kennel and long enough

to lie down in. Some members of the family would take turns in sleeping while the others shivered outside. The helpers went past each hut on the run, throwing in the cash as they passed, for fear of being stopt and robbed by desperate characters who were about. Some thought they were robbers and they heard curses as they passed, others thought that the money came from heaven. The next day they saw one poor old man, who had spent one of his few cash in buying an incense stick, and was burning it in thanksgiving to the god who had sent aid. Doubtless his thanks were heard and appreciated by a far different Deity than he supposed.

Sometimes even Christians seem to feel that these poor creatures are little better than the brutes. Are any willing to put themselves in the same class as the Chinese official who said: "There are too many Chinese. The country is overpopulated. *Let them die.*" Surely we would not wish to have the Master hear us say that. They *are* worth saving. A little waif saved in one famine is now at the head of a most important work, doing as much good as any white woman. Two other little girls who were saved from a former famine are teachers in a large girls' school. A recent report says of one of them: "The young teacher herself often says a few words in the woman's meetings, and the women love to have her, enjoy her pretty accent and the earnestness which makes her, a young maiden, willing to break through the walls of old Chinese custom and speak for the Master."

The Chinese official quoted above does not reflect the feeling of all the Chinese. The girls in the mission

school at Pao Ting Fu begged to be allowed to go without wheat flour, their favorite article of diet, for six weeks in order to send the money to the famine relief work. The teacher compromised on three weeks because she felt that they needed the nourishing food.

From our luxurious and busy lives, can we not give to this great need and still greater opportunity? Around a mosaic of Christ in St. Mark's cathedral in Venice runs this inscription: "Who He was and from whence He came, and why He made us and gave us all these things, pause and consider." *

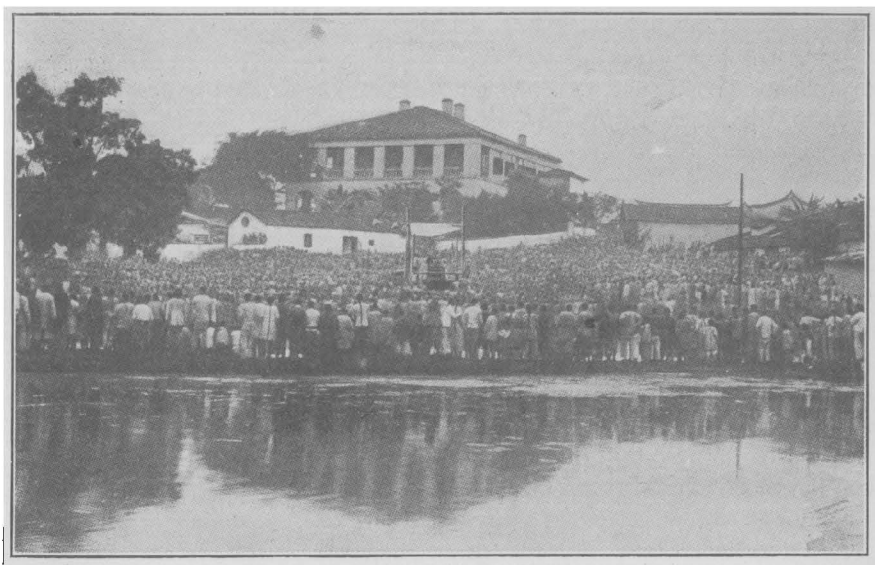
Later reports confirm earlier advices of the suffering from famine in the northern part of the province of An-kui, north and east of the Hwai and Kwo Rivers, about 7,000 square miles in extent, and containing a population of approximately 2,500,000.

Thousands of refugees have left the district, but many, unsuccessful in obtaining support elsewhere, are returning to die in their native place. It is estimated that 1,000,000 persons, hard-working farmers, will be dependent upon charity for their existence until the spring crops.

Robber bands, desperate at the prospect of starvation, travel through the country, pillaging, and killing.

The people have been left so poor that they are able to plant only one-third or one-half of the usual amount of wheat. It will thus take several years for the region to recover. The Government and the gentry are desirous of foreign aid, and Chinese and foreign relief committees have been organized.

*Contributions may be sent to your Mission Board or to the Editors of the Review.



A LADY MISSIONARY FRUSTRATING AN ATTEMPT OF A CHINESE WIDOW TO COMMIT SUICIDE

This is from a photograph loaned by the Church Missions Society. The widow sought to gain merit by her act, but was saved by the missionaries.

WOMAN'S LIFE IN CHINA

BY M. E. RITZMAN, SINGTAU, HUNAN, CHINA

Missionary of the United Evangelical Church Mission.

"Is your mother-in-law living?" It was the question of a Chinese woman to a lady missionary who had come to visit her.

"No," answered the missionary.

"Does your husband get drunk?"

"No."

"Does he smoke opium?"

"No."

"Does he beat you?"

"No; he has never struck me a blow in his life."

It took her Chinese sister several minutes to become convinced of this astonishing fact, and then she said impressively: "You have been talking to me of heaven and hell in the world to come. Your life now is heaven and mine is hell." The life of the average Chinese woman, while perhaps more free and often happier than that of her sisters in India and Moslem lands,

nevertheless is one of hardship and suffering from the cradle to the grave.

"When the girl baby first opens her quaint little eyes in a Chinese home—be it hut or palace—she is greeted with a frown. No one in the household is made happy by her advent. She is, like her Savior in Judea and Galilee, despised and rejected of men. Even her swaddling-clothes may become her burial-clothes, for infanticide is a common practise in China. The father of a girl may cast her into some baby tower, where birds come and feast upon her flesh. She may find a watery grave in a neighboring river, whose pitiless waves hush her piteous cry. She may even be buried alive in the mud-floor of the dark and dingy room where she was born."

Just how prevalent infanticide is in China it is impossible to say. In some

districts it is common, while in others it is almost impossible to find any trace of the practise. A missionary lady in South China once asked a crowd of women around her how many of them had destroyed their baby girls, and all confest to having killed one at least, while one acknowledged that she had destroyed five. A few years ago one mission school in China had no less than fifty girls who had been thrown away by their parents to die in their infancy. They had been picked up by compassionate persons and taken to the school to be cared for by the missionaries.

The profest reason for the destruction of these girl babies is the poverty of the people. An indigent laboring man, who receives only from seven and a half to fifteen cents a day wages, can not bring up a family of girls and give them dowries at marriage, according to custom. When she has married, the daughter is reckoned as belonging to another family, and neither she nor her husband is expected to offer pecuniary aid to her father or her mother to any great extent. Since girls are married before they can do very much work, the raising of girls is considered very unprofitable in most parts of the country. In other parts, however, where girls are scarce and prices high, a family of daughters may bring quite a fortune to a man, especially if the daughters have "lily-feet" and are well trained in ceremonials and Chinese accomplishments.

Sometimes, instead of being killed, the unfortunates are exposed alive by the side of the street, or under some shelter. In certain quarters Buddhists have opened orphanages, and a circular bucket is fixt in the wall upon a

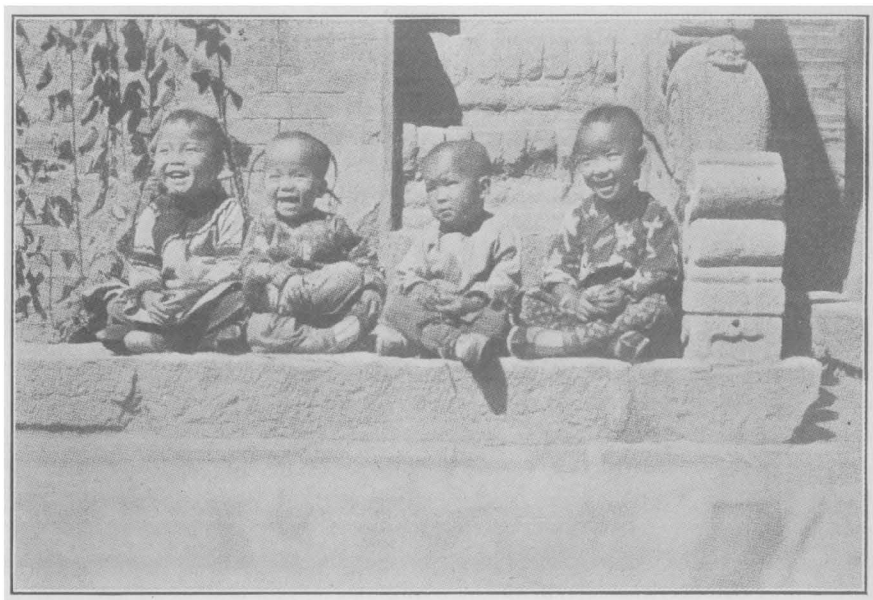
pivot. One side is open and swung out to the street. Any parent may place therein a babe and swing the bucket in. It will be received without question and wet-nurses will be called in to rear it. But to what end is this seeming charity done? Slavery, largely of little girls, still exists in Sinim. Families who may wish a girl servant find the solution of their difficulty by buying one of these girls and rearing her for a slave. Sometimes they treat her well, but frequently there creep out to the world stories of terrible treatment. Houses of ill-fame are found in all Chinese cities, and agents are busy furnishing girls for this terrible traffic. The girls in them are veritable slaves. Drest in gorgeous raiment to attract attention, they are often displayed upon the public streets. When an orphanage is established and ministers to this slave-trade, its aim is not philanthropic.

At ordinary times a slave-girl will fetch from \$5 to \$100, according to age, beauty, health and strength. But in famine times they can be bought quite cheap. Some years ago, during a great famine, 3,000 female children were sold to dealers in one large city and carried about like poultry in baskets. Some of these female children could be bought for fifteen cents.

I am afraid that very few, even among the missionaries working in China, realize the awful extent of the traffic in girls. Dr. Ida Kahn, a Chinese woman who received her medical training at Ann Arbor, Mich., and who since then has been doing splendid work among the women in China, said several years ago, in an article in *The Independent*: "Slavery exists in China, and that to an appalling extent.

So far as my observation goes, the girls of China furnish the victims, and the boys but very seldom. The rich people regard them as indispensable as so many pieces of furniture. Accordingly they furnish them to each daughter of the house in quantity and quality corresponding to the length of the family purse. The

rows of little houses, with a narrow alley running between the several rows. On an average such a tenement place would contain two hundred or three hundred residents. Taking one of these places at random, I made inquiries and found within between thirty and forty slave-girls. Just think of there being such a large per-



HOPE FOR THE FUTURE OF CHINESE WOMEN

These are Chinese children of Christian parents.

daughter carries them to her future home as part of her dowry. The middle classes use the slave-girls because they can not afford to have servants, and the poor people use them as a means of getting rich. Interested in knowing how many slaves there were around me in Hangkow, I looked through one of the tenement-houses immediately in our vicinity. The general entrance is rather imposing, and you see in front of you a wide alley. Then, turn to right or left, you see opening from this about five or six

centage of slaves in even tenement-houses."

Another way of disposing of girls quite common among the poor, whether living in the city or in the country, is to give her to some other family to bring up as the future wife of their son. In this case the girl is taken into the home of her future parents-in-law and brought up by them until of proper age, when the young people are married.

But the girl may be kept in the family, and by her bright, winning

ways soon win the love of both father and mother, for the parent heart is won by dimples and smiles in China just as well as in America. But the happy period of girlhood in China extends over only a few years, for when the age of five or six is reached, the process of binding the feet must be begun. Taking all China together, it is estimated, according to some authorities, that probably nine-tenths of the women have bound feet. The process is thus described: "The bandages used in misshaping the feet are about two inches wide and several feet in length. One end of the bandage is laid on the inside of the instep; thence it is carried over the small toes, drawing them down upon the sole; then it passes under the feet, over the instep, and around the heel, drawing the heel and toe nearer together, making a bulge on the instep, and a deep niche in the sole underneath; thence it follows its former course until all the bandage is applied and the last end is sewn down firmly on the underlying cloth. Once a month or oftener, the feet, with the bandages upon them, are put into a bucket of hot water and soaked. Then the bandages are removed, the dead skin is rubbed off, the foot is kneaded more fully into the desired shape, pulverized alum is laid on, and clean bandages quickly affixt. If the bandages are long left off, the blood again circulates in the feet, and the rebinding is very painful. The pain is least when the feet are so firmly and constantly bound as to be benumbed by the pressure of the bandages. It not infrequently happens that the flesh becomes putrescent during the process of binding and portions slough off from the sole. Some-

times a toe or more drop off. In this case the feet are much smaller than they could else be made, and elegance is secured at the cost of months of suffering."

Mrs. Archibald Little, whose position as president of the Natural-feet Society has given her special reason for investigating, says in her book "Intimate China": "During the first three years [of foot-binding] the girlhood of China presents a most melancholy spectacle. Instead of a hop, skip, and a jump, with rosy cheeks like the little girls of England, the poor little things are leaning heavily on a stick somewhat taller than themselves, or carried on a man's back, or sitting sadly crying. They have great black lines under their eyes, and a special curious paleness that I have never seen except in connection with foot-binding. Their mothers mostly sleep with a big stick by the bedside, with which to get up and beat the little girl should she disturb the household by her wails; but not uncommonly she is put to sleep in an outhouse. The only relief she gets is either from opium, or from hanging her feet over the edge of her wooden bedstead, so as to stop the circulation. The Chinese saying is, 'For each pair of bound feet there has been a whole *kang*, or big bath, full of tears.' And they say that one girl out of ten dies of foot-binding or its after-effects."

Many foreigners in China imagine that after a woman reaches maturity she is free from pain, but, according to one medical authority, it is almost impossible to find an elderly woman who, when questioned closely, will deny that she is a constant sufferer owing to the tight bandages. Women with compressed feet can not stand for

any length of time without great suffering. Paralysis of the legs frequently ensues on the practise. Eczema and ulceration also are common, not among the poor only, but also among the wealthy and official classes. Medical missionaries sometimes meet with gangrene following the foot-binding, when it becomes necessary to amputate the feet in order to save the life.

Before the young girl knows what it means, she is married, sometimes to a man twice, or even three or four times, her own age. She herself has no say as to the selection of her future husband. And for that matter neither has her husband any say as to the selection of his bride. All such matters are in the hands of the parents, and even the parents themselves do not attend to the engagement of the young people, but make all arrangements with the aid of go-betweens. Hence the Chinese "Odes" say:

How do we proceed to split firewood?

Without an ax it can not be done.

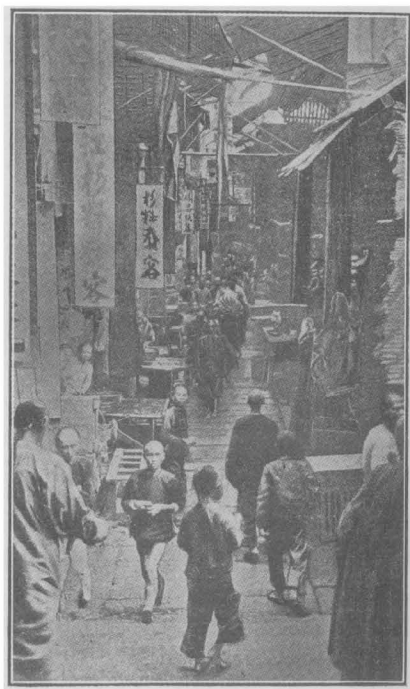
How do we proceed to take a wife?

Without a go-between it can not be done.

The first step taken by the father of the young man, or boy, is to send a go-between to the father of the girl, to inquire the name and the moment of her birth, that the horoscope of the two may be examined, in order to ascertain whether the proposed alliance will be a happy one. If the eight characters seem to augur aright, the go-between is sent back to make an offer of marriage. If accepted, presents are sent to the girl's parents, according to the means of the parents, and a lucky day is chosen for the wedding.

Wedding customs vary greatly in different parts of the country. In

some parts the eyebrows of the bride are pulled out previous to the wedding day, so that she is recognized ever afterward as a married woman. On the day of the wedding there is great anxiety to adorn and beautify her. She is clad in a splendid robe—often borrowed for the occasion. Her

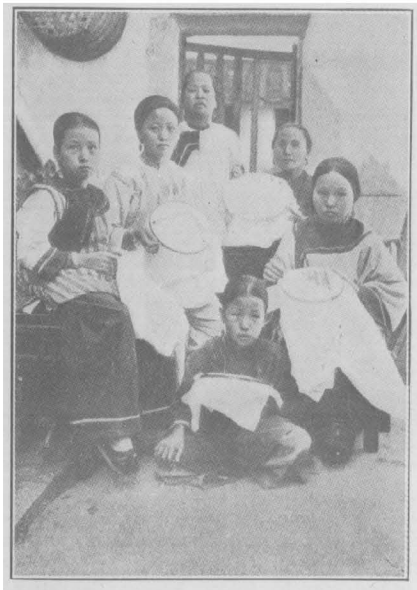


LOOKING DOWN A CHINESE STREET

beautiful plaits of raven hair are ornamented with flowers and precious stones. She is carried away in great pomp, and musicians surround the beautiful palanquin in which she sits in state like a queen. In some parts of China, a man carrying a huge piece of pork precedes the wedding-chair; this is meant to attract any evil spirits that may be around to harm the young bride. It is expected that while the evil spirits are feasting upon this

pork the bride will reach her new home unharmed.

The religious part of the ceremony consists in the bride and groom's worshipping together the spirit tablets of



A GROUP OF CHINESE CHRISTIAN WOMEN

the ancestors of the groom. The parties first see each other's faces when, seated by the bridal bed, the bride's veil is removed, and the two parties drink wine out of the same cup. The day is spent in feasting, congratulations, complimenting the bride, and general hilarity.

You would think, perhaps, to witness all the grandeur and rejoicing at a Chinese wedding, that now, at last, the period of happiness of the young girl is about to begin. "But alas! a young woman is but a victim adorned for the sacrifice. She is quitting a home where, however neglected, she was in the society of relations to whom she had been accustomed from infancy. She is now

thrown, young, feeble, and inexperienced, among total strangers, to suffer privation and contempt, and to be altogether at the mercy of her purchaser. In her new family she is expected to obey every one without exception. According to an expression of an old Chinese writer, 'The newly married wife should be but a shadow and an echo in the home.'"

At the best, the young bride is treated very much like a freshman among upper classmen. At the worst, she is cruelly treated, often beaten by her mother-in-law and husband, and is sometimes even driven to suicide by the harsh treatment she receives in her new home. Even should the husband love his wife, which is not very likely, and wish to take her part, he must not do so, else he will bring down upon his head the wrath and the ridicule of the entire family. The claims of the parents and brothers upon his affection and love are considered to be paramount to that of his wife. A reason given for this doctrine in a celebrated Chinese work which treats of the domestic relations and duties is, that the loss of a brother is irreparable but that of a wife is not.

There are seven reasons which justify divorce; namely, bad behavior toward father- and mother-in-law, no children, adultery, jealousy, loathsome disease, garrulousness, and stealing. There are three conditions under which the above seven reasons fail to justify divorce; namely, if the wife have no home to go to, if she have twice shared the period of three years' mourning for parent-in-law, and if she have risen with her husband from poverty to affluence. But no divorce can be obtained by the woman for any reason whatsoever. On the contrary,

the sacred books say: "Let a wife gratify him [her husband] with the strictest obedience. Tho he be aged and infirm, and a drunkard and a debauchee, she must still regard him as her god."

The Chinese woman is despised and neglected and left untaught. Probably no more than one woman in one thousand can read a single character. They teach their boys all they can, but why should the girl be educated? She is going into her husband's home, and if he wants her educated, let him do so; it is none of our concern. "To educate a girl," they say, "is like putting a gold chain around the neck of the puppy of some one else." They will tell you that a woman's duty is summed up in the "three obediences." When young, let her obey her father; when married, let her obey her husband; and should she become a widow, let her obey her sons. To *obey* is the whole duty of women.

There are many signs pointing to the inferiority of women. Her inferiority is taught in the classics. As early as the year 800 B.C. we find this distinction between boys and girls expressed in one of the classical "Odes":

The bears and grizzly bears
Are the auspicious intimations of sons;
The cobras and other snakes
Are the auspicious intimations of daughters:

When a son is born—in a lordly bed
Wrap him in raiment of purple and red;
Jewels and gold for playthings bring
For the noble boy who shall serve the king.

When a girl is born—in coarse cloth wound.

With a title for a toy, let her lie on the ground,

In her bread and her beer be her praise and her blame

And let her not sully her parents' good name.

According to the teachings of the Chinese classics—

1. Woman is as different in nature from man as earth is from heaven.
2. Tho women are regarded as



A CHINESE CHRISTIAN WOMAN

The widow of Pastor Hsi. The photograph shows the warm padded coat worn in winter. Mrs. Hsi holds a Bible in her hand.

human beings, they are of a lower state than men, and can never attain to full equality with men.

3. Women can not have any happiness of their own; they have to live and work for men.

4. Only as the mother of a son can a woman escape from her degradation and become to a degree equal to her husband; but then only in the household affairs, especially the female department and the ancestral hall.

Even the written language of China points to the degradation of womanhood. The hieroglyphics in which the symbol of woman appears are a widow through which we may look into

the native mind and see how popular opinion regards her. "Home," which to us is made such by the tender illustration of mother or wife, is represented in the Chinese language by a



A CHINESE BIBLE-CLASS SUPPER

The women of the American Board Mission Bible Class at Pangchwang, North China.

pig under a roof; *i.e.*, a pig-sty. The word "marriage" is represented by a woman and a pig practically under the same roof. Woman is the radical of the word slave. Two women together convey the idea of a quarrel; three together mean "intrigue" and "adultery"; while woman under trees signifies to covet—a fact that led the early Jesuits to speculate on the possibility of a time when the Chinese may have heard of the story of Eden and the sin of Eve.

The proverbs current among the Chinese also point to woman's degradation:

Nine women out of ten are jealous.

A girl is worth only one-tenth as much as a boy.

No orders must issue from the women's apartment.

Nothing will frighten a wilful wife but a beating.

A wife should be as the shadow and echo of her husband.

The goodness of a woman is like the bravery of a coward.

One deformed son is better than eighteen daughters as wise as the apostles of Buddha.

The tooth of the bamboo-snake and the sting of the hornet can not be compared for poison with a woman's heart.

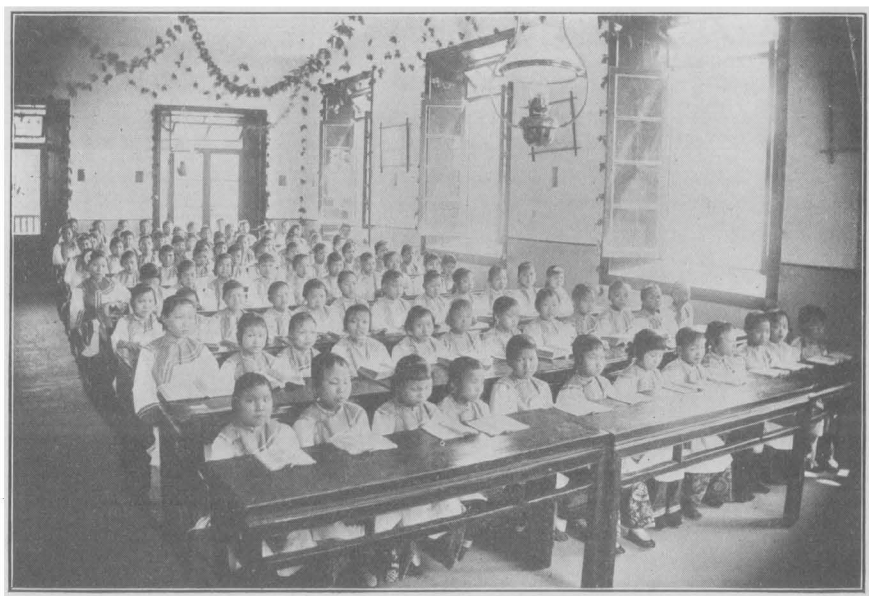
The tokens of her inferiority in the daily life of the Chinese are not wanting. A young mother is oftentimes beaten for the crime of giving birth to a daughter instead of a son. Doctors can charge only half as much for vaccinating girls as for boys; for should they charge the same, nobody would get the girls vaccinated, preferring to run the risk. In many families girls have no individual names, but are simply called No. 2, 3, 4, etc. When married, they are Mr. So-and-so's wife; and when they have sons, they are such and such a boy's mother. Women are expected to retire when a stranger or an acquaintance out of the family of the opposite sex enters the house. No husband would willingly appear in public with his wife. If he is obliged to escort her, she must walk well in front as a sign of her inferior position. If by chance he refers to her in his conversation he will probably designate her as his "dull thorn," or some other derogatory expression. A husband may beat his wife to death and go unpunished; but a wife who strikes her husband a single blow may be divorced, and beaten a hundred blows with the heavy bamboo. She has no legal right to anything whatever apart from her male relatives. If she herself does not become the mother of a son, secondary wives or concubines are brought into the home, and the Chinese say sometimes of

these, "We married our wives, but we love our concubines."

Buddhism and Taoism are equally hard on women. According to these two systems, no woman, however virtuous she may be, has any hope of immediate salvation beyond the grave. When a woman dies, simply because she is a woman, she falls into the

or 3,000 women reciting prayers to Buddha on the occasion of a festival. "Why are all the worshipers women, and what are they praying for?" he inquired. "They are praying that they may be born into the world as men," was the answer.

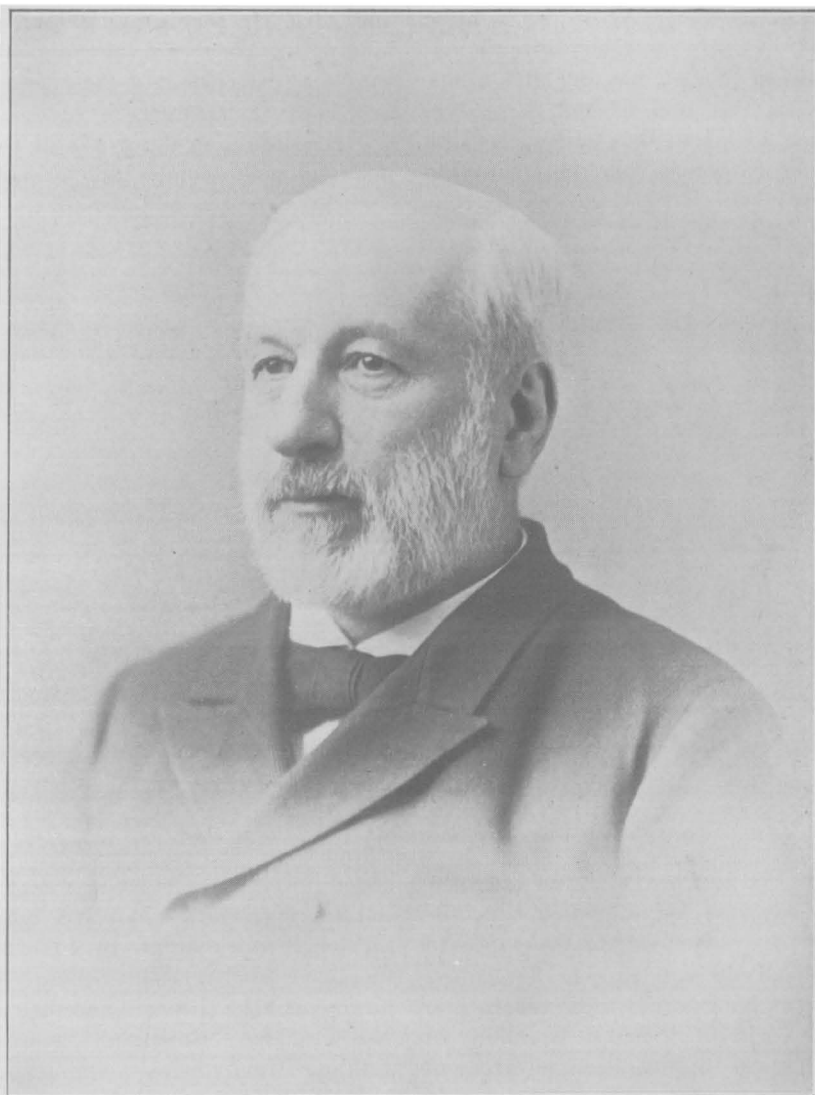
Nevertheless, in the words of Dennis, "Chinese women are acknowl-



GIRLS IN THE CHURCH MISSIONARY SOCIETY SCHOOL IN SHANGHAI

dread "lake of blood." And when she has expiated her supposed sins, the sins of womanhood, in the supposed lake, all she can expect, the highest she can hope for, is to be reborn into the world as a man. Speaking of Buddhism, Brahmanism, and Mohammedanism, Mrs. Bishop states that they degrade woman with an infinite degradation. Dr. W. A. P. Martin speaks of seeing in one temple 2,000

edged to be capable and possess of natural dignity of character, but in the blighted environment in which they have lived for centuries their endowments have withered and their life has stagnated. Christianity, when its full opportunity comes, will make a noble and saintly type of womanhood in China, which will be an honor to the kingdom of God, and an untold power in the development of Asia."



REV. JOHN E. CLOUGH, D.D.

Dr. Clough died in Rochester, N. Y., on November 24, at the age of seventy-four, after nearly half a century of work for the Telugus of India

DR. JOHN E. CLOUGH, THE APOSTLE TO THE TELUGUS

BY REV. HENRY C. MABIE, D.D.

Formerly Secretary of the American Baptist Foreign Mission Society

The subject of this sketch, while on furlough in this country, passed away in Rochester, N. Y., November 24, 1910, at the age of seventy-four. While succeeding to the labors of such missionaries as Samuel Day, Lyman Jewett, D.D., and others who were more strictly the founders of the important Telugu Mission of the Baptists in South India, yet, by common consent, Dr. Clough was an outstanding leader in the phenomenal development of the mission, particularly of that portion of it which has for its center the city of Ongole. Young Clough was prompted to offer himself to the mission at a period of great discouragement, not so much of the founders of the mission as of its constituency in this country. After the lapse of thirty years from its commencement the mission had but a score or so of converts. At two periods the Boston Society was on the point of abandoning it. On the second occasion the accounts respecting it, which had reached the ears of young Clough, then a young colporteur in Iowa, but served to stimulate him to what he ever believed was a divine call to offer himself to "The Lone Star Mission," so designated because up to this time it had but the single station of Nellore. Dr. Clough was born in Frewsburg, N. Y., his youth was spent in Illinois and Iowa; he early joined a surveying party which was laying out for the Government the new lands of Minnesota for the occupancy of incoming settlers. Eager for further education, he afterward became a student in Burlington Institute and Upper Iowa College, where he graduated. While in Burlington he was converted to

Christ, largely through the quiet fidelity of his roommate, named McMichael, and the pastoral influence of Dr. G. J. Johnson, a personality of rare power in Iowa.

From the start, Dr. Clough's conception of the missionary life and work was peculiarly his own. It was, at the furthest, removed from anything like sentimentality. He was a man of quick intuition, rare insight into human nature and unflinching courage; in short, a man who "stood four square to every wind that blows." The very fact that the mission was a discouraging one to most men appealed to him. He wanted a task equal to all his powers. Once satisfied that this work was his, he did not pause to parley with subordinate questions. At his ordination, in 1864, he had so impress his brethren of the council with the firm conviction of his divine call that when Dr. Nathaniel Colver, the stalwart highly Calvinistic moderator of the council, came to give the charge to the young missionary, he admonished him that if ever in the years to come he felt a particle of discouragement, he was to remember his own avowed belief; that "God from all eternity had pre-ordained him to preach the gospel to the Telugus," and take new heart. Dr. Clough was ever affirming that that solemn conviction had borne him through every crisis in his long career.

When the young candidate appeared at the mission-rooms in Boston for examination, he expressed himself as so sanguine respecting his call to the Telugu field, that one cautious member of the committee asked him how he would receive it should the

committee decline to appoint him. Clough answered with perfect non-chalance that he thought "he would find a way to get there." And yet in this there was no bravado. Dr. Clough had the sense of humor, and his ability to discern that element in practically all situations bore him over hard places where others would have wavered. He had in him no element of self-pity, nor did he ever indulge in mock-heroics, as if he were doing anything unusual. He considered a mission to the heathen as divinely ordained business and he made everything bear on its accomplishment. He had rare power of initiative, was full of inventiveness in method, and, when a course of action was determined on, it was practically impossible to move him therefrom. Probably this quality so strong in him sometimes led his associates to doubt his leadership, as, indeed, in matters of policy, on occasions they did radically differ from him. Dr. Clough, however, while slow to interfere with work committed to others, always had the bearing which said "hands off" to the meddling in his own affairs. Tho he lived so long under the British flag, Clough was profoundly American in his sentiments and prejudices; he never forgot his American instinct and all it stood for. His whole life had been lived amid new and constructive conditions. His course was not determined by the methods of others nor by the habits of mind of those who had been reared in different environments, where precedents count for more. He felt where God called him there was a fair field for all his own native resourcefulness.

On the occasion of his first fur-lough home in 1873 he spent several

weeks in my pastoral home in Rockford, Ill., and the impression made upon the community was like that of a fresh breeze from the mountains. His face was radiant from inward joy. His enthusiasm for his beloved Telugus was contagious. The opportunities which presented themselves day by day, and often long into the nights, to plead his cause with all sorts of people were seized with avidity. He was eager to obtain other workers for the field, and many Christians, and ministers there and elsewhere felt warmed as never before to partnership with him in world-wide mission work. If objections were raised respecting the perils of an Asiatic climate, the pains of separation from home friends or perils from beasts or reptiles, it was amazing with what fun-making power he would reduce such objections to the ridiculous as compared with the sublime values to be sought and lived for. He would not so much as hear of the word "sacrifice" in the career of a true missionary; there was so much more of inspiration in it, and it was all described as so matter of course, so easy even, that it was hard to resist him. Was not "the world made for such undertakings?" and "was it not God's time for the conversion of the Telugus?" There was, then, nothing to do for the really called but to go into the business with all one's powers, confident of uncommon seals on such a ministry.

It was, of course, known how Dr. Clough's presence on the mission field from the start had raised the spirits of workers previously deprest; how he had roused them to expect as many as "one thousand converts in a year," and later, in 1879, 10,000—2,222 be-

ing baptized by six ordained preachers in one day. The famous "prayer-meeting hill" incident was also remembered; how on that holy mount Dr. and Mrs. Lyman Jewett and three faithful native Christians one morning at sunrise, twelve years before Clough went, had besought God to send a worker for the Ongole district, with its hundreds of heathen villages. When, therefore, our people heard him rehearse the events so evidently in fulfilment of that historic prayer-meeting they felt themselves in the

soon exchange their mourning for laughter, and you will be writing home the best of news in the world." The impression left on my own mind was of the unspeakably mean thing it is on the part of us "stay-at-homes" to leave men of such quality and caliber to labor on in heathendom unsustained, at least, if we can not go ourselves.

Qualities such as I have been hinting also came to the front in Dr. Clough's rare skill on the field in dealing with the Hindus, whether they



THE BAPTIST MISSION COLLEGE AT ONGOLE

presence of the God-sent man, the prophet of a new era. And, moreover, as this prophet was no ascetic like Elijah or John the Baptist, but almost its opposite—a keen, round-eyed man, humorous and business-like and simple as a child—all classes warmed to him. He brought to us a sense of the eminently sensible nature of foreign missions and the practicality of the enterprise in a way not previously realized. He was not too high above the people. He himself stood ready to lead all new recruits to the field. Indeed, missionary recruiting with him seemed to say: "Come on, boys and girls, and we'll have the best of times; when you are once gone, even your lachrymose kinsfolk will

were proud-caste peoples, some of them holding high government offices, or pariah populations. True, the time came when he was obliged to decide whether he would devote himself to the high-caste Brahmans, to whom he was ever a sort of imported hero and philanthropist, or to the deprest Malas and Madigas—non-caste peoples—of the plains, in whose famished condition of every sort he always discerned that which Christ's gospel only could relieve. He so knew human nature and the lines along which it could best be influenced that with ease he won the confidence of all classes, high and low. On the occasion of my visit to his station in 1890, he brought together as among his warmest friends

a dozen or more of the foremost Brahmans and Mohammedans of the town, including a judge of the court, the district registrar, private bankers and attorneys, who found no difficulty in occupying the armchairs in front of the several hundred pariah church-members in the same chapel to listen to the American visitor and friend of their missionary, while later they, in turn, in oral and written forms, poured out their tribute to the transforming influence of the missionaries upon their entire communities. Yet, withal, Dr. Clough himself was so human and natural; his sympathy was so real and his wit so keen in exposing the weak artificialism of the distinctions which the Brahmans themselves confest had "so shattered their poor Indian society" that the missionary was irresistible with all castes or non-castes.

While his guest, I went "on tour" with him among the multitudes in his district where resided his 23,000 native Christians. We held a camp-meeting of days at Darsi, at which over 2,000 people were gathered. Great numbers were examined and accepted for Christian baptism. No less than 400 souls in that single quarterly meeting of two days were received and baptized. While one of these meetings was being held, a group of several proud cashmere-draped Brahmans approached and yet stood apart by themselves listening. In the midst of his discourse the rare master of Indian assemblies digressed and made some sort of a humorous sally at the disdainful, yet curious, Brahmans. In an instant their superciliousness changed to laughing good nature, and with most pleasing repartee the conversation was carried on for some mo-

ments. It was only a passing by-play, but it served to remind Brahmans and pariahs alike that they were equally human, and that the tactful missionary was the brother and friend of them all. His skill on such occasions was unequalled. He would turn to account many of the apparently unpropitious features in heathenism and make them serve his gospel. On this very tour, at another village, he so won the people that they brought their household, and even temple idols, a large basketful of them, and dumped them at his feet, indicating that they were through with them forever. Where others would have failed under the straining times of famine, for example, the caste peoples ordering away from the public wells the thirsting multitudes, this master of men would often find a swift entrance to the sense of sympathy and need, and utilize the very caste barriers to form points of contact. While he was master, yet he bore no air of self-conscious superiority as he moved among the people. His was the way of strength and love united. His unique inventiveness and power to bring things to pass, came out particularly when the great famine of 1876-78 came on. Throwing himself upon his rare resourcefulness he took a government contract for the construction of a part of the Buckingham Canal. He thus employed three thousand or more of the starving people in the work, and in the evenings and on Sundays turned them all into grateful hearers of his gospel. This was, perhaps, his master-stroke in gaining the confidence of all South India. And as a guide to conduct in many later famines, I journeyed with Dr. Clough through a part of the dis-



THE BAPTIST MISSION SUNDAY-SCHOOL, ONGOLE, SOUTH INDIA

strict fourteen years after the famine of 1876-78 and saw the villagers pouring out of their little huts as their beloved "*Cloughdora*" approached. Mothers would point their nursing children to their benefactor of the earlier days, who had helped to ward off pestilence as he had relieved their hunger. Some would literally fall at his feet; some, led by the chief of the village would come even in the midnight hours and awake us out of sleep in our bullock-coach and plead for teachers for their village. On one occasion, a stalwart athletic man followed our cart for perhaps half an hour entreating us that he might come to Ongole to "learn to read God's book" and "to get food for his heart" and a better outlook for his family. Nor shall we ever forget the man's grateful look as he bowed his lowest salaam, and ran away across the plains to prepare for the new life now opening to him.

But Clough's power was not confined to his influence over Hindu populations. It was marked with all men, whether with government officials, with the churches at home or with the committee in Boston. I recall an occasion when he appeared before the Boston committee just prior to his return to India in 1892, after most effective deputation service in this country. He was bent upon impressing upon the committee a few things essential to the uplift of the Telugu mission in this time of crisis. As he entered the room he remarked, "Please let me sit with my back to those windows where I may take in the countenances of you, brethren." Then, looking them squarely in the face, he proceeded, "When I shall have gone from you I

shall not write many letters, I shall be too busy. I wish now to say all I would write." Then, with his full, keen eyes scrutinizing the faces of the secretaries, the treasurer and each member of the committee in turn, he burned into them his request. When he had finished he had gained his point with every man before him. He read men and faces as an open book, and then he was mesmeric; there was such reason and common-sense withal in his pleadings. He knew his undertaking and was confident of available resources. On the deputation work referred to he had just proved afresh his power, in raising a round \$100,000 by personal solicitation for the reinforcement of the Telugu work. Besides, he had secured more than twenty new families to go with him to India, ultimately to take over great portions of his overgrown parish. Such an hour, with such a backing, it is not the lot of many missionaries to experience, but Clough's command was absolute. He had his way.

Of course, there were different estimates respecting so strong a personality as I am describing. Some discounted the effectiveness of his labors; some said he "used money too freely; it tended to pauperize the native churches," etc. There is room for much difference of opinion respecting these and other details, but, at all events, the inspiring power of this gifted man in the Telugu field was such that in the course of his forty-six years of service he saw the number of Christians in the mission rise from less than fifty to about sixty thousand, with a college, a theological seminary, numerous station schools, hospitals, an orphanage and various kindred agencies effectively at work.

That Dr. Clough did use money freely was true, and much was entrusted to him by people of large means independently of the society, with the injunction to use it exactly as he saw fit. This was criticized by some of his associates; and the tendency to that form of benefaction in general is open to question by wise executives. But, as he was no common man, so, perhaps, a wise expediency accorded to him a peculiarly free hand.

It has sometimes been questioned whether Dr. Clough's methods of work were adapted to promote the highest spiritual standards in the native churches. Certainly they were not such as prevail in many "higher life" circles. Here, also, there is room for difference of opinion. Surely no one would apologize for any low standard of piety anywhere, or among any people. Yet, in the judgment of the present writer, and in the light of long eras of Christian and missionary history, a mark of Dr. Clough's missionary wisdom lay in this, that he had learned *not to expect too much* of the first, the second, or even the third generation of converts from heathenism. He knew there would be many lapses, as there always are in every land. Dr. Clough knew human nature, and Hindu human nature in particular. He was wont to say that when he went to India he found he had to learn not only the language, but the Hindus; and the latter was, perhaps, the more important. And so he learned to make allowance. Did historic Christianity, in its early stages, in any country or among any people, hold its own uniformly in anything like ideal purity? Note the state of the early Corinthian Christians. Succeeding the apostolic times there were

always occurring heresies, evil uprisings and fallings-away under all sorts of powerful partizan leaders, most of them errorists in part. This was true even among the church Fathers, and certainly through all medieval times. Even in our own times are there not many antagonistic voices? and are all Christians models in spiritual attainment? Yet God ever preserves to himself a remnant. Out of it all there emerge certain chastened forms of Christianity, such as the Protestantism of Germany, the Reformations under Knox and Wesley and other dissenting leaders in Britain, and all the better forms of Christian life in the new world.

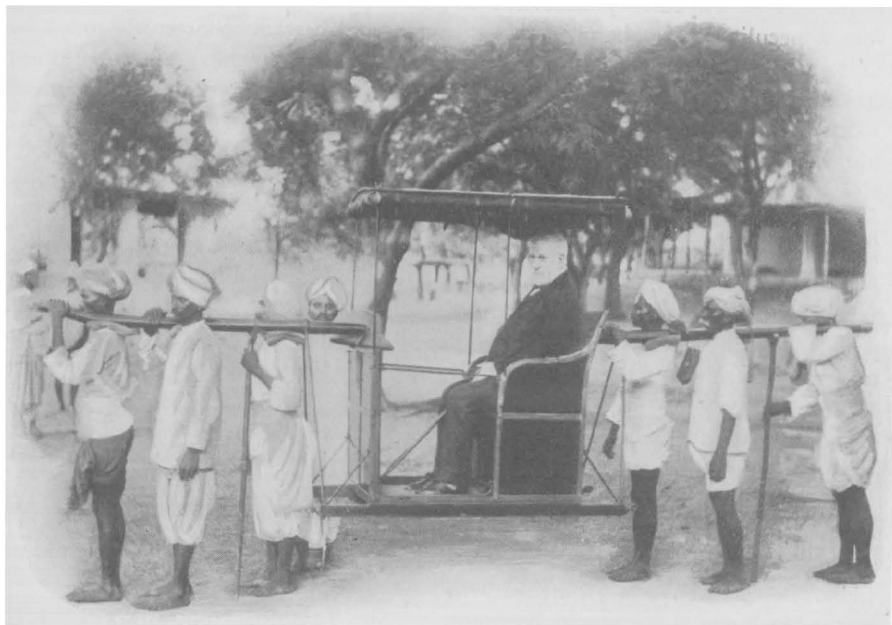
Dr. Clough realized that India, with its more than five hundred tongues, was an oppress as well as a mongrel people, with conditions so dissimilar to those in English or American Christendom that no western method would ever Christianize it; that it would take centuries to develop the beginnings of such churches as Christendom expects. But his faith was large and constant that God would not forsake his own.

Dr. Clough would have been the last to claim that the up-building of the Telugu mission in its present large extent, with probably 200,000 souls fairly under the tuition of its large force of American missionaries, one hundred or more, besides many hundreds of trained native workers, was even mainly the result of his own labors. He was himself, however, a great constructive personality that meant inspiration to it all. He was preceded by men of the deepest devotion and largest faith, such as Day and Jewett, who have fallen on sleep; and he had in effective coop-

eration with him many noble partners, two of his own daughters with their husbands and others yet living too numerous to mention. Yet, by common consent, the real and marked progress of the mission began with the arrival of Dr. Clough upon the field in 1865. His largely disabled condition, resulting from a fall in his

and who survives him, being now engaged in editing what must prove a very interesting autobiography of her husband.

In conclusion, it should be said that Dr. Clough, like all other commanding men, was gifted with *imagination*, the vision of the prophet which sees across empires, past dynasties and



DR. CLOUGH TRAVELING AROUND HIS STATION

This represents Dr. Clough after his last return to India, after his infirmities prevented his walking.

later years, greatly curtailed his labors, tho never quenching the fire of his enthusiasm.

Dr. Clough was twice married, first, to Miss Harriet Sunderland, who originally accompanied him to India via Cape of Good Hope, and wrought with him most effectively and became the mother of his five children. After her decease, through a distressing accident in this country, Dr. Clough married Miss Emma Rauschenbusch, a former worker in the same mission,

through centuries for the realization of his ideal.

Dr. Clough sleeps in the cemetery at Newton Centre, Mass., close by the remains of his colaborer, Lyman Jewett, Jonah G. Warren, the foreign secretary of his time, and Dr. Samuel F. Smith, author of "America" and "Shine on lone star," which helped to save the Telugu mission, a trio of comrades of uncommon distinction. In such company he awaits the resurrection morn and reward.

THE EDITOR'S LETTERS FROM ASIA*—II

THE SIGNS OF PROGRESS IN JAPAN

BY REV. ARTHUR T. PIERSON, D. D.

Profound gratification has been experienced in some features of our visit to Japan, not least among them being the privilege of seeing the results of the gifts of our lifelong friend and former elder in the work of Bethany Church, Philadelphia, the Hon. John Wanamaker. Many do not know how much he has done for the Young Men's Christian Association in heathen lands. In India he provided for the erection of the Madras Association building—with the exception of a government building—the first stone structure in Madras. Later, he gave another building for the younger members of the Christian Association at Calcutta. Further work in India, stimulated by Mr. Wanamaker's benevolence and missionary spirit, was the purchase by Bethany Church of several acres in the heart of Allahabad, including some bungalows, to which was removed the Girls' School from the old quarters on the Jumna; and later came the erection of a large dormitory named for his wife, Mrs. Mary B. Wanamaker, where more than 100 girls are being educated. Two teachers are also supported in the Industrial Department of the Men's University at Allahabad, where a building for industrial training has been equipped at the cost of \$5,000. Later, Mr. Wanamaker gave \$20,000 to Allahabad for the Bethany Golden Jubilee Hall as an anniversary memorial of Bethany's founding. Another enterprise which he and Bethany Church have undertaken, and have well under way, is an agricultural farm on the other side of the Jumna, opposite Allahabad University. This

is intended to secure employment for Christian men and women and give them that advanced agricultural training which would help make them to self-support. It is hoped that many of these natives will ultimately become missionaries among their own people. Mr. Wanamaker is now proceeding with the erection of a Y. M. C. A. building in Peking, China. He has already practically completed the Young Men's Christian Association Hall in the center of Seoul, the old Korean capital; and another, at Kyoto, Japan, is ready to be formally opened as soon as the small debt remaining upon the site is removed.

At this association building in Kyoto it was my privilege, on behalf of Mr. Wanamaker, to give an address at the banquet, November 21, preliminary to the formal opening. This record is given merely to illustrate what one humble layman may do with consecrated capital and a consecrated spirit.

The building at Kyoto could scarcely be better adapted for the needs in view. Wherever we have gone thus far the Young Men's Christian Association is regarded as one of the potent factors in the evangelization of Japan. The secretaries are generally thoroughly evangelical and earnestly bent upon the salvation of young men. This primary object of their work is apparently never lost sight of or subordinated to other aims and interests.

Another gratification that awaited me was to meet at Kyoto Dr. Saiki and at Kobe Dr. Kamoto, young Japanese who were, for three years,

*Written from Yamaguchi, Japan, November 30, 1910.

members of the congregation at Bethany while pursuing a course of medicine and surgery in the University of Pennsylvania. Both of these men exercise a noble Christian influence as physicians and as citizens. Dr. Saiki is in charge of a charity maternity hospital, is one of the directors of the famous Doshisha University, and is the president of the Y. M. C. A. In Kyoto he exercises a thoroughly pervasive Christian influence, is highly esteemed and lavishly generous. It was a joy to feel that one had any part in the spiritual preparation of these men for their future work in the Sunrise Kingdom.

At Kobe Christian work is carried on with remarkable success and in a noble spirit. For example, a young theological student, himself threatened with death by consumption, was so much moved by the neglected condition of the out-caste and criminal classes that he began, on his own responsibility, Christian work among them, hiring premises and carrying on the enterprise at a cost of thirty yen (\$15) a month. At one meeting, where a score of men were present, he was seated between murderers and surrounded by thieves and other jail-birds. Conversions are going on here all the time under this self-denying laborer. This is but one example of how a little money, about \$180 a year, will suffice to pay the expenses of a benevolent Christlike work.

At Hiroshima excellent school work for girls is carried on by the representatives of the Southern Methodist Church, Miss Gaines, Miss Shannon and their associates. The work includes a kindergarten and higher grades. Conversions are continually occurring, as they are also in Miss

Loomis' school in Yokohama, where, every student was recently brought to a knowledge of the Savior. While the adult population is hard to reach and mold anew, being firmly wedded to their superstitions and practises, work among the children and youth is exceedingly fruitful in most abundant results.

At Hiroshima we met on Sunday afternoon the resident missionaries, evangelists and teachers, and gave an address upon Prayer, based upon two great texts: "O thou that hearest prayer, unto thee shall all flesh come" (Psalm 65:2); and "Behold, the Lord's hand is not shortened that it can not save; neither His ear heavy, that it can not hear: But your iniquities have separated between you and your God and your sins have hid His face from you, that he will not hear" (Isaiah 59: 1, 2). These texts were taken as the utterances of God to indicate that He is the hearer and answerer of prayer; and that, if prayer goes unanswered, it is not because the arm of His power is paralyzed or the ear of His sympathy is dull of hearing, but because of some lack on the part of the suppliant soul. This truth was illustrated from the Word of God, especially from the Epistle of James, which is abundant in the application of these great truths.

At Yamaguchi we found a great work in progress. An out-station where a young native evangelist is working was threatened with embarrassment through the inability longer to rent the building in which the services were held. Only about 350 yen (\$275) was still lacking of the amount needed to purchase the property and it was a great pleasure, from the Jubilee Fund entrusted to us by American

friends, to appropriate sufficient to complete the purchase. This is another illustration of the fact that a small amount of money will sometimes save a work from serious stoppage or paralysis. We could not but wish that many Christian friends at home who have money at their disposal might see some of these things which we have seen and hear some of the things which we have heard. They could not withhold their gifts, but would freely put them out to interest in God's business enterprises.

In a visit to the temple of Hon-Gwan-Ji at Kyoto we saw one of the famous coils of human hair, donated by the Japanese women to be braided into a huge cable about five inches in diameter for use in the building of the temple. The coil of hair stands on the platform of the temple about the size of a large hogshead. This temple derives its name meaning "the original vow," from a tradition that Buddha, while disembodied, sighing over the needs and destitution of humanity, made a solemn vow that he would become incarnate in order to save the world. In the Shogun temples, which are really tombs, the lotus plant and the chrysanthemum stand side by side at the shrines; the lotus being the Shogun emblem and the chrysanthemum belonging to the later period of the Mikado's reign. The older sepulchers have the former decoration, the lotus, and the later tombs are marked by the chrysanthemum.

One great impression eclipses almost every other as we look back over our visit to Japan, and that is, the noble self-denial of the men and women that are there engaged in proclaiming Christ. After speaking and writing upon missions for forty years,

the vivid impressions that have been derived from personal contact with these self-sacrificing men and women have given a clearer and deeper conception of the nobility of true missionary work than we have known before. The Church might well afford to send her members to visit the missionary field, if only for the quickening influence, both upon their missionary spirit and upon their systematic giving. There could be no lack of funds to support God's work if consecrated people could know what immense harvests come from a little seed carefully sown and watered. It is one of the incredible facts of missions that God should so multiply the seed sown, that even now there is a hundred-fold harvest.

If the effect upon giving would be so immense, what would be the effect upon the praying of God's people? We should have sympathetic action in the churches and many a living link established between the Church at home and the mission fields abroad.

Facts are the fuel of the missionary spirit, and we shall endeavor in these letters to communicate facts as they come to our knowledge, in the fields it is our privilege to visit. Just now we can only add that we feel like the queen of Sheba, after she beheld the glory of Solomon, that "the half was not told us." What we have seen and heard surpasses all we have known or imagined. The work, the workers, the need of these lands and the results already reached, have never been adequately estimated. It requires personal contact to understand both the problems of missions and the adequacy of the gospel to solve them. The more we see of missionary work the more we believe it to be God's work.

THE REMARKABLE SPIRITUAL MOVEMENT IN RUSSIA

BY WILLIAM OLNEY, LONDON

The following is a *résumé* of a short and rapid survey of the work of God in Russia, made during a fourteen days' visit to St. Petersburg, Moscow, and neighboring places. At the invitation of Pastor W. Fetler, who is in charge of the newly-formed Baptist Church in St. Petersburg, the writer made a hasty journey of fourteen days to St. Petersburg, Moscow, and neighboring places with the double object of seeking a closer acquaintance with the work and cooperating in the evangelistic efforts of the pastor.

Mr. Fetler is peculiarly fitted by birth, mental endowments and spiritual qualifications to be the instrument in God's hands for the spread of evangelical truth in Russia. He is a Lett by birth; acquainted with several languages; and having upon his heart from his earliest Christian experience a desire to see the work of God among his own countrymen and the neighboring nations. He obtained training for the ministry in Pastor's College, London, founded by Charles H. Spurgeon. During his college course Mr. Fetler came across the Autobiography of Charles G. Finney, the American Evangelist, and learned from the spiritual experience of that man of God to value the filling of the Holy Spirit beyond all other attainments. He makes a daily filling with power from on high the chief *desideratum* for himself, and he gives the teaching concerning the Holy Spirit a prominent place in his public addresses.

After leaving college, Mr. Fetler became pastor to a little church in his own land, and then accepted the oversight of the Lettish Church in St. Petersburg. An experiment of holding special services for the Russians

showed him a wide-open door of usefulness, for the people crowded in to hear the Word. He resigned the pastorate of the Lettish Church in order to form a Russian Church, and gave himself up to the evangelization of this great nation.

No hall available for regular use can be found large enough to accommodate the crowds who come to hear the simple exposition of Scripture truth from his lips. A site has been obtained in a suitable quarter of St. Petersburg to erect a hall to hold some 2,500 auditors. In the front part of the site are two houses admirably adapted for various branches of Home Mission work—printing, cheap dining-rooms, superintendent's and caretaker's rooms, etc. The whole cost of the project, including site and buildings, is likely to be £15,000; £4,000 of which has already been given or promised. It is the daily prayer of Mr. Fetler and his people that the remaining £11,000 may be provided by Christians in various parts of the world, that this headquarters for sending out streams of evangelical influence over Russia may be speedily opened unencumbered by debt.

It is only within the last five years that Russia has had any liberty to worship God according to conscience. By the edict of the Czar, in conformity with the advice of his ministers, religious liberty has been granted, so that all attempts to hinder his services—and they are still many—Mr. Fetler is able to point to the decree of the highest authority in the land. Among the converts in the mission halls are some of the worst characters in the city, so that the benefit to the govern-

ment is evident and the rulers should perceive that the unfettered preaching of the Gospel of Jesus Christ does produce righteousness in a nation.

On the evening after we landed we attended a service in Mr. Fetler's principal hall in St. Petersburg. It was originally built for public baths, but had been fitted up for an assembly hall. The eagerness of the people who were crowding in to the services was very noticeable—similar to that in the early days of C. H. Spurgeon, in the Music Hall, Surrey Gardens, London. We have seldom, if ever, seen crowds pressing so eagerly into the House of God with alacrity—and anticipation, quick steps, the hum of many voices; and the joyous excitement upon the countenances of the gathering people. The auditorium and platform were both quickly crowded. When Mr. Fetler bowed in prayer, one of the chief features of this work of God in Russia was manifested. He read from slips of paper requests for prayer which had been brought forward as the audience gathered.

For an unbeliever over sixty years of age.
Girl present for the first time.

For a drunkard.

For a drunkard present, that his chains may be broken.

For a converted Jewess, that she may be kept firm in her new-found faith.

Following each petition there were first one or two voices, scarcely audible, leading in very short prayers. These were speedily followed by an increase of whispered intercessions, sighs and sobs, until, before the reading of the requests were over, the whole audience appeared to be forgetful of one another, and were presenting their supplications in low tones,

often accompanied by tears. It was such an unusual experience, as if a breath from heaven had moved upon the souls of the assembled hundreds, inspiring all with holy desire.

After more praise and prayer, Pastor Fetler delivered an address, illustrated by a verbal sketch of his subject upon the blackboard. The occasion of the gathering was ostensibly a preparation of Sunday-school teachers for their Sabbath work, but the characteristics of the meeting were, first, that no Sunday-school being allowed at present, the address was really the weekly instruction to those who would have constituted the senior scholars and Bible-class members in Christian lands; and, secondly, that the general public, including a large number of unbelievers, flocked into the meeting, quite indifferent to its special character. Before the service was over, Mr. Fetler, recognizing the presence of many who had not yielded to the Savior, tested the meeting, and a large number of hands were held up to show a desire to find Christ.

On the following evening a meeting was held in another part of the city, in the center of the Vassily Island, a large manufacturing district of St. Petersburg. The room was more airy than that of the previous evening, but would hold probably about the same number, 400 people. There were the same waves of murmuring supplication, and the same hearty singing. Mr. Fetler has the gift of varying the meetings and eliciting the close attention of his audiences, unaccustomed to gospel services as they are, by calling upon one and another to read a line or a whole verse of the hymn being sung, and sometimes asking that one section of the audience should sing

the verse alone. After a brief address by the writer,—his first gospel address in Russia—Mr. Fetler followed with a Scriptural exposition. He believes that only by the public proclamation of God's Word can the kingdom of Christ be strengthened and extended, and the people are willing to listen, not only to nightly addresses, but to sermon after sermon delivered in the same meeting; in fact, they never seem to tire of listening to the story of redeeming grace. The people seem even to lose the sense of need of food and sleep if only they can listen to gospel addresses. Frequently they will stay together for two or three hours, sometimes standing in a heated atmosphere all the time, so intense is their desire to listen to the Truth.

At the close of the meeting fifteen stepped forward in front of the platform to publicly show their desire for forgiveness of sin and an interest in the Savior. Even after the meeting was dismissed, inquirers remained till about 11 o'clock for conversation with the pastor.

On each of the Saturday evenings during our stay in St. Petersburg we witnessed a gathering of believers, and toward midnight, a late meeting of waifs and strays of the city. Both assemblies had their own peculiar interest. At the earlier gathering, in order to keep in check the outside public, who are anxious to press into every meeting, envelopes are distributed in an anteroom. Persons about to enter place a subscription in the envelop, thus aiding the work, and giving a substantial proof of their self-sacrificing love to the Savior. The intercessions, in these believers' gatherings, especially on behalf of the unconverted friends, were, perhaps, more

full of feeling than at any other meeting. After the believers' meeting on Saturday evening, it is the custom for workers to go out into the streets to privately and individually invite strangers into the late gathering. Processional marches are not allowed in Russia, a privilege reserved for the soldiers of the Czar. It is, therefore, necessary to advertise the late meetings by personal appeal. But very little urging is necessary. Altho the first Saturday evening was wet, yet the idlers from the streets came quickly crowding in, and by 11 o'clock the area of the building was well filled almost entirely by men. What a sight! It was as tho the lowest drinking saloons in the neighborhood and emptied their habitues into the hall. A choir of the workers took possession of the platform, and sang very sweetly; and before 12 o'clock a number of the wretched and sinful souls in the audience had sought, and, we believe, found, mercy through a crucified Savior.

Upon our first Sunday in St. Petersburg we were kept busy from 9.30 in the morning till 10.30 at night, with scarcely ten minutes of rest. The morning worship lasted from 10 to 12.30, followed by a church meeting from 12.30 to 2. The ordinary morning service, altho commencing with worship, was soon turned, as by the direct work of the Holy Spirit, into an evangelistic service. One of the most noteworthy sights we saw was the group of thirty inquirers, most of them tall, bearded men, standing out from the congregation before the platform, to testify to their desire to find salvation in Jesus Christ. The church meeting was noteworthy for the reception of new members, the dis-

cussion of a case or two of church discipline, and the election of delegates for the Baptist Conference in St. Petersburg, which is now a matter of history. In the afternoon we went to Pargolovo, where an active little body of believers hold services among themselves. Here a suitable plot of ground is offered upon which they may build a chapel in which to meet. We held a service this afternoon in the open air, and the attention was as eager and earnest as seen at the indoor meetings.

From there we went to Lesnoy, where a business man from St. Petersburg had turned his conservatory into a meeting-room. The brother who presides over the usual services is an intelligent Christian man, speaking several languages, and with much enthusiasm for the salvation of souls. The place was so crowded that not only was every seat occupied, but persons were standing all around the three walls not occupied by the platform. It was a glorious sight. Rich and poor met together. Seated within a few feet of each other were a man of the lowest type and a lady in rich attire. Many hands were held up at the close of the service in token of a desire to find Christ.

On Monday we left Mr. Fetler and went by night train to Moscow, where, on Tuesday evening, we found a large company assembled, who had been apprised of our visit. Their meeting-room is a mile and a half away from the center of the city and the entrance is dark and most forbidding, for persecution has prevented a more public and inviting location. The attention was intense, and the fearless decisions made for Christ made us jealous for favored lands ac-

customed to the preaching of the Word, where people are so backward in acknowledging the Savior. On the next evening the meeting was for believers alone, but, as in St. Petersburg, it was evident that a large number who were inquirers had pushed their way into the gathering of God's children. The requests for prayer sent up were very striking:

"Please pray for me,"

"Pray for a backslider,"

"For a persecuted Christian," etc.

The next day was one of the most notable days of my life. At the farewell meeting the Moscow Hall was crowded to excess. Even a window-sill adjacent to the platform was occupied; and the people stood in a crowd at the door. At the close of the service the writer asked those who had decided at the first meeting to accept Christ as their Savior to step out and shake hands. Many did so, and when an appeal was made to those now deciding to yield heart and life to the Savior many more came forward. That these results should follow the preached Word through an interpreter, shows clearly that hunger of the Russian people for the Word of Life and the power of God, given in answer to prayer, accompanying the preached Truth at the present time in Russia.

Friday evening we were again in St. Petersburg, and witnessed a large gathering in Vassily Island. At the close of an appeal from Mr. Fetler many showed their wish to find new life in Christ. Before the gathering separated one man, under deep conviction of sin, bowed to the ground in front of the platform with his forehead almost touching the floor, and among others who remained for con-

versation after the meeting was dismissed was a soldier in uniform.

On Sunday morning twenty came forward at the close of the ordinary service, conducted by the pastor, to seek the Savior. In the afternoon we had the privilege of addressing a Lettish audience, being interpreted by Mr. Fetler. Of course, the gathering appeared comparatively small after the crowded Russian audiences. But the attention was eager, and evidently a good work for God is being done by this little Church. In the evening there was packed into the hall one of the greatest crowds we had seen in Russia. The first address was given by a Baptist pastor from Siberia, the first-comer to the Conference. The writer followed with a short address; and then a third sermon was preached to the patient and still eager gathering by Mr. Fetler. The usual result followed, and a number responded to the appeal for immediate decision.

The last Monday of our visit to Russia we had the privilege of witnessing a baptismal service in Mr. Fetler's Hall. For three hours in the evening, from 8 to 11, the people

watched and listened as if eager that no movement in the service, or word spoken, should be lost. What made the packed attendance the more remarkable was that each one had paid for admission. In order to restrain the multitudes from coming a small charge of 10 kopeks ($2\frac{1}{2}$ d.) is made for entrance to these baptismal services. The candidates were six—one man and five women—all dressed in white. Then the Lord's Supper was celebrated.

Without personally witnessing this work of the Holy Spirit in Russia, no one can judge how great is the power of God there in the souls of His own people and in the hearts of the unconverted. The sympathetic intercession of the Church of God the wide world over may well be offered at this time, that men and means may be found to meet the spiritual hunger of this great nation. We trust that our readers will be impressed with the wide-open door for the extension of Christ's kingdom in Russia, and will give their prayers and, in some cases, their substance, in behalf of this work. No investment could be more worth while.

THE PROBLEM OF THE STUDENTS OF MANCHURIA

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

I. *Non-Christian*.—There are 50 educational institutions in Mukden alone, in which the total number of students is estimated to be 7,500. One law school has 700 pupils, and one of the three normal schools is preparing to accommodate 1,000. The outlook of this vast body of young men is less skeptical and materialistic than formerly. But while Japanese influence and modes of thought have

ready access to their minds, it is very different with Christianity. As an indication of the attitude of the Government toward our religion it may be noted that worship of the tablet of Confucius has recently been so strictly enforced, that it is almost impossible for any student to avoid the observance. Again, the text-books hitherto in use, issued by the Commercial Press of Shanghai, are being supplanted be-

cause their tone is more Christian than Confucian. By the beginning of 1913, the Government will have republished all text-books, embodying more completely than before the national spirit in ethics, history and religion.

In Manchuria there is absolutely no organized effort to bring Christian truth to bear on this vitally important class of young men. As our religion appears to them a foreign, anti-national product, it is extremely difficult for teachers or students to show sympathy with the Christian Church. With regard to Mukden, it was originally hoped by the founders of our Mission College that the Christian students would be able to do evangelistic work among the government students. This hope has failed. It was because of the attitude of the Government that two years ago the General Committee of the Y. M. C. A. was asked to undertake a task which, while of the first importance in our eyes, had become impracticable for the Church. No group of government students could come to our college to discuss Christianity. It is, therefore, essential to find a neutral meeting-ground.

The present Literary Chancellor of Mukden, tho a strong Confucianist, is warm in his admiration of the great work of the Y. M. C. A., as known to him in Tientsin. The Y. M. C. A. has been for fifteen years specializing with wonderful success on this very sphere and there are at present twenty-nine American university men, planted by this movement in the leading cities of China. As the opportunity is now so pressing, the authorities of the movement aim at increasing their staff of secretaries

threefold. The question very forcibly brought before the Conference of Manchuria by Mr. C. W. Harvey, Y. M. C. A. secretary for Tientsin, was whether the Scottish and Irish Missions could cooperate effectively with the Y. M. C. A., in placing a strong Student Christian center in Mukden. Their experience proves the policy of one man in a center to be suicidal. They are, therefore, seriously considering the plan of setting apart a secretary for student work in Mukden, provided the missions will also set apart one man, or preferably two. What is required, in the first instance, is an institution to devote itself to the welfare of the Chinese non-Christian students, especially on the Lord's day, for on the other six days of the week they are confined within their school and college compounds. But on the Lord's day they are free from all restraints, with evil results which need not be described. The proposed institution will be the sole moral attraction and influence for these young men in the capital.

There are, besides, in Mukden many nominally Christian graduates of colleges in other parts of China, now officially employed as teachers, postal and telegraph clerks and the like. Of these the larger proportion speak English. They are generally idle on Sundays. It may be taken for granted that the hold which the Church has lost over this class of men might be regained by Student Christian work.

In view of the conditional offer of the Y. M. C. A., to share the burden of this vitally important task, the councils of the Scottish and Irish Missions have sent unanimous appeals

to their Home Boards to set men apart for this special effort to win the youth of China, at the present critical period before it is too late.

II. *Christian*—In 1902 a Union College of Science and Arts was begun in Mukden by the two British Missions. There are now forty students in it, recruited from the twelve middle schools in different centers throughout Manchuria. Unsatisfactory native premises afforded temporary accommodation for the college until in 1910 a fine new building, erected just outside the outer city wall, in the Foreign Settlement in the West. The Chinese Government very generously made a free grant of about three and one-half acres of land for twenty years, with the option of purchase on easy terms at the end of the period of loan. The V. F. Church of Scotland and the Irish Presbyterian Church have agreed to provide the £4,000 required for the college building (which is really the dormitory block) and the houses of the foreign staff. The students themselves heartily carried out a holiday campaign for the raising of a fund to supply the college furniture.

On October 15, 1910, the new building was dedicated to the service of God before His Excellency, Hsi Liang, the Governor-General of Manchuria, The British Consul-General, the Rev. Dr. Sheffield, the veteran principal of the American Board College of Science and Arts at Tungchow, near Peking, and a large company of Chinese and foreigners, including two clergymen of the Church of England (S. P. G.). The Governor-General in the course of a friendly unassuming speech, said: "You ought to be thankful to the

churches of Ireland and Scotland for their goodness. The head of the college, Rev. D. T. Robertson, has done so much for you students you should surely be grateful." Mr. Willis, the British Consul-General, humorously explained how, before coming to China to commence his official career, twenty years ago, he had regarded Scottish Presbyterianism as synonymous with narrow-minded bigotry.

So successful has been the evangelistic policy hitherto pursued in Manchuria that now the membership of the Church is nearly 20,000. It may be thought by some a doubtful experiment to divert men and money, otherwise available for evangelism, to the furtherance of the cause of education, and that, too, of a comparatively small handful of students. To this doubt the unanimous answer of the Manchurian Mission would be, "We dare not delay a day longer in our tardy endeavor to educate our Christian youth in order to help to win the *mind* of China." If the sympathetic critic had listened, on the evening of that October 15, to a brilliant debate, managed entirely by the students, on the burning topic, "Ought China soon to have a Parliament?" and, still more, if he had accompanied those clever lads, each with his Bible, on the following morning and had stood beside them at the Park gate on the thronging road and heard them pleading with the attentive crowd of their fellow countrymen, as ambassadors of Christ, he could hardly have escaped the conviction that by means of such small handfuls of students as these, with minds alert and hearts on fire, God is planning to regenerate Manchuria. To-day is a day of opportunity in this land also.

CHRISTIAN WORK FOR CHINESE IN AMERICA

BY THE LATE MRS. STEPHEN BALDWIN

There have never been more than 250,000 Chinese at one time in the United States and now they have been reduced to about 85,000, scattered in various places throughout the East and West. It is estimated that about one-fifth are in California. The number is scarcely large enough to endanger American morals or liberties; those who come in at the East, not at the West, are our menace to-day. The different churches, in prominent places in the West, soon recognized the necessity of establishing, in Chinese centers, chapels and schools, and organized such, more or less efficient, according to means and workers. Gradually the work extended East, almost entirely through Sunday-schools. Christian women, with the leadership and aid of consecrated men, willing to deny themselves a Sabbath afternoon for this work, established Sunday-schools in many cities. Under the auspices of prominent churches—Presbyterian, Methodist, Baptist, Friends, Episcopalian and Congregationalist—these missions have made a history, the results of which can be fully known only in eternity.

We have space here for only a few illustrations of the results and some idea of numbers. There were many difficulties, especially in the language, teacher and scholar not understanding each other, but prayer was constantly offered for guidance. Chinese Bibles were obtained and used with the English, and this necessitated at first the one-pupil method. The teacher would count, in Chinese, the chapter she wished read, and point it out, verse by verse, repeating to the scholar, in English, and he would get

the meaning by reading in his Chinese Bible. One who has not had the experience can hardly realize the consecrated patience required, and it seemed to be largely the patience of Christian *women*, the patience which the loving mother gives to her child. The text-book was almost entirely the Bible, and the promise, "My word shall not return unto me void," was fulfilled over and over again; for those who came to learn English learned of the one God and His Son, who came to die for them. These Sunday-schools and night-schools, held in church-rooms, on prominent streets, or in halls open to the public, became places of social meeting, harmless entertainment and reading-rooms for the strangers. St. Bartholomew's Church, New York City, largely through Bishop Greer, opened rooms, especially as a home gathering-place for Chinese, a most beautiful and helpful work. The Chinese learned the difference between real Christians and those who posed as such, resenting the name of heathen hearts opened to the Word and the Truth. "God is love," once in the heart of a Chinese, makes him ready to bear, even unto death, rather than deny Christ, as has been the case so many times, in my knowledge, and which steadfastness gave to almost every Christian Church the modern martyr of North China in 1900.

The converts in the West became evangelists—they visited the mines, preached and distributed tracts, colporteurs went up and down California preaching the Word as did the disciples of old. Such saintly men as Sing Check, Sit Moon, Kam Lum and others, all converts of the Presbyterian

Mission, and in whose redemption Sunday-schools had a large part, journeyed long and wearily, on foot, sleeping anywhere they could find shelter, preaching as they went, by wayside, in lonely cabins, or as they worked over their rockers in mines. Fan Chang preached to crowded houses until God took him.

The primitive work, thus begun, gradually merged into organizations of night; day and Sunday-schools, systematic work among women and children, Senior and Junior Christian Endeavor Societies and Circles of King's Daughters. In the Presbyterian Mission alone, in San Francisco, Oakland and Los Angeles, there have been fourteen elders, nearly all of them converts of that one mission, and four ordained ministers, and one of whom, Rev. Huie Kin, has been for years the very successful pastor of the Chinese Mission of Fifth Avenue Presbyterian Church, now located on East Thirty-first Street, New York.

The Presbyterians have done especially fine work, altho left chiefly to self-support, the New York Mission alone having received aid from the Presbyterian Foreign Board, and the Presbytery of New York, while the Methodists have had appropriations, tho meager, from their Mission Board. Drs. Gibson and Masters, able men and cultured, and both former missionaries in China, were royally fitted for the work, which, under the Methodist Board, they conducted in San Francisco for sixteen years. Women have had a large part in work for the Chinese in all churches from the beginning, not only in the interesting and wonderful rescue work for Chinese women and children, but also

in the Sunday-schools. Many Chinese testify to their conversion because of the patience and faithful work of the consecrated woman who has, for years, given her time to them on Sunday. Next to filial piety, the Chinese honor learning, and, from childhood, they are taught to look up to the teacher with greatest respect. Ladies, from the single, just out of college, to the wife of the missionary, are honored teachers in the Methodist Church College of several hundred young men in Fuchau, South China, and in our great Peking University of 800 men, from the poor, middle, gentry and official classes. From the earliest days of missions until now we women missionaries have had Chinese men as teachers in our struggle with the difficult language, just reversing the situation in this country, and my own teacher, a degree man—first as teacher, then as aid in translation—came to be as a member of our family.

The Eastern churches—and alas! the missionary boards—have fallen far short of their opportunity and duty to the Chinese among us, and what the Father of these people, Our Father, will say to us as to our neglect in that day of reckoning I know not. The Presbyterians have supported the work in New York, and it has been wonderfully successful in its multi-form departments, in its schools, primary and higher, its Y. M. C. A., its Sunday services, its well-equipped chapel and its wide-open doors to all, from the homeless, to the Yale and Columbia students, who find a welcome from Pastor Huie and his charming and devoted wife.

This mission has grown, with its multiplied activities and delightful social center, from a Sunday-school, to

be a church, organized on December 18, 1910, by the Presbytery of New York into the first Chinese Church of New York City.

Other Chinese Missions in the East are chiefly Sunday-schools. Many have been the conversions, and those not converted return to their native land, carrying with them knowledge of God and His Son Jesus Christ, and are favorable to Christianity.

A totally ignorant Chinaman was incurably ill in a hospital in this city. One of the scholars, in a mission school, converted through his teacher, went to see him and took him a Chinese Testament—the sick man could read—and there, alone with God, a people of unknown tongue all around him in the ward, he read *the Book*, illuminated by his Heavenly Father, no other teacher. He drank in the Hok Ing (good tidings); he accepted it, as a starving child, unquestioning—it fitted his need, fed his famine-stricken soul. The sick Americans and others we please to call *our* race watched him with interest; no one could speak to him in his own language, but his Father and ours (are we brethren, then?) understood. In great and increasing weakness, he would get out of bed, and spend hours on his knees night and day. His companions looked on with awe and reverence, as they saw his face changing, a joy, a light was on it, until, as the end approached, it was fairly illuminated. Taught of God, saved by Christ, through the gift of a Testament, by a Christian countryman, who had been a pupil in a Sunday-school, with a consecrated woman as teacher, in this great city. Another lay on his death-bed in the little hospital we tried to establish here for

Chinese who were incurable, for whom there was no refuge. He had learned of Christ from a Christian woman; he knew he could not live, and his one desire was to tell of him to others, and this desire became a burning passion. One day another man, like himself, far gone with consumption, was brought in, and placed near his cot. He knew not of God, had never been to a Sunday-school, but had heard of them, and despised those who forsook their own faith to follow the foreigners. Then began a siege of telling and praying, the disciple plead night and day, to exhaustion, with the Lord, for the salvation of this soul, that must so soon pass out of life. Vain it seemed; the man, suffering greatly, did not even want to *hear*, but the Christian never gave up; it seemed he could not die until he had won still another jewel for his Lord's crown, and his faith was honored, for he was permitted to see the work done gloriously, and the new-born soul entered into rest, praising God with his last breath. Then the disciple said, "Lord, let now thy servant depart in peace," and these two were separated but a few hours.

Going back, these weary heart-aching years, over the cruel, wrong, uncounted, unnoted and unpunished crimes, I magnify the power of God's grace, human endurance, and Christian forgiveness that there is a return of any per cent. But, thank God! He has failed not to recognize and bless the loving efforts of His own; and while He alone can tabulate the full results of the untiring seed-sowing of faithful men and women, chiefly in Sunday-schools, yet we do know enough of results that are cumulative and will go on to all eternity.

A REVIVAL AMONG THE NORWAY FISHERMEN

BY REV. ANTON TARANGER

Over fifty years ago (in 1858) a fisherman was on the way to Finmarken. There was, at that time, a gracious revival in Tromsø through the labors of Lammers, a converted minister in the State Church. Some of the converts went from Tromsø to Mehavn, one of the fishing-camps in West Finmarken, and held a prayer-meeting on the top of a hill.

One young convert who was very earnest in praying and exhorting his comrades to accept Christ was on the way farther north when his boat capsized. With two others he came to the surface and clung to the boat; but while his companions were rescued, the converted man was drowned. When they saw him last, he was pointing his hand up toward heaven as if to say, "Meet me there." Fifty years later I baptized one of those men, and the fishermen's prayers offered on that hilltop were answered last winter. Mehavn is now a large camp where thousands of fishermen gather every spring. Svend Foyen, the great whaler of Norway, many years ago built a meeting-house at Mehavn and last spring pastor Oscar Nelson, of the Baptist Church, Tromsø, rented the house for a month at Easter time. He held meetings every day and twice on Sundays. The interest increased, and soon from 500 to 700 men gathered every night, the Spirit was poured out upon them and a great revival began in which about 200 strong men confessed their faith in Christ.

There were many remarkable conversions. One young man, the first convert on a boat, implored his comrades not to mock him because he had given his heart to Christ. He prayed

for them, and the next day all six were saved. The converted men went from boat to boat and held prayer-meetings. One evening an after-meeting was held in a cafe in which fifteen stout-hearted men knelt down and cried for mercy.

A fiddler tried to get up a dance twice during Easter week, but was unable to do so because every one went to the meetings.

One of the merchants told Pastor Nelson that he usually had sold about two hundred packs of playing-cards during the holidays, but last spring he only sold two. At a meeting the new converts prayed and gave their testimonies that melted the stoniest hearts. One old man who found peace cried out: "Now I know why the Lord spared my life in the storm in the Arctic Ocean when we drifted about for two days. It was that I might come here and be saved."

The results of these meetings have been good and lasting. The converts carried the fire with them to their homes, and so it has spread far and wide. Pastor Nelson has received calls to come and visit people in out-of-the-way places where no Baptist work has been done. The people are inquiring for the ways of the Lord, and are becoming desirous of knowing the truth as it is in Jesus Christ. Traditions and ceremonies do not satisfy them any longer.

More men and money are needed in order to carry on a regular work among the fishermen both in Lofoten and Finmarken. The Baptists have no meeting-houses at the camps, and the state church's houses are closed to other than state preachers.

DING, THE APOSTLE OF SHANTUNG

BY REV. CHARLES ERNEST SCOTT, TSINGTAU SHANTUNG, CHINA

Ding Lee May was born and lived in a village of our field until he entered the Mission College. He is of the third generation of Christians, who have made their clan-village famed throughout the province of Shantung for early building their own brick church and calling their own native pastor. Ding loved Christ from his youth, and early decided to enter the ministry. He became a member of one of the first theological classes that, before the establishment of our Union Theological Seminary, had no certain abiding-place; but, like the pupils of the peripatetic Greek philosophers, wandered wherever their changing teachers were to be found.

At twenty-eight years of age Ding became a pastor—the dreadful Boxer year but the storm had not yet burst. One day he found himself in the yard of the magistrate's yamen at the mercy of that official's henchmen. Skilfully they dealt out their doses of torture to him. Heavy bludgeons beat his flesh to jelly; long, flat, saw-edged bamboo staves hissed through the air. At the 500 count, when the victim had passed the writhing and groaning stage, and death was imminent, the obstinate follower of Jesus—"devil of the second degree," the missionary alone being of "the first"—was remanded to prison, a hole so foul and loathsome that Americans can imagine such a place. With returning consciousness Ding like Paul in prison, preached the love of Christ to fellow sufferers.

A few days later the process of torture was to be completed. But God had foreordained to save this young "witness-bearer" for a larger useful-

ness. Many Christians were praying for him, and the Lord had made a way of escape. Not far from Tsingtau is an ancient city, to whose magistrate, in those troubled days, a German officer thought best to pay his respects. It was "market day," and the city was packed with a crowd, sullen and in dangerous mood. When the officer essayed to enter the massive portal piercing the walls—silent, but teeming with hostile men—the gates were shut and barred in his face. With a sarcastic play on the words of Savonarola to Lorenzo II Magnifico, he muttered fiercely: "You shall come, but I shall stay!" Then, to his soldiers, "Fetch me that magistrate!"

First, however, the soldiers fetched dynamite and disgraced the city beyond measure by blowing up the gate and tower. Then, to show their contempt for Boxers and Boxer-sympathizing cities, a handful of these Germans chose to enter the city, not through the big jagged hole they had made, but to scale those grim, sheer walls. In the face of the amazed on-lookers, using long poles from a nearby dyer's shop, with wonderful ability and close team work, and clinging to each other and the cracks like Bedouin guides to the stones of the pyramids, they mounted to the top. They jammed and fought their way to the Yamen, seized the disguised and crest-fallen magistrate, and dragged him out to the officer, who received him on horseback—another bitter humiliation. As the wretched official knocked his head on the ground, the officer thundered, "Next time a gentleman wants to call on you, don't forget!" From that day forth no magistrate

within reach of German rifles in Eastern Shantung had much taste for torturing native Christian leaders.

Since then Ding has been pastor of a local, self-supporting church in Tsingtau, and of a group of self-supporting churches in another part of our field. Last year at the Presbytery meeting he was, by common consent, released from the pastorate to enter upon an evangelistic career, which is God's manifest leading for him.

Already the Holy Spirit has used Pastor Ding in a remarkable manner. This spring he went to Weihsien, where is located our great Union Christian College. Report had it that for several years no student had decided for the ministry. Even more discouraging—that the influx of the sons of rich heathen, seeking English for money-making purposes had quite wet-blanketed the religious life of the institution, God so planned it that the foreign missionary pastors were away in the country. Pastor Ding went quietly to work. Soon students were praying in little groups all over the campus. One by one men smitten of the Holy Spirit began to volunteer for the Christian ministry. As the numbers rolled up, apprehension was manifested by some of the college authorities. But Pastor Ding smilingly assured them that none need fear to see God glorified. In a few days 116 men, the flower of the classes, including a young and gifted Chinese professor, had renounced their earthly ambitions and decided for the ministry. When asked as to his methods, Pastor Ding simply replied, "I have no method but prayer!"

From Weihsien he went to Tsingchou fu, the center of the Union Theo-

logical Seminary and training schools. Here, not only were the students stirred to extraordinary preaching and heretofore undreamed-of witness-bearing; not only were the older believers, men and women, from the city and surrounding country, roused to renew their grip on the blest God, but a great company of unbelievers—some 300, even including officials of that proud, old city of the Ming dynasty—became new creatures in Christ.

In every place visited, whether the great centers or small villages, the Christians have been mightily moved to newness of life during his process of the province. "Judgment must begin at the house of God." A quickening among the chosen, he believes, is the prelude of the heathen turning to the Lord on a vast scale, as in Korea. At I Chou Fu, under Pastor Ding's leadership, 1,398 inquirers are enrolled among them, members of a wealthy and haughty gentry.

"God chose the weak things of the world that He might put to shame the things that are strong." In this particular case, the "weak thing" that the Lord used to mark the turning-point in Pastor Ding's career, and seal him in a sublime faith, was a humble "Women's Bible School," begun on faith, without any money, by Miss Vaughan, Pastor Ding and Elder Tsiao. Burdened with a realization of the unspeakable wretchedness and the appalling lack of provision for giving the married Chinese women even a reading knowledge of the Bible, this consecrated trio opened the only Bible school for married Chinese women that is financed and operated by the Chinese Christians. At first, unbelieving workers scoffed at the idea and tried to laugh it down. But Pastor

Ding and his prayer supporters persevered. The school has prospered from its inception, and last winter graduated its first class of three capable wives, who creditably completed the three years' course, and at last this station has trained efficient Bible women—all without a cent of expense to the mission.

It can now hardly be said of Pastor Ding that he is "a prophet without honor in his own country." The story of his life has been carried to foreign lands. In the spring of 1907 he was a delegate to the World's Christian Student Federation Conference at Tokyo. Later in that year he was one of the secretaries for the Pan-China Presbyterian Union which met at Shanghai, and an honored guest at the Centenary Conference. During the fall, the federation of seven different missions in Shantung, assembled at Tsinanfu, the capital, elected him their president. In 1909 he was a delegate to the National Christian Endeavor Convention at Nanking, where he proved to be one of the most helpful speakers.

Altho he was made pastor-at-large for Shantung, a province with some forty million people—one-half the population of United States—he

has been sought for by other fields. The missionaries of Central China kept him busy during the summer and he went to Manchuria at the invitation of the Scotch and Irish Presbyterian Missions. Through it all, he remains the same modest, quiet, humble gentleman. His demeanor and the atmosphere that he creates is such as one might imagine to have been characteristic of the Apostle John, or of Browning's resurrected Lazarus.

A letter just received from Pastor Ding reports that in one section where he went in Manchuria, in the vicinity of Liao Yang, 200 men decided for Christ; in hard-hearted, Christian-persecuting Pao Ting Fu, capital of Chile province, 470 decided; at Peking University, 300 students received that great blessing; at Tung Chon Union College, 110. At both institutions many of these students decided to give themselves wholly to God in the ministry, renouncing their ambitions of high salaries in government employ. At the medical school, Tungchou, 22 students decided to be "not merely healers of the body, but physicians of the soul to every reachable person." "In all places visited," the letter runs, "a great number of men repented with no ordinary repentance."

MISSIONARY BRIEFS

The Founder of Christianity urged His people to pray for a particular 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, as far as I can recollect, at least, 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.

AN INVESTMENT WORTH CONSIDERING

BLANCHE WILSON STEAD

Kermanshah is a city of some 45,000 inhabitants situated on the caravan road from Bagdad to all parts of Persia. Its importance as a commercial center is attested by the fact that Great Britain, Russia and Turkey maintain consulates, the Imperial Bank a branch, the Russian Bank an agent and the Government a custom-house there.

It is probably the most cosmopolitan city in Persia. Persians, Turks, Arabs, Jews, Chaldeans, Armenians, Kurds and Loors meet in the bazaars. Suni and Shiah Moslems are about equally divided, and are mixed with all sorts of unorthodox sects. The Bahai movement has made vast inroads among both Mohammedans and Jews. The introduction of Christianity is finding comparatively little opposition except from a few fanatics seeking notoriety.

Many of the villages in the neighborhood of Kermanshah are made up largely of unorthodox sects, such as the Ali Illahis, Danvidis, Mosairis and such, who do not practise the precepts of the Koran and are not bound by the formalities of the Moslem worship. Most of these profess to believe that there is good in all religions, and are therefore willing to give the Gospel a hearing. Here, then, is an open door, an entering wedge, a breach in that solid wall of Mohammedanism that for all these centuries has frightened the Church and smothered her faith in the possibility of "the evangelization of the world in this generation."

Kermanshah is situated just between the two great tribal nations, the Kurds and Loors, both of which are free mountain peoples, made up

of many tribes and maintaining a semi-independent tribal government. Many of the tribes live largely by robbery and blackmail, and by keeping large flocks of sheep and goats, which they take to the mountains in summer and to the Arabian plains in winter. Tho freebooters and uncivilized, they make the most substantial sort of Christians when the Word takes hold of them. No one is working for these people, and Kermanshah is the most convenient point from which to make an attack upon them. Kermanshah is the converging point of the roads leading from all over Persia, Eastern Turkey, the Caucasus, Southern Russia, Chinese Turkestan, Afghanistan and Beluchistan to the great Shiah Moslem shrine at Kerbella, where the Imam Husein is buried. A constant stream of pilgrims, aggregating tens of thousands every year passing through the city, find a night's lodging in the caravansaries. Not only here can they be touched by a mission having headquarters in Kermanshah, but native agents can be maintained in six or more villages within easy reach of the city through which they must pass. There never was a greater opportunity than right here.

It is in this strategic center that the Presbyterian Board of Foreign Missions proposes opening a new station. Churches especially interested in the two missionaries who have been exploiting the place for the last two years have increased their gifts sufficiently to provide for the current expenses of the new station, but for the purpose of putting in necessary buildings the sum of \$4,000 is needed at once.

A SURVEY OF MISSIONS IN CHINA 1907-1910*

BY REV. ARTHUR H. SMITH, D.D.

If any "Old China hand" had been told beforehand that the Emperor and the Empress-Dowager would die within twenty-four hours of each other, yet that the succession would be quietly arranged with no suggestion of outward discontent, he would have smiled a knowing smile and would have outlined a much more probable line of events, but he would have been quite astray. It is no novelty in China to have long minorities in the palace, and the past hundred years has had fully its share. Yet in this instance the selection both of a new Emperor and a Regent seemed so clearly the best possible that after it became obvious that there was to be no uprising or popular clamor, we seemed indeed to be entering upon a lagoon of peace, such as China had not known for more than a century. A year and a half of the rule of the Prince Regent, however, made it obvious that far too much had been expected from his good intentions, and that his qualifications for the difficult task laid upon him were extremely inadequate. The sudden and curt dismissal of Yuan Shih-k'ai opened a new window into the central machinery of the Chinese Government and made it plain that personal considerations overtop the interests of the state, as has so often altho by no means uniformly been the case through the long course of Chinese history. Before the year closed the abrupt ejection of the capable Manchu Governor-General, Tuan Fang, furnished another significant object-lesson of the inherent weakness of China. At a time when the empire needs the services in some capacity of every able man available, not merely these two but many others of less importance are shelved, not because they are not needed, but because they are not wanted.

The death of the aged and highly-honored Chang Chih-tung removed from the stage a conspicuous figure to whom it is probably impossible for foreigners to do justice. From one

point of view he was a liberal and an enlightened statesman who had served as a rudder to the junk of state for many decades. From another he was a venerable fossil partly but quite superficially covered with thin precipitates of "modernism," and these were always at inconvenient times scaling off and showing the interesting figure of a Confucian doctrinaire with "his feet in the Sung dynasty and his head in the clouds." If China had the supply of able men which might be expected, the loss of Chang Chih-tung might not have been felt, but as it is he removed one of the not too numerous balance-wheels from the state machinery. . . .

The Constitutional Government

The opening decade of the twentieth century has been marked in China by one of the most singular phenomena in history—the relatively rapid rise to self-consciousness and to world-consciousness of the Chinese people as a whole. It has long been recognized that the Chinese have always been in many of their social habits essentially democratic; the theoretically absolute rule resting (theoretically) upon popular approbation. But this approbation has always been comparatively inarticulate. What were the real motives that led the late Grand Dowager-Empress to give her cordial approval to the introduction of a "Constitution" in China we have no means of knowing, but whatever they may have been the step was one of far-reaching importance, certainly for China and perhaps for the world. It is evident that but a microscopic fraction of the people of China have any idea at all what is connoted by the word "constitution" now so incessantly on the lips of talkers and the pens of writers, but they look forward to its introduction as the opening of a golden era, instead of an embarkation on "the storm-tossed sea of liberty." By what processes are these innumerable mil-

*Condensed from the China Mission Year Book, Shanghai.

lions to learn the meaning of that mighty and mystic term, to distinguish between liberty and license, to be schooled in that self-restraint which involves cooperation, the subordination of the present to the future, and especially that of the individual to the community?

The provincial assemblies which met on the 14th of last October constituted the initial step in this great experiment, which is of interest and of more or less importance to all China's contemporaries. Those who had the opportunity of witnessing this beginning were struck with the dignity and the poise of the newly chosen delegates, imperfectly informed as they were of the ends in view, of the means by which they were to be obtained, and of the methods of governing the bristling obstacles which already begin to appear. It seems certain that as soon as they find themselves, these assemblies will begin to inquire why the people are so heavily taxed, and what becomes of the vast sums which are now so lightly wrested from them. The next step will be an impeachment of the inordinately large number of thoroughly inefficient officials against whom there has hitherto been practically no redress. When that day comes district magistrates will be obliged to give prompt attention to suits-at-law, to decide with some measure of fairness, and the rudiments of a writ of *habeas corpus* act will emerge, preventing the indiscriminate detention of both guilty and innocent for months and years until all track of the original case has been lost to the public. Whether the reformed code of Chinese law which is promised at an early day is to take cognizance of matters like these, no one seems able as yet to say with certainty, but whether it does or does not, the old tyrannies and disregard of individual right are doomed.

Among the exhibitions of the new spirit in China is the frequent outcry against Chinese officials who have rendered themselves unpopular, especially by "truckling to foreigners,"

and the resolution to prevent them from returning to the towns, the cities, and the provinces where they were born, but which they have disgraced in the estimation of their fellows. Liable to abuse as this sentiment no doubt is, it yet shows a wholesome interest in the general welfare hitherto quite unknown.

Government Problems

There has been an agelong struggle in China between the right of the Central Government to govern and the right of the various provinces to govern themselves. There is no question that certain provinces—notably Hunan—stand upon special footing, due in part to their history, which has led to certain prescriptive privileges and immunities, and in part to the temper of their people. Discrimination of this sort is thoroughly consonant with the Chinese theory and practise of government. But when the provinces omit or even refuse to remit taxes to the court, when the gentry take upon themselves to decide what loans shall or shall not be made by the Government, and when they insist upon the right to build their own railways, as well as to manage them when built, we seem to have our modern civilization confronted with the feudalism which preceded the Emperor Ch'in Shih-huang.

From the point of view of science, of political economy and of sound finance there can be no question as to how the struggle must end, but the pitiful weakness of the Government in Peking tends to yield on vital points and to temporize where a prompt and definite assertion of ultimate authority would appear imperative. What will happen when the national parliament so greatly thirsted after really meets can not be foreseen, but sooner or later a process of disillusionment must be looked for. Then may perhaps occur the fulfillment of a prophecy of one of the *Taotais* who accompanied H. E. Tuan Fang around the world five years since: "No nation ever yet got its liberties without shedding much

blood, and China will be no exception." In the meantime popular pressure everywhere curtails and eventually extinguishes all foreign "concessions" which can be secured. By this kind of combined pressure the Peking Syndicate was bought off from Shansi, and the capable official who engineered the negotiations was the most popular man of the day, and is now the efficient governor of that province. The general unrest throughout China during the past year has been greatly stimulated by the widespread report (from some unknown source) that China is again on the point of being "carved up like a melon." The repeated attempts on the life of the Prince Regent show that the evil spirit which entered China in a foreign guise just before the Constitutional Commission left Peking late in 1905 is still an unwelcome and sinister guest in the Chinese Empire, whose departure may perhaps be long delayed.

The military riots of the last winter were a grave symptom that the best-trained troops may not improbably prove a source of fatal weakness in the hour of direst need. It is not the army, but the spirit behind the army that counts, and this remains more or less of an enigma. The recent explosion at the capital of Hunan is an impressive demonstration how thin is the shell which separates us from volcanic fires which for aught that we know rage widely, but until this ominous occurrence has been thoroughly investigated it is vain to dogmatize it. An exception to the constitutional weakness of the Central Government appears to exist in its firmness in dealing with the spectacular and peripatetic divinity known as the Dalai Lama, who was enticed to Peking, flattered (and snubbed) while there, ostentatiously honored, sent on his way, reproved, exhorted, and suddenly degraded. China seems bent upon making herself felt in Tibet as never before, but in this as in all Chinese affairs "prophecy is a lost art." But there is evidently a great and a grow-

ing respect for militarism as an essential condition of the security of China, a change in sentiment so great as to be itself a revolution. . . .

The body known as the Censorate, which has served an important function in China in calling attention to flagrant wrongs in high places, but which has at times—if not invariably—been regarded as a kind of authorized blackmail department of the government, has recently displayed remarkable activity, but few know what the phenomena really connote. The tenure of office seems to grow shorter, and a governor or governor-general is often hardly seated before he is transferred elsewhere. There is no continuity either of personnel or of plan; each incumbent adjusting his acts to his own ideas and ideals. The people are so accustomed to this shuffling that it causes no surprise, but the aggregate effect is an almost universal paralysis of anything like real progress. . . .

The Railways and Waterways

That the railways, such as the Peking-Hankow line, taken over from the Belgians, are grossly mismanaged, is to be assumed, but this is part of the general scheme of things, and may be righted in the coming Celestial millennium. But even so railways are a source of unimagined and hitherto unimaginable wealth. Their economic effects are as yet but dimly discernible as relates to the country as a whole, not having been as yet studied intelligently. It is reported in Russian journals that the Trans-Siberian line, which was to have been the means for the subjugation by Russia of Manchuria, is maintained at vast expense by that empire, with the result that perhaps half a million of Chinese are annually poured into the Hei-lung-chiang province, the total emigration being said to be already between three and four millions.

Extensive parts of China are greatly overpopulated, notably the ancient province of Shantung, whose people might advantageously be transplanted

to the great regions now opened up beyond the Great Wall. A constant stream of trekking of this sort is indeed kept up, but it should be assisted by the provincial and the general governments, and should be conducted regularly and permanently. For this the high officials tell us no funds are forthcoming (tho they appear to be found for numerous objects of far less importance), but the real difficulty is lack of statesmanship and initiative and an indifference to the condition of the people. The ravages of the great famine of thirty-two years ago have been fully made up; nothing but emigration can, from the economic point of view, save Shantung, but so far as we know no Chinese official has even considered the matter.

Coincident with the extension of the railway system of China, her waterways of great antiquity and of priceless value, are going to ruin. The lower reaches of the Peiho, on which Tientsin is built, have been straightened and dredged by successful skill, but all this is the work of foreigners. the Paotingfu River, the Hsiahsih, the Hunho, are all absolutely neglected and a source of peril to the whole country about, when they might be deepened and regulated so as to be a perennial blessing. The Peiho, which a decade ago bore the tribute-rice to the capital, is now either dried up or in its old habitat (having run off somewhere in default of anything to do), or it is a raging torrent inundating whole countries. A year ago hundreds of boatmen were stranded at T'ungchou unable to get anywhere. Yet this is within an hour's ride of the Imperial Palace! The Grand Canal, throughout a large part of its northern course, is a vulnerable and a melancholy ruin. In northern Kiangsu the choking of its channels for drainage to the sea directly caused the floods which ended in the terrible famine of 1906-7. Yet nothing is anywhere undertaken, or if work is begun, it is isolated, sporadic, and fruitless. According to the best foreign opinion it can be but a matter of

a decade more or less before the ancient foe of China (which might be converted into its staunch friend)—the Yellow River—will once more break away by reason of the silting up of its bed, and we shall have a repetition of the scenes of 1887-88, with wails about the will of heaven and the helplessness of man against fate. . . .

Opium Traffic and Social Reform

Nothing has so showed the temper of the new China as her treatment of the opium reform, to which a few sentences must be devoted. It is important to remember that the avowed object is to "make China strong." Five years ago it was something of a risk to assume that the Chinese Government was in earnest. This is now everywhere admitted by those whose opinion is of any value. The great opium conference in Shanghai in 1909 may be said to have focused the sentiment of the world against this deadly drug, and seems to have been the means of a slow but definite change of view among the journals of the Far East, many of which had maintained an attitude of invincible skepticism as to the real intentions of China. She has proved ready to sacrifice between one hundred and one hundred and fifty million taels of revenue, which is the highest proof of her intentions. That the poppy plant is no longer grown in several of the provinces which most largely produced it, seems to be matter of trustworthy testimony. That many opium-smokers have been induced to leave off smoking, and that some have died in the attempt, is also well known. The drug has enormously increased in price, and it can no longer be afforded by the poor. Great quantities of morphia have found their way into China, a substitute much worse than the original. Against this it is difficult effectively to guard.

None of these facts, nor all of them combined, prove that China has given up opium, or that she will do so. That is a matter which of necessity must require at least another decade or two

after all growth or visible importation ceases. China is full of buried opium totally beyond the reach of assessors or inquisitors, sufficient to furnish a moderate supply for a long time to come. There may, for aught that appears, be a steady leakage from Persia, etc., through Central Asia. And in any case the problem is so vast that it can no more be undertaken offhand and achieved like the building of the Great Wall under the Ch'in Emperor than can any other reform which is as much a moral as an economic question. That China will be successful in the end we have faith to believe, but it is a distant goal and will require strong and steady efforts. When we remember that the Chinese were once a nation of heavy drinkers, and completely threw off that vice, we can see the moral stamina funded in the Chinese people. To all friends of China it is (or ought to be) a matter of regret that just as the country is struggling to free itself from the Opium Laocoon, a great syndicate should appear upon the scene flooding every province with its insidious (and often hideous) posters, striving to fix upon the Chinese the cigaret habit.

The general introduction of foreign liquors also can not prove other than an injury to the physical constitution of the Chinese and the morale of China. . . .

Rumors regarding numerous social reforms which are supposed to be just below the dip of the horizon continue to abound, and some of them may be not far off. Among them are the abolition of the eunuch system, the discontinuance of girl slavery, permission for the removal of the queue, and the like. The Occidental bow has been recognized as a useful compromise between the varying Chinese and Manchu salutations in Peking. Hand-shaking between Chinese and foreigners has made great advance, and the increasing opportunities of meeting gentry and officials afford numerous valuable opportunities for mutual adjustments.

National Education

It is greatly to be regretted that one is unable to detect any signs of improvement in the administration of the national system of education. As a whole, it appears to be unsystematized, uncoordinated, expensive, and inefficient. In the eighteen provinces there are thought to be about 350 foreigners employed in Chinese schools, of whom perhaps six-sevenths are Japanese. There is, as there has been from the outset, a great dearth of competent teachers, and especially of those trained for their work and interested in it. The adoption of the Western Sunday as a school holiday, so widely hailed as a bright sign of promise, has probably proved an almost unmixed evil in periodically removing pupils from all restraint at an age and under conditions requiring very different treatment.

The Shansi Provincial College, under the care of Dr. Timothy Richard, stands in a class by itself, but at the impending expiration of the ten-year period no one can predict under what influences it may fall. Exceptional likewise is the Tientsin University, founded by Dr. Tenney, which has a large foreign staff. The Provincial College at Paotingfu has been for more than a year and a half under the presidency of Mr. Fei Chi'i-hao, a Christian graduate of Oberlin and of Yale. Dr. Ferguson, of Shanghai, has well pointed out one of the fatal weaknesses of government institutions in China in their divided control. "Every school is in the hands of four sets of managers: the Board of Education, which may include the central board and a local board, the directors of the special school, the faculty, and the students. The latter by playing off against one or both of the other two, are in almost every case able to decide the policy of the school, and are almost always able to procure the dismissal of a teacher, foreign or native, to whom they may have taken a dislike. Such schools may hardly be said to pursue an enlightened and continuous policy for two consecutive years."

Compulsory education which the government has announced as a policy for both boys and girls, remains, and seems likely long to remain an unmeaning phrase.

In the Chihli province, where education is held to be most advanced, primary schools seem, outside of large centers, to be either altogether nonexistent, or else simply of the old type, but with less coherency and with a laxer discipline. Like all other boards, the Board of Education issues with intermittent sequence a bewildering number of "Regulations"; among them some prescribing modest and inexpensive dress for girls and (so it is reported) unbound feet. The anti-foot-binding enterprise, which seems stationary, is probably quietly making some headway, and altho the aggregate number thus far affected is certainly a fraction too insignificant to be taken into numerical account, the movement is well established, and appears to be thus far the only Western reform thoroughly naturalized in China.

The number of Chinese students in Japan has greatly lessened, while the quality has decidedly improved. Perhaps the most expensive "educational system" of modern times is that by which young Manchu princes (and other youth) are constantly sent abroad with a large suite to "study" this and that, returning from their junketing tours with a well established zest for more education of the same description. Mention should be made of the evolution under our very eyes, of a new Chinese language, largely "made in Japan," the acquirement of which is essential to any one wishing to keep in touch with the new China. The publication two years ago in Shanghai of an English-Chinese dictionary in two huge volumes, was in itself an important educational event. A Bureau of Terminology (Ming-tz'u-kuan) has been opened in the Board of Education, to which Dr. Yen Fu, perhaps the most competent scholar in China, was called.

Changes in Peking

The city of Peking is rapidly becoming transformed into a strange blend of the East and the West acceptable to neither. Hundreds of new buildings have been put up; many of them covered with inartistic roofs of galvanized iron, representing the provision for public offices of all sorts, schools and colleges, etc. The streets of the city are all macadamized, but the work is so ill done that half of them are at any given date entirely out of repair, altho an imperial funeral has an ameliorating effect. The opening of the Peking Waterworks is an obvious and an important improvement. No reform in China comes so near to the interests and so appeals to the sympathies of foreigners as that of the postal department. In 1906, 113 million articles were handled, which increased to 168 millions in 1907, to 252 millions in 1908, and to 306 millions in 1909; while the parcels rose from 1,363,000 in 1906, to 3,280,000 in 1909. China is now fairly well covered with offices and agencies, but the old expensive and useless courier service still holds on, and China is not yet ready to join the Postal Union.

Protestant Missions

It will probably be more clearly recognized in future years than it now is that the Continental-Conference marked the close of one stage of Protestant missions in China and the definite opening of another, of which the keynotes are efficiency and cooperation. These high ideals can not be suddenly achieved, but it is much that, now more than ever before, they are regarded as ends in view. The Evangelistic Committee of the Conference was naturally merged into an Evangelistic Association whose meetings and publications serve the useful purpose of comparing methods, promoting effectiveness, and of directing attention to the fact that, to whatever extent other forms of activity may be wisely and successfully prosecuted, the ultimate purpose is, and ought to be, evangelistic.

The Executive Committee of the Conference Education Committee (after long and unavoidable delay in reorganization) got into touch with the Board of Education in Peking with a view to opening the way for adjusting the curricula of mission schools to that of government schools. It was the opinion of the vice-president of the board, however, that the curricula of the government schools are not yet sufficiently fixt to make this assimilation desirable. This intelligent and friendly official (Mr. Yen Hsiu) himself soon after left the board, and further progress is for the present blocked.

Cooperation and Union

A still more strongly marked trend is toward the federation of different branches of the same general church order. It must be the task of the future to coordinate these centripetal and centrifugal tendencies into a common system. In this connection may be mentioned the greatly increased interest on the part of the leading home boards in the actual working of their missions abroad. Never before were there so many deputations of inspection, investigation, and reorganization as now, never such careful and intelligent inquiry into the causes of past failures and diagnosis of symptoms of present weakness. Instances of educational and other union are becoming so numerous that few can keep track of them all. Both in division of the field and in practical educational cooperation West China seems to be far in advance of anything elsewhere to be found, and distant Szech'uan literally leads the empire. Western scholars and philanthropists have canvassed many schemes offering help to China in educational and other lines, but as yet, most of them being in the chrysalis stage and not having yet done either good or evil, are scarcely subjects for more than an expression of sympathetic interest.

The Laymen's Missionary Movement in America has for the first time

aroused large numbers of business men in the various branches of the Church to a sense of responsibility for work both at home and abroad.

The surprising financial results have at times been accompanied and followed by wonderful spiritual awakening. The great bequests of Mr. Kennedy have set a new pace for Christian liberality and statesmanship. As yet the increase in the number of new workers is wholly out of proportion to the actual and promised expansion of resources, but this will not last. Single missions, notably the Canadian Methodist and the Canadian Presbyterian, have received large accessions, while the China Inland Mission continues to hold its leading position. Several numerically small missions have just entered upon work in China, and there has been an unusual number of those who are classed as "unconnected."

The most important feature of the triennium has unquestionably been the great religious awakening in the churches and schools in many provinces wholly unrelated to one another. The rise of a class of Christian workers expert in the Scriptures and filled with the Spirit of God, is the highest hope and the best prophesy of the Christian church in China. The decision of large numbers of young men in different colleges to revise and to reverse their ambitious life-plans and to give themselves to aggressive Christian work for their own people is the most encouraging sign of promise since the steadfastness of so many Christians in the midst of the bitter trials of the Boxer period. In so vast an empire as that of China perhaps no one is competent to summarize the conditions and the phenomena of the complex church life; certainly not the writer of these notes. There is, on the one hand, general testimony that the opportunities of reaching the people were never so good, and that audiences were never so easily attracted and held. On the other hand, the anti-foreign wave which has submerged China has frequently excited

vigorous and united opposition and persecution, reminding one of pre-Boxer times.

The Chinese Church

In some instances the Chinese church seems to be taking the lead in aggressive work in a gratifying way, but everywhere workers are too few and the number of ordained Chinese pastors is pitifully small. Self-support is apparently making progress, tho at a far slower rate than could be desired or perhaps expected. The universal political unrest, aggravated by timely and untimely comets, can only be unfavorable to the best church life and growth. The movement for an "independent native church" while in evidence in a few large centers does not seem as yet to have made notable headway. The religious as well as social awakening among some of the native tribes in southwestern China may be considered as one of the most interesting phenomena of the time, deserving careful study, for the effects are likely to be of great importance.

Literature and Bible Distribution

Each of the three Bible Societies reports unprecedented sales. The American Bible Society has recently been the recipient of large gifts ensuring important expansion. Revision of the former translations of the Old Testament into the classical and the Mandarin languages has made deliberate but steady progress. An excellent concordance of the revised Mandarin version has enriched the library for Bible study. In the matter of unifying Christian periodical literature the advice of the conference has been by no means followed, but the circulation of the most important journals has been materially increased. The Tract Societies, aided by the indispensable grants from home lands, have been diligently at work, and the combined product is larger and probably better than ever before, leaving no doubt large room for improvement. The Christian Literature Society has occupied new quarters much needed and long awaited. Its publications

have perhaps done more to influence the educated mind of China in favor of Christianity than any other agency. It may be safely said that there is a large and growing class of China's scholars who are intellectually convinced that China has some pressing needs, such as a new navy, a new religion, etc., and they are inquiring with interest which type is in each case the best. This is an immense advance upon the old days of ignorant insolence, or studied contempt. . . .

The expansion of the Y. M. C. A., since the conference has been phenomenal. It rapidly outgrows all its appliances, and is wonderfully successful in eliciting sympathetic aid from sources never before available for Christian purposes. The work under its auspices for students in Japan is one of the finest and most fruitful examples of what Dr. Young J. Allen was wont to term "organic work for China."

One Hundred Years of Missions

It is now 103 years since a solitary Englishman landed at Canton filled with faith and fired with zeal for the task of imparting new spiritual life to an empire of an ancient and a lofty civilization. England would not own him; the East India Company tabooed him; China would not receive him. Some of the far-reaching results of the labors of that unwelcome immigrant and of his many successors were celebrated in 1907; many others, because they are unknown, will never be celebrated at all. The opening and the awakening of China are not unreasonably thought by some to be the most important world events since Columbus discovered America. In contributing to these great results no agencies have been so potent as those which have accompanied the introduction of Christianity, but as yet its real influence has only begun.

Largest and most fruitful of the many tasks before the Christian Church of the twentieth century is to be the uplift and the regeneration of China.

EDITORIALS

A WORLD CONFERENCE ON FAITH AND ORDER

Christianity has nothing to fear but everything to gain from publicity as to its doctrines and practises, and Christians should have nothing to fear but much to hope for from a full and frank discussion of differences in doctrine and methods of organization, work and worship. It is too much to expect, and perhaps is undesirable, that any uniformity of methods and belief in non-essentials should be reached by various branches of the Christian Church since God has given diversities of gifts, peculiarities of temperament and differences of viewpoint in the emphasis on articles of faith. But there are many unnecessary divisions and discussions, and advance in Spiritual unity among Christians is essential to Christian progress. For this reason the suggestion made by Bishop Charles H. Brent at the General Convention of the Protestant Episcopal Church is worthy of serious attention. "Why not have a conference for the whole of Christendom on Faith and Order?" Difficult it might be, and even dangerous to the present growing spirit of harmony, but why should not Christians, if they are Christians, discuss these topics in a spirit of humility and love? Why should they fear to face each other—not in conflict, but in conference—and frankly speak their convictions and be ready to learn?

As a result of Bishop Brent's suggestions a resolution was passed to appoint a joint commission of seven bishops, seven presbyters and seven laymen to take under advisement the promotion of a World Conference of all Christian bodies to consider questions pertaining to faith and order in the Church of Christ. The committee was appointed and their report was unanimously adopted. This report recommended the appointment of a joint commission to bring about such a conference. Bishop Anderson was appointed president of the commission, and a lay member gave \$100,000 toward its expenses.

The general spirit which pervades the Church of Christ is shown by the fact that at the same time, the American Board, which was holding its triennial session in Boston, passed a resolution in favor of the sentiments for unity expressed in the Lambeth Conferences of Bishops in 1908 and put on record its appreciation of the spirit in which proposals were made for Union Conferences and expressed a hope for closer union. A special committee of five were appointed, with Rev. Dr. Newman Smyth of New Haven as chairman to consider any overtures that might come from the Lambeth Conference.

May not the Church of the future manifest a unity of spirit and purpose, preserving all that is best in the truth upheld by various denominations and at the same time permitting individual differences as to non-essentials.

THE CONFERENCE OF FOREIGN MISSION BOARDS

This Annual Conference has come to be a recognized factor in promoting unity and progress in the work of Foreign Missions as conducted by the missionary societies of the United States and Canada.

The members of the conference are executive officers of the denominational and inter-denominational boards and members elected by the societies in proportion to the amount of their income. In the past eighteen years much advance has been made in Christian sympathy and fellowship, in plans for cooperation and a systematic study of the science of missions. At the Eighteenth Annual Meeting of the Conference, which was held in the Presbyterian Building, New York, some important topics were discussed—among them the questions of the spiritual care of Anglo-American communities in foreign lands, the spiritual needs of South America, a unified plan of missionary education and giving, cooperation in the use of effective literature, the selection of candidates for the foreign field and Christian education in China. A con-

stitution was adopted and a committee was authorized to arrange for the publication of a popular undenominational missionary magazine if the necessary funds could be obtained. It is not yet decided what relation, if any, this will have to the future of THE MISSIONARY REVIEW. There is need for two magazines, one a popular, and the other a scientific missionary periodical. The former should be published at a popular price, the latter should be adequately designed to discuss questions of especial interest to missionary experts. Both need strong financial backing at the beginning. THE REVIEW has sought, in the face of severe financial limitations, to meet the double need, but the time has come for a division of the labor and a new plan of procedure.

Some of the valuable papers read at the conference, notably those by Dr. Robert E. Speer on "The Case of Latin America," and by Dr. Charles R. Watson on "The Mohammedan Problem," will appear later in THE REVIEW.

The next meeting of the Conference is to be held in January, 1912, at some place outside of New York City, in order that the sessions may be more uninterrupted.

Among the important topics discussed was the relation of the boards to the inter-denominational movements such as the Student Volunteers, Young People's Missionary Movement, the Laymen's Movement and the Continuation Committee of the Edinburgh Conference. These Co-operative organizations show the trend of the times toward economy of energy and a united advance in education at home and in conquest abroad.

One of the important acts of the Conference was the approval of the interchange of medical service on the foreign field: (1) At stations where two or more societies have physicians on their regular staff, and circumstances render an interchange necessary, the physicians of one board should not charge for services ren-

dered to a sick or injured missionary of another board. (2) That where one board maintains medical work and another does not, a definite arrangement in regard to compensation should be made between the two boards.

A committee of nineteen was also appointed to consider whether or not a Board of Missionary Studies should be created in North America. This committee was appointed with power—consisting of Dr. W. Douglas Mackenzie, Prof. Charles R. Erdman, Dr. T. H. P. Sailer, Mr. F. P. Turner, Prof. Harlan P. Beach, Dr. F. P. Haggard and Principal Gandier of Toronto.

The Conference affirmed their convictions "that the evangelization of Latin America is a part of the world missionary task which the Christian Church dare not neglect and that there should be a much more adequate support of missions to Latin American peoples.

The plan for the establishment of an International Missionary Committee, which shall deal with all questions of international and general questions of interest and importance, was approved and it is earnestly hoped that the Continuation Committee of the Edinburgh Conference will take steps for the establishment of such a board.

PREJUDICE AND FALSEHOOD ON MISSIONS

Statements made by Sir Hiram Maxim would scarcely merit attention, had they not been given such wide publicity. They show unbelievable prejudice and ignorance. One would think that missionaries, as ambassadors of the Prince of Peace, had interfered with Sir Hiram's business as the inventor of engines of war.

The bitter and foolish attack has, however, rebounded on Sir Hiram's own head, and numberless well-known men have come out clearly in support of missions. Sir Ernest Swatow, who was until recently British Minister to China, and who for forty-five years has been familiar with Christian Mis-

sions in the Far East, quotes facts and figures to prove the progress of Christianity in China and its immense benefit to the people. The schools and hospitals, the churches and homes show the uplifting influence of Christ.

Sir Hiram's ignorance of facts is also shown by his statement that Kongo missionaries have been indifferent to the sufferings of the natives under Belgian misrule. The facts are that the missionaries (Protestant, not Roman Catholic) have been those who have called the loudest for reform and some have suffered persecution for their brave stand against oppression.

It is probably impossible to convince Sir Hiram of his error and injustice, for these come not from lack of light, but from closed eyes, but it is hoped that the prompt refutation of his charges will prevent his unworthy remarks from being passed on, as delicious tidbits by those who seek to discredit the work of Jesus Christ and his missionaries.

MINISTERIAL CANDIDATES IN CHINA

"The most astounding challenge to the Church of Christ that has ever been heard in China, or perhaps anywhere in the world," is what Rev. Courtney H. Fenn, of Peking, calls the sudden increase in the supply of candidates for the ministry in China. Secular positions have been offering college graduates from \$30 to \$150 a month salary, while the best churches pay their pastors only \$5 to \$20 a month. In consequence two years ago, there were not more than half a dozen Chinese college graduates committed to the Gospel Ministry. To-day there are between three and four hundred of them. This is the result of the quiet work of Pastor Ding Li Mei in North China.

These volunteers must now be trained for their ministry. We have prayed for more laborers; these have been provided, and now the Church must help prepare them for service.

The Union Theological Seminary in Peking has not room for them. Let some American Christian steward help to enlarge and equip the needed training school.

Mr. Fenn says that the problem is exceedingly serious for either the American Church must provide each mission in China with better equipment for educational work or the present schools will soon be unable to hold any of their students even from Christian families.

China is advancing to greater things, and the missionary work must be more equal to the demands or the Chinese will think that it merits little attention.

THE OPIUM QUESTION IN CHINA

One evidence of new life and spirit in China is the desire and determination of government reformers to make effective the fight against opium. While this may be a moral and physical rather than a spiritual movement it has as definite a relation to the progress of the Kingdom of God in China as has the drink habit to the Christian life of individuals in America. Christians should pray and work to restrict the manufacture and sale and to abolish the use of these drugs except as prescribed by reputable physicians.

The Chinese are undertaking at great financial sacrifice, to abolish the growth, sale and importation of opium. It is natural that Chinese farmers refused to stop the cultivation of the poppy so long as opium is imported from outside the Empire. Continued pressure should be brought to bear on Great Britain to permit the prohibition of the importation of opium into China. This is something that the Chinese Government has a right to demand, and every Christian nation and statesman should support. The British Government has no moral right to demand any compensation for the loss of revenue in India any more than brewers have a right to demand compensation when a state passes prohibition laws—and not as much for

East Indian merchants are not citizens of China.

A Chinese newspaper, writing on the opium question, upholds forcefully the right of China to protect herself and her people against injuries from outside parties. The nation is being poisoned, and Great Britain objects to a prohibition of the process because of the loss in revenue. It seems incredible that any nation should advance such an argument.

One missionary writes that "opium is the supreme hindrance to missionary work in China." The daughter of the chief magistrate in one city was greatly interested in Christianity and seemed about to confess Christ, but she had contracted the opium habit and was not willing to give it up. Since then she has lost interest in spiritual things.

MISSIONARY AND CHURCH STATISTICS

Some one with wit, and perhaps with wisdom, has said that "figures never lie, but liars sometimes figure." We have had several communications in regard to the statistical tables which appeared in the January number of *THE MISSIONARY REVIEW*, and in most of these cases it has been found that the figures in *THE REVIEW* were correct, being taken from official reports and records. One error, which crept in, was in the date given for the beginning of synod of the Reformed Presbyterian Church. This should read 1856 in place of 1836. In regard to the same denomination, Dr. Sommerville reports that the figures in their year-book give the number of communicants for 1906 as 9,719 in place of 9,122, and the total contributions for all purposes was \$219,033 in place of \$74,176. The statistics for *THE MISSIONARY REVIEW* were taken from the United States Census reports, and these were gathered direct from the churches of the Synod, 113 out of 114 churches making their report of membership, and giving the total of 9,122. The statistics for contributions were obtained from the denominational authorities,

and included the following items:

Contributions for Indian Work...	\$17,738
Contributions for Church Erection	20,158
Contributions for Education.....	10,398
Contributions for Home for the Aged	4,917
Contributions for Foreign Missions	20,965

We shall be glad to have any errors called to our attention, but would ask that the exact figures and source of information be given. Dr. Sommerville writes however that the following are correct (approximately):

For Indian work.....\$ 5,000

For Foreign Missions.... 30,000

and that the figures for Home Missions, Southern Work, Jewish Missions, National Reform and Sustentation of Aged Ministers, are omitted.

CHINESE STATISTICS FOR 1909

The statistics on the opposite page show the great growth of Protestant Missions in China in the last one hundred years. Ninety different Societies are at work with a total foreign staff of 4,299 missionaries and 11,661 Chinese workers. These are located in 670 centers and care for 3,485 outposts. The Chinese Church numbers 195,905 communicants and a total Christian community of 278,628.

Compare these figures with the conditions *before* the Boxer uprising and the effort to drive foreigners out of China and we see how futile the attempt was. In these past ten years the number of missionary societies has increased by twenty-six; two hundred new stations have been occupied by foreigners, and the out stations where work is carried on have been nearly doubled. Communicants have increased from 80,682 to 195,905; day schools have grown from 1,766 to 2,029, and pupils from 30,046 to 45,730 and higher institutions of learning from 105 with 4,285 pupils, to 1,116 with 34,064 students. Foreign Mission workers have increased from 2,461 to 4,299 and Chinese Mission workers from 5,071 to 11,661. Truly the gates of death do not prevail against the Church of Christ for persecution gives new impulse to life and growth.

STATISTICS OF THE WORK OF PROTESTANT MISSIONS IN CHINA FOR 1908-1909*

NAME OF SOCIETY	Date of Entering Field	FOREIGN MISSIONARIES				CHINESE WORKERS				STATIONS		EDUCATIONAL WORK						CHINESE CHRISTIAN CHURCH				MEDICAL WORK											
		Total Staff			Medical Staff	Ordained Pastors	Unordained Church Workers	Rible-women	Hospital Assistants	School Teachers	Total Chinese Staff	With Resident Foreign Missionary	Total No. of Stations	Day or Primary Schools			Intermediate and High Schools and Colleges			No. of Congregations	Baptized Christian Community	Catechumens	Total Christian Community	Contributed by Chinese for Church Work	No. of Hospitals	No. of Dispensaries	In-patients	Out-patients					
		Men	Single Women	Wives	Total Foreign Staff									Men	Women	No. of Schools	No. of Scholars, Boys	No. of Scholars, Girls	Total										No. of Institutions	No. of Students, Male	No. of Students, Female	Total	
BRITISH SOCIETIES																																	
Baptist Missionary Society.....	1859	52			82					75		128	203		341		1,469		1,469					5,449		5,449		Mex. cts. 4,223.62					
China Inland Mission with Associate Societies	1866				928			15	492	171		237	1,717	211	1,001	139		2,479	77			1,597	567	20,993		20,993	17,156.75	9	34				
		Finland Free Church Mission																															
		German China Alliance Mission																															
		Liebenzell Mission																															
English Friends' Foreign Missionary Association	1886	13	3	11	27	2	1	21	34	5		36	96	5		51		485	211	606	d. 10	4	62	30	92	5	174	174	1,237.25	3		401	
Irish Presbyterian Church Mission.....	1869	15	6	8	29	4	3	4	195	22		221	10	160						d. 102	1,296	409	1,705	5	9,057	2,416	11,473	1,388.79	3		999	9,878	
London Missionary Society.....	1807	73	26	53	152	25	4	14	282	46	13	176	531	21		160		934	4,482					16,104	16,104	30,376.79	26	10	4,726	73,089			
Presbyterian Church of England.....	1847	39	32	25	96	12	3	43	188	1	27	76	335	11		118			1,799					16,711	16,711	17,711	42,484.44	12		11,111	30,237		
United Free Church of Scotland Mission.....	1852	18	12	14	44	7	5	6	182	28		117	333	9		101			1,799					6,761	28	6,761	11,994	42,484.44	6		1,434	57,575	
United Methodist Mission.....	1864	28	8	22	58	5	1	25	398			164	587	9						d. 99	3			1,843	263	11,552	11,552						
Wesleyan Missionary Society.....	1852	50	13	33	96	9	1	7	163			286	286	22										3,819		6,678							
British and Foreign Bible Society.....	1812	14		11	25				410	31		107	441																				
National Bible Society of Scotland.....	1863	6		3	9				280			280																					
COLONIAL AND CONTINENTAL SOCIETIES																																	
Canadian Methodist Mission.....	1891	42	14	36	92	10			38			38	9	73	14				376	2			46		662	1,204	1,886	1,224.30	3	4	509	2,832	
Canadian Presbyterian Mission.....	1872	26	12	23	61	7	2	5	118	17		140	13	98				176	d. 18			333	6	3,476	2,815	6,291	8,572.00	5	3		b. 56,855		
Presbyterian Church of New Zealand.....	1901	5	3	3	11				7	2	1	9	19	2	10	7		157				50	1	130					1	1	18	200	
Basel Missionary Society.....	1846	38	2	24	64	2	1	8	135	4		93	240	18	148			1,433	d. 73		669	254	923	119	6,968	10,272	17,240						
Berlin Foundling House.....	1851	1	2	1	4													48															
Berlin Missionary Society.....	1850	24	5	21	50			5	153	7		60	225	14	143	48	803	158	961	7			174	208	16,054	638	16,692						
Danish Lutheran Society.....	1896				19							25	6			6		256															
Finland Missionary Society.....	1898	7			18							63	63	2	31	14	200	40	240	1				5	306	267	573						
Hildesheim Mission for Blind.....	1890		4		4																												
Kieler China Mission (1).....	1897	3	2	2	7							2																					
Norwegian Lutheran Mission.....	1891	15	6	11	32							8								d. 9				138		348		348					
Norwegian Missionary Society.....	1902	15	8	3	26	4			56			28	84	5	33	17		460	d. 1				40		470	296	766						
Rhenish Missionary Society.....	1847	14	2	13	29	1						7								d. 30		619	117	736		1,425	1,969			1,785	14,759		
Scandinavian Alliance Mission, Mongolia (1).....	1895	3		3	6							10	27	1				23															
Swedish Baptist Mission.....	1892	3	1	3	7				12	4	1	14	27	2	12	7	101	23	124	d. 15		226	96	322	3	274	519		300.00	2	3		
Swedish Missionary Society.....	1896	8			18				22	4		14	25	5	23																		
Swedish Mongol Mission (1).....	1896	1			1								1																				
Independent and Unconnected Workers.....		42	47	33	122																												
EDUCATIONAL SOCIETIES																																	
Allgemeines Evangelische Protestantischer (1).....	1884	4	1	2	7	1							1																				
Christian College in China.....	1884	10			14																												
Yale Foreign Missionary Society.....	1904	7		3	10																											1,209	
AMERICAN SOCIETIES																																	
Advent Christian Mission.....	1897	4	7	4	15							51	1	13	13	312	200	512	2		40	35	75	7	550	2,050	2,600						
American Bible Society.....	1843	11		8	19																												
Baptist Missionary Union.....	1836	55	30	51	136	a.16						350				79	1,130	252	1,382	01		531	294	825	156		5,522	10,487.00	9	7		b. 15,463	
Bible Mission (1).....	1904	4	2	3	9								3																				
Board of Commissioners for Foreign Missions.....	1847	41	40	35	116			15	148			211	572	17	284	183		3,562				1,510	92	11,427	6,245	17,672	25,791.00						
Christian Catholic in Zion (1).....	1899	2	1	2	5																												
Christian and Missionary Alliance.....	1888	37	26	24	87	1																											
Evangelical Association of North America.....	1904	4		4	8	1										2	35		35				2		5		13			146	1,500		
Foreign Christian Missionary Society.....	1886	20	10	15	45	3			117			48	165	7	2	21		498					2		14	788		788					
Free Methodist.....	1907	6	7	5	18							14	14	5	2	8		87					3		3	1	780		51	30.50			
Friends Mission.....	1887	1	8	1	10	1	2	1				12	31			2		101					4		2	209		989		941.00			
Gospel Mission (1).....	1892	3	3	3	9																												
Hauges Synodes Mission.....	1891	7	6	4	17	2			75	17	3		95	4	32	52		823	2		24	51	75		742		742			1			
International Y. M. C. A.....	1895	18	2	5	25																												
International Y. W. C. A.....	1908		3																														
Lutheran Mission.....	1890	10	7	9	26	1			16	16	7		39			18																	
Lutheran Augustana Synod (1).....	1905	4	1	4	9																												
Lutheran Brethren Mission.....	1902	4	3	3	10				7			7	14			9		176														450	
Methodist Episcopal Mission.....	1847	95	99	88	282	17	19	166	1,379			120	1,665	26		556	7	10,516	61			4,195	389	19,858	13,909	33,767	38,198.00						
Methodist Episcopal Mission South.....	1848	16	22	16	54	3	1	23	115	36			171	8		21		489				949		2,309	1,300	3,653	8,473.06						
Presbyterian Board of Foreign Missions.....	1837	117	67	97	281	27	12	38	197					30	501																	27,327	
Presbyterian Church Mission, South.....	1867	46	24	40	110	10	2	3	75	22	32	90	222	13		93	19	392	69			5,984	84	2,150	706	19,812	52,115.72				c. 160,077		
Protestant Episcopal Church Mission.....	1835	43	29	27	99	12		19	80	22	25	216	368	13		75		461	301			444	23	2,150	706	2,056	1,779.46				32,219		
Reformed Church in America.....	1842	9	13	6	28			12	62	29		103	4		52			2,095	24			1,476	63	6,849	2,206	9,035	7,335.93				c. 124,101		
Reformed Church in United States.....	1899	9	5	7	21	2												782				197	247	1,714	12,128.00		1,714				b. 13,210		
Reformed Presbyterian Mission (1).....	1895	6	4	5	15																												
Scandinavian American Free Church.....	1888	1			6				3			2	10																				
Seventh Day Adventist Mission.....	1909	15	3	11	29	3						5			3	5	51</																

* From the China Mission "Year Book," Shanghai, 1910. a. Including lady doctors. b. Including in-patients. c. Including dispensary patients. d. Including day-schools. 1. No special returns.

GENERAL MISSIONARY INTELLIGENCE

CHINA

The Chinese Parliament

The pressure of the Chinese Imperial Senate upon the throne was so strong that the date of the inauguration of the National Parliament was advanced in November from 1915 to 1913. The advocates of popular government were not satisfied with this triumph, but they continued their pressure upon the regent, Prince Chun, and it is now decided that China will become a constitutional empire at once, *tho until 1913 it will be governed by a single legislative house—the Senate; but a constitutional cabinet, subservient to the Senate, will be appointed, taking the place of the irresponsible ministers* that have up to this point done so much to check the power of the popular body. It is understood that Prince Ching, of Boxer memory, will retire from his present power, and the new Prime Minister will be Prince Tsai-Tse, a man who has made close personal investigations of foreign governments and is in thorough sympathy with modern popular methods.

Corruption and Reform in China

The slow progress of reform in China can better be understood if we realize how wide-spread and how deeply rooted corruption has become in the national life. Modern dress does not necessarily prove a departure from the ancient spirit. This is shown in a recent address on education by E. S. Ling, of Fuchau, before the Fukien Provincial Assembly. Mr. Ling declared that after twelve years in educational work he confest with shame the corruption in their new educational system. Teachers, with few exceptions, are poorly trained to teach, and students take a superficial smattering of knowledge for education. Mr. Ling declared that there is lack of discipline and insubordination in schools, a demand to know examination questions in advance, immorality and irreverence and dishonesty. Unless the roots can be protected and nourished, the fruits of China's Edu-

cational System will be rotten. "China has plenty of men who wish to be ministred unto," said Mr. Ling, "but few, if any, who care to minister. The men possessing the quality to minister can only be found in the school of Christ."

Returned Chinese Christian Students

Chinese Christian students educated abroad are a growing factor in China. They are at once a problem and an opportunity. It is sometimes said that these students appear to forget on their return home the Christianity that they have espoused with varying degrees of earnestness abroad. Many, however, become effective forces for good, even tho their sphere of service may be at first somewhat restricted. They are the advance waves of a dimly understood civilization: they think and act in ways strange to those who have changed but little during their absence and often they do not receive the same consideration granted to a foreigner who is expected to do things unlike civilized folk. They have spent a number of years among circumstances that tend to denationalize them. The consequence is that their attempts to enter into the life of the local church do not induce congeniality. *They have, with rare exceptions, to readjust themselves; oftentimes have to let go of some of their over-ambitious hopes and learn anew how to apply their new ideas. Real tact is needed in bringing them forward—usually they are of the type that will not sit on the back seat.*

Islam in China

That there are Moslems in China has been commonly known; but when further information has been sought, as the writer has discovered, only local details and vague contradictory opinions and statements could be obtained.

Mr. Marshall Broomhall corrects the common idea that there are some 30,000,000 Moslems in China. This number is given in "The Statesman's Year Book," and the figures are usual-

ly quoted as authoritative. Mr. Broomhall gives excellent reasons for concluding that there are less than 10,000,000. But even so, they probably equal the total population of Egypt or Persia. The presence of such a body of Moslems, all of whom are more or less accessible to the Christian missionary, is surely a problem of intense interest to every friend of China.

It is encouraging that the Moslems in China show little of the fanaticism that distinguishes them in other countries. A characteristic spirit of accommodation has marked the Chinese Moslems from the beginning, and marks them still. Their mosques conform to the Chinese ideas of architecture; their attendance at worship and observance of the daily prayers are irregular, while in their personal habits and practise of religious rites they aim at an approximate rather than an exact observance of orthodox rules. Speaking of them as a body Mr. Broomhall says: "They understand little of their religion beyond the outstanding duties of abstinence from pork and idol-worship." But some will even "take part in idolatrous practises, and subscribe to idol temples, and are satisfied to compromise with calling pork 'mutton,' and then partake."

Now is the time for special effort to be made by the Christian Church to evangelize these Chinese followers of Islam. They are accessible to the missionary, and many are disposed to be friendly.—REV. G. H. BONDFIELD.

Christian Unity in China

In the mail this week is the news of the coming together of various churches in the vicinity of Tientsin to form the Chinese Christian Church in that portion of China, independent of foreign control, and centering the effective leadership of the district. As you glance over the world one of the distinctive movements to-day is this "getting together." Four denominations have absolutely merged their Christian churches into the United

Church of South India. Eight denominations in Japan are working shoulder to shoulder with a common hymn-book, a single volume of reports, and the closest cooperation in all educational and evangelistic methods. The Church of Christ in China has become a reality. It is our boast that half of our church-members abroad do not know they are Congregationalists; they are Christians—let that suffice.—*American Board Bulletin*.

The Chinese and the Comet

A striking example of the influence of the Christian Literature Society of China was afforded by its propaganda to enlighten the Chinese regarding Halley's comet. Some 277,000 posters were circulated, while every post-office and telegraph station in the empire had one posted up by its door. The result was that the usual disturbances among superstitious people were entirely absent.

During the year the society published 30 new books on Christian and general topics, making 3,966,000 pages, while editions of 24 of the society's old books were exhausted and had to be reprinted during the year to meet the demand. In addition to these books, the society issued two papers, a monthly to reach the leaders of the Chinese Church, and a weekly to reach all classes. Besides producing Chinese books, the society has this year begun a valuable service to the missionary cause in general by inaugurating a series of China Mission Year Books, the first of which, under the editorship of Dr. MacGillivray, was published in October. The book comprises 30 chapters, with 431 pages, as well as appendices of 43 pages, and a missionary directory of 74 pages, and will be indispensable to every student of Chinese missions.

The Celestials Learning to Give

A missionary writes: "At Tieling my wife and I were at a meeting, conducted entirely by the Chinese themselves, and sat there looking at those people bringing their offerings. One

man came in with a bag of grain on his back. He walked right up to the platform and left it there. He said that he had no money, but he would give this bag of grain. And there was a brindled calf at the gate, if the Lord would take that. A man brought a gun. He said that he loved it very much, but he had nothing else to give, and he would give that. The women brought their ornaments, their gold and their silver and watches and laid them on the table for Christ. And one poor woman, with her face bewet with tears, and clad in rags—you could see that she was just the poorest of the poor—whispered to one of our lady agents that in all her possessions she had only just one cent, but she would like to give it; could she do so?—and the cent was handed up, one small piece of money worth just about a farthing. The pastor looked at it, and he looked at the poor woman, and then he lifted it up and he told the story, and the whole congregation just broke out in tears of gladness."

A Chinese Evangelist's Report

At Ningpo a missionary obtained from the Chinese evangelist a tabulated report of work done. It read:

"Two dead; four moved away; three excommunicated; six suspended and the remainder, 16 in number, *not yet suspended*."

This, however, is not a typical Chinese Church for many of them are becoming self-supporting.

A Stalwart Chinese Christian

"A Chinese gentleman came on board at Singapore, bound for Canton," says the Rev. J. Peill, of Madagascar, writing of his trip to China to see his sons. "His name was Mr. Lang Fong, coming from Geraldton, West Australia. He showed to us a beautifully illuminated address presented to him by the Presbyterian Church. It speaks of his stalwart Christian character during the eighteen years he has been in business in Geraldton, his diligence as a foundation member of the Church, his gener-

ous contributions to the funds of the Church, his valuable help as treasurer of the Church, and his earnestness and devotion in all Christian work and service. His eldest son, a youth of about eighteen, is left at college in West Australia. All the rest of the family are here—father, mother, seven children, nurse, man-servants; also a nephew, twenty-six years of age. All speak English. Mr. Fong had a large business, which he has now sold. For some time before he left Australia he held a Sunday-afternoon service in his place of business for the Chinese employees. He translated their addresses into Chinese for those who did not understand English. Many of his Chinese workmen became Christians.

A Christian Medical School for Manchuria

From Manchuria comes the news that the missionary societies of all evangelical denominations at work there have decided to unite in the founding of a medical school for Christian natives. The viceroy of Manchuria has announced that he will contribute 3,000 taels, about \$2,000, to the expenses of the school annually for ten years.

Chinese Hunger for Knowledge

A recent number of *China* mentions a remarkable development in Manchuria of this general craving for knowledge. The writer says: "In this new movement there is implicitly involved, if not explicitly avowed, what seems to be a decided opposition to the special doctrines of Christianity. . . . Its nature will be more easily understood from recent experience in Mukden. A society was instituted for the discussion of political economy. The viceroy was honorary president. The membership of over a thousand men consisted of officials, literary men and leading merchants. The society met daily and discust all sorts of subjects—political, commercial, ethical—which had any bearing on the well-being of the nation. Strange to say, most of the subjects to begin with were in op-

position to idolatry, to support which not a single voice was raised. Some of our Christians were members, and, on account of their greater readiness in speech, were welcomed to speak on all subjects under discussion, on the character of God, on Christian ethics, on matters connected with commerce, politics and science. But the name of Jesus must not be mentioned, nor the words 'sin' and 'redemption.'"

Pagan Temples Falling into Decay

A missionary of the American Board writes home: "While traveling from our station at Pang-Chuang to Lintsing this spring, we passed a temple near one of the villages, of which I took a picture because I felt very strongly that it is typical of the attitude of the Chinese in that densely populated district toward the religion which these temples represent. Every village has its two or more temples, but with the exception of a very, very few all are in the condition represented by this picture. To me there is a great pathos in this, for I can not but feel that the human heart strove for peace with God but found that the means employed, as represented by this temple sinking into decay, did not bring peace. The back wall of the temple has fallen outward, while the front wall has entirely disappeared. The figures inside, the central image with the eighteen disciples around it, are all made of mud. No one ever comes near, for there is no life to be found there. The greater pathos is that nothing fills the void left by the casting off of these mud images."

Mongolia—a Neglected Mission Field

Rev. G. H. Bondfield, when coming home to England last spring, traveled across Mongolia, and he sums up the few details there are to be told concerning the two or three centers at which mission work is being done among the Mongol population. Apart from the British and Foreign Bible Society's colportage work, there are only two missions whose object is the conversion of the Mongols. These

two missions have between them only three men equipped with a working knowledge of the language, and only two of these three are able to give their whole time to Mongol work. Mr. Bondfield states that at the present day he does not think there are more than two or three baptized Mongols, and including the fruit of Gilmour's heroic work, and of all other efforts which have since been put forth, the total number of Mongol converts to the credit of Protestant missions will not exceed ten.

The difficulties connected with the work in Mongolia are hardly equaled in any other country. The immense distances to be traversed, the sparse population, the ignorance, illiteracy and superstition of the people, together with the degrading influence of Lamaism, make the work of the missionary peculiarly arduous. These facts, however, only constitute a louder call to prayer and consecrated effort, and it is good to learn that the Bible Society has already decided to appoint a special worker for North Mongolia.

KOREA

The Changes of Seven Years

Only seven years ago placards could be seen in Korea set up by the wayside with such inscriptions as these, "If you see a foreigner, kill him;" "If you see a native reading the Christian Book, kill him." Twenty-five years ago, when missionary work began in Korea, there was no word in the Korean language for the name of God. The missionaries at last agreed upon its nearest equivalent, and added to it a meaning it never had before. Twenty-five years ago, the text-books in the Korean schools were absurdly out of date, being 1,000 years old. To-day out of 2,000 schools in Korea, 1,400 are Christian. Now all the laws against Christianity are repealed. In 1888 the native church held its first communion service, with seven members meeting in secret, because of their fear of death if it were known that they were Christians. To-day bap-

tized converts throughout Korea number over 250,000, and they are increasing daily at a larger rate than church-members are being added in any country in the world. In 1907 a wonderful revival began, and this revival has swept throughout the Christian churches of the empire until fully 50,000 of the converts have come under its influence, and these Christians are still abiding in the power of that revival and are pressing on under its inspiration to take the whole country for Christ.

The Presbytery of Korea

It is interesting to note that the Presbytery of Korea is now enrolled among the churches of the Presbyterian Alliance. At the meeting of this Presbytery last year, 12 Korean pastors, 30 foreign ministers, and 65 Korean elders composed the membership and were present at the meeting, and large audiences gave interested attention to the proceedings. A missionary was chosen moderator, a Korean vice-moderator, and the two clerks were Koreans. The field of the Presbytery of Korea is divided into eight districts, with a committee for the supervision of the work in each of these districts. It is expected that in the development of the work these districts will become presbyteries. The missionaries are training the Korean pastors and leaders with the view to the management, in the main, of the work. The meeting of the Presbytery mentioned was held in the Central Presbyterian Church of Pyeng Yang. An audience of 2,000 filled the house at a meeting at which eight young Koreans were ordained. One of these newly ordained men was sent as a missionary to the Koreans living in Russia across the border from Korea. His support was provided by the native church.

Home Missionaries in Korea

A missionary of Seoul, on the way home from a service outside the East Gate, overtook a couple of women

with their Bibles and hymn-books, tied about their waists climbing one of the hills. On asking one of them, whom he recognized, where they had been, she replied, "Over to that village," pointing to a cluster of houses in the valley below. Altho the hill was rather steep, the women did not seem to notice it, and when we stopt, after some puffing, on my part, I asked their ages. The one said sixty-six, the other sixty! "Does not this walking tire you?" I asked. "Oh, no," they replied, "for we go so often, and much farther than this." "Oh, you are Bible women?" "No; we go to read and pray with the women, for we want them all to know of our happy faith," was the answer, with such bright faces as carried conviction of their joy. With such home missionaries, is it any wonder Korea is becoming a land of Christians?—*Missionary Herald*.

Methodism in Korea

Says the *Northwestern Christian Advocate* of a recent date: "When Dr. John Goucher made his gift for the founding of the Korea mission of the Methodist Episcopal Church, in 1884, there was no prophet whose visions could foresee that in 1910 there would be 50,000 probationers, members and inquirers as a result of that small beginning. Prophecy has been outrun. To-day there is an annual conference of our Church in Korea, with 34 full members and 21 probationers. Seven conference districts take care of our work in over 1,000 cities, towns and hamlets, and the spirit of evangelism in the name of Jesus Christ is flaming from heart to heart among our workers, both ministers and laymen, in a manner unprecedented since the days of the Acts of the Apostles. The gospel is being preached, and thousands are turning to Christ. The sick are being healed, over 30,000 receiving treatment from our physicians last year. The youth are being taught, there being 6,000 boys and girls in our schools."

JAPAN

Japan and Religious Equality

Whatever the Japanese press has to say about the vexed question of Christian missions in Korea, the Government endeavors to steer a straight and impartial course. The following translated paragraph from the proclamation issued by the Governor-General of Korea, after the annexation had taken place, shows clearly the official attitude toward religion:

"The freedom of religious belief is recognized in all civilized countries. There is, indeed, nothing to be said against anybody trying to gain spiritual peace by believing in whatever religious faith he or she considers to be true. But those who engage in strife on account of sectarian differences or take part in politics or pursue political intrigues under the name of religious propaganda will injure good customs and manners and disturb public peace and order, and, as such, shall be dealt with by law. There is no doubt, however, that a good religion, be it either Buddhism or Confucianism or Christianity, has as its aim the improvement, spiritual as well as material, of mankind at large, and in this not only does it not conflict with administration, but really helps in attaining to the purpose it has in view. Consequently, all religions shall be treated equally, and, further, due protection and facilities shall be accorded to their legitimate propagation."—*C. M. S. Review*.

Cause for Thanksgiving in Japan

Miss Clara D. Loomis, of Yokohama, writes, November 20, 1910, that their Thanksgiving week was made particularly blest by a visit from Mr. Gorbold, of Kyoto, who conducted a series of three special services in the school. Miss Loomis says:

We have been earnestly praying that we might have an outpouring of God's spirit at this time, and He has certainly heard and answered our prayers. Twenty-five girls and our two non-Christian teachers stood up and confessed Christ, so that all those in school are now Christians. The Japanese calisthenic teacher, one of

those converted, has work in several schools, and comes in daily contact with several thousand children. Her mother and grandmother are both Christians and are also rejoicing. The science teacher, another of those who became a Christian, will now be a great help to the school. She is a graduate of the Girls' Higher Normal School, and an experienced teacher.

We have further reason for thankfulness in the fact that within the last two weeks letters have come from three graduates telling of a fuller consecration of their lives to Christ, and of the joy and peace that have come with the sense of His abiding presence.

This is one of the schools that the editor was permitted to visit in Japan and which he was able to assist materially in the fuller equipment of the Science Department. At his request Miss Loomis mentions further pressing needs:

1. Five baby organs for the Bible school to use in country stations (costing \$15 each).
2. A chapel organ for the school, as the old one is worn out. (Cost about \$350.)
3. A sewing-machine (cost, \$25).

INDIA

Missionaries as One Hindu sees Them

A recent issue of the *Mysore Review* contains the following from an educated Hindu:

"We use this occasion to request our people not to misjudge the Protestant missionaries and not to impute to them wrong motives. They do not make a secret of the aim with which they come to India. They declare that, by persuasion, they endeavor to win the inhabitants of this country for the Gospel and they make no use of force. They, are however, the pioneers and promoters of the higher Western civilization, and they show us what are the European domestic life and morality. They make it possible for us to appreciate the civil institutions of the English, who in the course of events have become our lawful rulers. Their universities and higher schools (of the missions) may be counted among the best in the land in which several of our lead-

ing men were educated. As a rule the missionaries do not try to make converts by wrong means. It is, therefore, but fair always to look upon these unselfish workers as the true friends of India."

The Brotherhood of the Imitation of Jesus

Mr. Samuel Stokes, Jr., the founder of the Brotherhood of the Imitation of Jesus in North India, has nearly recovered from the attack which was made upon him after the baptism of a high-caste Rajput at Kotgurh. Action was taken by the police against those who had been responsible for the riot and the assault on Mr. Stokes, but when the case came on in court he was allowed to compound the charge for injury, and the government, at Mr. Stokes' request and on his assurance that he believed that such a course would conduce to the peace of the district and to the termination of the present bitterness, withdrew the charge for riot. In the evening of the same day the chief offender, who had hitherto refrained from any appeal to Mr. Stokes for remission of the case, tho many of his friends had pleaded for him, came and humbly asked forgiveness for the wrong which he had done. For another of his would-be murderers Mr. Stokes has succeeded in finding work in the neighborhood of Simla.—*The Mission Field*.

The Blind in India

According to the last census, the number of blind persons in the Indian Empire is 600,000. Little was done for them until Miss Asquith, superintendent of the school for Tamil girls in Palamkotta, founded a school for blind children a few years ago. Her success was so great that she resigned her lucrative position and gave herself and all her time to the care of the blind. Now the English Government will aid her in the erection of two substantial school buildings, one for boys, the other for girls, that she may give both a more complete education.

Good News from Tinnevely

Bishop Williams, in a recent tour in North Tinnevely, India, held confirmation services in several places. Of one place, where he confirmed 86 candidates, he writes: "The masters of our school there are very much interested in evangelistic work, and spend a part of each Sabbath in going out and preaching to the heathen. I noticed a hopeful spirit of inquiry among the Hindu boys. The recent conversion of a leading Hindu at Sivagasi, who was a member of the Hindu Temple Committee, has aroused much interest, as well as much searching of heart among the Hindu community, and I believe there are many secret inquiries going on which may result in open confession of Christ in due time."

Christian Union in Ceylon

A very pleasant announcement comes from Ceylon, showing that the desire for union and for combined effort on the part of missionaries of various denominations is beginning to take practical shape. In the peninsula of Jaffna, which has a population of about 300,000, the Church Missionary Society has a college and a branch school attended by 600 men and boys, the Wesleyans also have a college, with 700 students, and a school, and the Americans have Jaffna College, largely attended. As a result of conferences at the monthly prayer-meetings held by the missionaries of the three bodies in question working in the peninsula, it has been decided to combine the three institutions into a Central Christian College, under a joint board of representatives of the three missions, each denomination having its own hostel and its own church. The cost is estimated at £5,000, and already the American mission has £3,000 in hand, so that it only remains for the other two missions to make up the sum. It is said that the annual cost of the joint college will not be more than is now expended upon the disunited efforts, whereas the gain would be immense.

A Mass Movement Toward Christianity

The mass movement toward Christianity in the Telugu country which has been going on for two or three years continues with but little abatement. From the *Progress Report* of the South India missions we gather that in the Masulipatam district 226 adults were baptized during 1909, and at its close the names of 590 inquirers were on the list; in the Ellore district the numbers were 168 and 892 respectively; in the Raghavapuram district, 84 and 1,695; in the Khammamett district, 263 and 3,403; in the Bezvada district, 73 and 1,934; while in the Dummaguden district, where the number of Christians has increased by 50 per cent. in the last seven years, there were more Malas seeking to place themselves under instruction than ever before. Five new out-stations were opened in the Masulipatam district, and in that worked from Khammamett 48 villages asked for teachers, and the tide was evidently rising, for almost as many fresh inquirers came forward during the last four months of the year as in the previous nine months.

Indian Medical Missions

In the October issue of *Medical Missions in India* is given a statistical summary of the work accomplished during 1909 at the various medical missions scattered through that empire. Tho the returns are incomplete, the figures sufficiently reveal how far-reaching the influence is calculated to be of mission hospitals and dispensaries. The total number of in-patients was 46,815, and no fewer than 7,396 major operations were performed. In the different dispensaries 967,524 new cases were treated, an advance of over 100,000 upon the figure for the preceding year. Taking the total attendances at the dispensaries, we find that the number rose to nearly three millions; and when it is remembered that evangelistic work occupies a foremost place in the work of medical missions, the significance of the figure just re-

ferred to in the interests of the spread of the Gospel will be quickly realized.

Self-support and Independence

Rev. Henry Fairbank, at Mahableshwar, reports a new plan of conducting work in the Jejur district. This district for the present year is in special charge of Mrs. Fairbank, who, instead of managing the work in person, has secured the appointment of a strong committee of Indian Christians to be responsible for it. All the schools, including repairs and rents of buildings for school purposes, are in the hands of this committee. On the first of each month, one-twelfth of the money appropriated for the year is paid over to them and what is required in addition to carry on the work is left with them to provide. Their very first step was to put money of their own into the work, and it is hoped that they will be able to raise the rest from the district itself.

India and Christianity: A Hindu Opinion

The *Lahore Civil and Military Gazette* gives the following account of a meeting held at the Central Y. M. C. A., Bombay, at which the Hon. Sir Narayan G. Chardavarkar gave an address on the "Kingdom of the Spirit of the Age." In the course of his address Sir Narayan said:

"Let me tell you what I consider the greatest miracle of the present day. It is this: that to this great country, with its over 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner that you hope; but neverthe-

less, I say, India is being converted; the ideas that lie at the heart of the Gospel of the Christ are slowly, but surely, permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on so long as those who preach this Gospel seek, above all things, to commend it not so much by what they say, but by what they do and the way they live."—*C. M. S. Gazette.*

MOSLEM LANDS

Missions to Moslems

Within the boundaries of these five Moslem lands—Turkey, Palestine, Syria, Persia, Arabia—there are over 600 Protestant missionaries engaged in educational, medical and evangelistic work. The Bible has been translated into all the languages of western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut Press alone 60,000,000 pages of Christian books were printed in a single year, and in one month orders were on file for 100,000 copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China.

Euphrates College, Turkey

Rev. Henry H. Riggs calls attention to the present crisis and opportunity in the educational situation in Harpoot, Asia Minor. The patient, plodding work of the past thirty years has placed the college in a position of leadership in the new life of Turkey. If the college is prevented by lack of financial support, from taking advantage of this crisis, the leadership must pass to other non-Christian institutions. Education is the new watchword in Turkey to-day, and many schools, Turkish, French and Armenian, are being established and developed. Turkey must depend on the mission schools to develop leaders with Christian ideals and motives. Mr. Riggs is now in America to raise \$325,000 for equipment and endowment. The college needs more funds for better teachers and more adequate

equipment, a broader course of study—including business, technical, normal and agricultural courses, and a new site with room to expand.

A Good Work in a Hard Field

Since 1889 the Arabian Mission has sent out 29 missionaries to the field—16 men and 13 women. During the twenty years one has been recalled and one permanently invalided, while five have gone to their reward, leaving 22 still on the roll of the mission. The entire amount of money spent during these twenty years has not been over \$250,000 in the work both at home and abroad.

The east coast of Arabia has been definitely occupied by a permanent mission plant at three stations, Busrah, Bahrein and Muscat, and three outstations. "In all Eastern Arabia," says Dr. Cantine, "the dense ignorance regarding true Christianity has been enlightened, inborn and traditional prejudices have been dispelled, indifference has given place to interest, and the aforetime Kafir, or unbeliever, has become the present-day friend."

The mission can point to a total circulation of over 62,000 copies of the Scriptures, mostly in the Arabic language, and purchased by Moslems. Medical missions have disarmed prejudice and opened the way into the interior. Last year (1908), 5,784 copies of Scriptures were sold, and the medical missionaries reported 29,412 patients treated. Nine colporteurs are employed by the mission and last year they traveled 3,530 miles in visiting 486 towns. Regular preaching services are held at all of our stations, attended by Moslems as well as Christians.

Rights of Moslem Women

A writer from Bombay tells of a growing movement among the Moslems to better the condition of their women folk and give them larger liberties. To this end, he says, Mohammedan leaders are bending their efforts to wrest from the Sutras passages or rather interpretations which

will put the Mohammedan religion a little more abreast of the spirit of the time, and so help to keep it from being considered antiquated and uncivilized. The task of such apologists is no easy one, for Mohammed's precept and practise were both abominable. According to his law a man had but to say three times to his wife, "I divorce thee," and it was accomplished. This was shocking even when compared with the Arabian law of his day. Besides this, his religion countenanced polygamy. But worse in its effect than either of these was his command that women should never show their faces. His practise was even more objectionable than his teaching; when over sixty he married the wife of his son-in-law. Subsequently a collusive divorce was obtained and the prophet's marriage re-celebrated.

AFRICA

Some African Statistics

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

A Mission Paper Suspended

The United Presbyterian mission in Egypt has passed through an unpleasant experience, bringing it into a slight collision with the Egyptian Government, which under present circumstances is nervously sensitive to any awakening of fanaticism among the Moslems.

The mission has for years been

publishing a religious journal, *The Murshid*, and recently this paper contained an article on Mohammedanism at which the native press took unexpected offense. The article was widely misquoted and misrepresented, and excitement was stirred up throughout Egypt. A demand came to the Government for the suppression of the paper, and the authorities called the missionaries in council and explained the difficulty. The missionaries could vindicate themselves as having in nowise exceeded the proper limits of free speech, but after conference they decided to waive their rights and abandon the publication of the paper. It was understood, however, that they should be allowed a little later to put out another mission organ under a different name, and that is now about to appear with the title of *The Huda*. It is hoped that the change may turn out for good, and that the new paper may have a wider circulation than the old.

Southern Nigeria

In this portion of West Africa missionary work has begun some three decades ago by an African clergyman, and in 1886 more than 60 adults were baptized. Soon afterward an incident occurred which showed the natural ferocity of the people. A neighboring tribe with whom they had some dispute was invited to confer about the matter. Trusting in the good faith of the people of Okrika, they came unarmed. Suddenly they were attacked and seized, and to the number of 100 were murdered and their bodies eaten, in spite of the remonstrances of the pastor. Ten years elapsed, and there was little sign that the Gospel was making progress; but in the last decade there has been rapid advance, and at a recent harvest festival it is estimated that 2,650 people, including eleven chiefs, were present at the morning service, and 2,800 at that in the afternoon. The gifts amounted to £134, and £25 of that sum, at Archdeacon Crowther's suggestion, was forwarded to the C. M. S. as a token

of gratitude to the society for having sent the gospel to the country.

A Large Congregation

Rev. I. D. Henningar, of West Africa Presbyterian Mission, writes:

At the communion service last July we passed our highest number, reaching at least 2,000 people, not counting babies, and there were plenty of them. Elat on a following Sabbath also passed the high-water mark, reaching 4,210, not quite filling their new church. I am just now in the midst of preparations for a mission meeting. To-day is commencement here at Efulan, and we will graduate five very fine boys. People at home would not believe me if I were to tell them what these boys know, and that they can speak fairly good German, and can read the Bible without any trouble in German. Each of them has written an essay in German. The schoolboys will be leaving to-day, and then the hill will be lonesome, for it will be so quiet.

Huguenot Missions in South Africa

When the Huguenot missionaries first reached Basutoland they found some 35,000 people prest on all sides by hostile tribes and hardly eking out a miserable existence. After seventy-five years the country has become a great garden. The population has risen to 400,000. Basutoland is the granary of South Africa, but it was the missionaries who first planted wheat, maize, sorghum, millet. They first brought plows and wagons to the country. As far back as 1874 the Basutos exported \$1,000,000 worth of corn and black millet. On the extensive mountain pastures these black people now have some 90,000 horses and 400,000 cattle. In 1900 the whole exports of the land totaled nearly \$2,000,000. In the nursery schools the blacks have been taught to plant and train fruit trees.

The education which these Huguenot missionaries have given their native pastors and teachers is of a pattern quality. Many of the South Af-

rican missions send their native workers to them for training. In its publishing activity, both as to quality and quantity of literature put out, it easily leads all the missions south of the Zambesi.

Church Union in Education

A new departure has just been taken in Natal by the inauguration of Union Theological College—a joint effort on the part of the American mission and the United Free Church of Scotland. The college, which is situated at Impolweni, was formally opened (not long since) in presence of a large gathering of natives and missionaries. Under the new arrangement, the American Board assumes responsibility for the academic work, while the Presbyterian Church undertakes the theological training of the students. But there will be representatives of both missions in each department. The teaching staff includes the Rev. James Duke (Presbyterian), the Rev. J. M. Taylor (American Board), and the veteran, Rev. J. S. Moffat, C.M.S.

Sleeping-sickness Decreasing

The annual report of the principal medical officer of the Uganda Protectorate for 1909, states that the preventive measures enforced against sleeping-sickness in 1908 continue to show most encouraging and satisfactory results. During the past year a total of 23,996 persons were removed from contact with the fly, and altho it is to be feared that many of these persons are already infected, it is to be hoped that further infection among them will be either prevented or be of quite exceptional occurrence.

From the statistical tables which deal with the kingdom of Uganda we learn that the yearly total of deaths from the disease has decreased from 1,723 in 1908 to 925 in 1909, or nearly fifty per cent; also, that the total of deaths on the mainland has decreased from 550 in 1908 to 231 in 1909, and the total on the islands from 1,173 to 694 during the same period. No cases or deaths from sleeping-sickness have

been reported from Ankole or Toro.—*Mercy and Truth.*

Remarkable Circulation of the Scriptures in Nyasaland

Early in the history of the Livingstonia Mission, Dr. Laws translated the New Testament into the Nyanja dialect. In 1900 a Translation Board was formed representing the various missions in Nyasaland, and in December, 1906, a new version, called the Union Version, was issued by the National Bible Society of Scotland. The edition consisted of 10,000 New Testaments and 5,000 copies of the combined Gospels. Since then another edition of 10,000 Testaments and 10,000 copies of the combined Gospels has been published. Of these, only 6,000 copies of the Testament are in stock, so that the Bible Society find it necessary to go to press again to meet orders in hand.

EUROPE—GREAT BRITAIN

The Jerusalem and Edinburgh Conferences Compared

The first Christian missionary conference was the Council of Jerusalem; the last was at Edinburgh. What a contrast! Then, a handful of believers from a few cities met obscurely in a corner of the Roman Empire; now 1,200 delegates and as many more visitors came from the ends of the earth, and their deliberations were telegraphed to eager readers in all lands. Then, the admission of Gentile converts was conceded only after a heated debate; now, the only question is one of ways and means for speedily fulfilling the Church's primary duty of evangelizing the Gentiles. The Council of Jerusalem was attended by Hebrew delegates only; the Conference at Edinburgh by men and women of a score of nations and of all the great races. At Jerusalem the only missionary experts were Paul and Barnabas; at Edinburgh practically every one was in some sense an expert; not only missionaries from the firing-line, but the secretaries and directors at the home base; not only

Westerners, but men of Japan, India, Korea, China, and Africa.—GALEN M. FISHER, of Tokyo, in "The Student World."

A Year of the Bible Society

For the first time the British and Foreign Bible Society have issued over 6,000,000 copies of the Scriptures in one year. Of these 843,784 were Bibles, 1,108,226 were Testaments, and 4,578,014 were Portions. Nearly 6,500,000 more were circulated by the Scottish, Hibernian, American, German, Dutch and Scandinavian societies, and if we add to these those sold by ordinary publishers, it raises the total circulation of Bibles or Portions to 15,000,000 in one year. The popular report of the British and Foreign Bible Society may well say that no book can compete with it in the number circulated. Over 3,500,000 copies were sold by the different societies in China, mainly Gospels or Psalters. In India, including Burma and Ceylon, the British and Foreign Bible Society alone sold 780,000. Since its foundation in 1804 this one society has issued more than 222,000,000 copies of the Scriptures, of which nearly 72,000,000 have been in English.

Inoculating Missionaries for Typhoid

Missionaries have suffered more than any other European residents in the tropics from diseases which they have contracted while engaged in the prosecution of their work. Of these one of the most fatal has been typhoid fever. It is satisfactory, therefore, to know that the medical adviser of the Society for the Propagation of the Gospel has been able to report to the Standing Committee that, in view of the now almost unanimous opinion of the medical profession, he recommends that inoculation for enteric fever should be insisted on by the Society in the case of its missionaries and all others for whom the Society is responsible who go to the tropics.—*The Mission Field.*

Doctors Recommend Medical Missions

Two hundred and five doctors in the diocese of Oxford, England, recently signed an appeal in behalf of medical missions, on the following grounds:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need for lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.

Russian Baptists Aggressive

In Russia, the Baptists are doing a splendid work. Hitherto the churches have been divided into eight unions, according to nationality. One of the problems presented by the work has been the large number of nationalities concerned, as, for example, the German-speaking Baptists have comprized Letts, Lithuanians and Esthonians. This union alone comprizes 147 churches, with 468 preaching-stations, and represents a membership of over 26,000, which has been increased by nearly 2,000 during the past year. The Russian Baptist Union comprizes 149 churches, with over 10,000 members, and an addition of 2,000. The growth of the work is seen to be remarkable. Full figures can not be readily obtained, but it is believed by those who have studied the matter that when they are available, it will be found that the Baptists of eastern Europe are second in numbers only to the churches in our own country.—*Episcopal Recorder*.

Despair in Russia

The "numbness of despair" is the way the calm in Russian political and economic affairs has been characterized by one of the Constitutional-Democratic leaders in the Duma. As we pointed out last month, reaction is apparently still in full swing in

Russia. During the year just closed, a large portion of the empire has been under martial law, and misery, depression and appallingly frequent execution of prisoners have marked its history. The life and writings of the late Leo Tolstoy were in themselves a terrible indictment of the Russian political and social systems. The Czar has apparently gained some hours of quiet in his foreign relations by submitting to Austro-German dictation in Balkan politics and coming to an understanding which amounts almost to a partnership with Japan in the Far East. Meanwhile the government at St. Petersburg continues to harass the Poles by cruel and useless repressive measures and to incite the Finns to patriotic fury by steadily and mercilessly pushing the Russification policy in Finland.—*Review of Reviews*.

AMERICA

Day of Prayer for Students

One can not overestimate the importance of the conversion of students to Jesus Christ. They are the future thinkers and leaders of the world, and to turn them toward God and to fill them with the spirit of Christ would be a great movement toward the conversion of the world.

February 26th has been appointed by the World's Student Christian Federation for a universal day of thanksgiving and prayer for students—thanksgiving for the results of the Rochester and Edinburgh Missionary Conference; for the formation of the Student Volunteer Movement in China; for the increasing interest among the students of Russia and Australia; also prayer for spiritual light and power in institutions of learning; for more volunteers to devote their lives to spreading the Gospel in the neediest parts of the earth; for the conference of the Federation to be held in Constantinople, April 26-30; for the Oriental students studying in England and America, and for an increasing spirit of unity among Christians everywhere.

World Christian Student Conference

The next conference of the World Student Christian Federation is to be held in Robert College, Constantinople, April 26-30, 1911. Previous conferences have been held in Wadstena, Sweden, 1895; Williamstown, Mass., 1897; Eisenach, Germany, 1898; Versailles, France, 1900; Soro, Denmark, 1902; Zeist, Holland, 1905; Tokyo, Japan, 1907, and Oxford, England, 1909.

The conference will review the progress of the Kingdom of God among students throughout the world; there will be discussion of some of the most important problems of the various national Student Movements; the needs of some of the most difficult fields will be considered, and opportunities for effective work will be carefully studied; the conference will also promote fellowship and cooperation in service among the leaders in various nations; and much time will be set apart for intercession on behalf of the work of Christ among students everywhere.

Regulation of Immigration

The United States Government is coming to believe that the door may be opened too wide, and that we may receive immigrants faster than we can assimilate them. The Immigration Commission has made a thorough investigation and has recommended (1) that more immigrants be induced to settle in rural communities rather than grouping together in cities; (2) that British East Indians be excluded, and Chinese, Japanese and Korean immigration be restricted. It is desirable that stricter laws be enforced, excluding illiterate, pauper and criminal classes.

Five thousand Hindus entered the port of San Francisco during the past twelve months. They come to work in lumber camps and on the railroads, and there are said to be three thousand in the Sacramento Valley of California. Every steamer from the Orient brings its contribution to this new element in our foreign problem.

A strong sentiment is developing on the Coast against this form of oriental immigration, and organizations have been formed to restrict, and, if possible, prevent the ingress of these Indians, who promise so little of advantage and so much of difficulty to the Pacific Coast States. Little can be said in favor of their coming, from the civic and social point of view. Their habits, their intense caste feeling, their utter lack of home life—no women being among them—and their effect upon standards of labor and wages, all combine to sustain the position of those who seek to close the doors against this strange new stream of immigration. The other problem concerns the welfare of the thousands who are already here. Shall we allow them to encyst themselves in our national body? Are they capable of being westernized, Americanized, evangelized? The new problem creates a new duty in civic and religious circles.

The Mexican Revolt Spreads

When a revolutionary force numbers into the thousands and holds at bay government troops well equipped with small arms and field guns, there is evidently something on foot more serious than a petty uprising against authority. Even the officially divulged reports of the conflicts between government troops and *insurrectos* in Mexico reveal a serious situation. The killed have numbered many scores, and the wounded have required special trains; there is no evidence that the revolutionists have lost heart, while there is ample showing that the Mexican authorities are not able to repeat their assurances of a few weeks ago that "order has been restored." There may be a protracted and costly campaign before that boast may safely be again proclaimed.

Doubtless, if General Diaz is spared for another year, he will triumph. But meantime communications are interrupted, travel is made unsafe in some sections, business development is hindered, and the bitterness toward Americans is accentuated. There are,

we fear, decidedly disagreeable days ahead for the Mexican republic.—*The Congregationalist*.

Mormonism To-day

Some people seem to think that Mormonism is on the decline. How mistaken such an idea! Utah, twice the area of Ohio, is the strongest Mormon State. Idaho, Arizona, Nevada, New Mexico, Colorado and Wyoming are dotted here and there with large Mormon colonies; there are Mormon Churches in almost every State in the Union, and in Canada and Mexico.

There are about two thousand Mormon missionaries or "elders," as they style themselves, out on "missions" in our own country and in foreign lands. From one little Utah town of 1,600 inhabitants fourteen men have gone on missions during the last four years. The Mormon Church assumes no part of their expenses, except their return railroad expenses after they have been "honorably released from their mission." The Mormon elders depend on local people for food and lodging while on their missions.

Mormon "religion classes" are taught in all the Mormon settlement schools, but after regular school hours. The equipment of these Mormon Church schools is usually the most modern. No money is spared there. If the Christian Church is to compete with those schools, we, too, must have modern equipment and every facility for doing first class work.

In mission schools only, can the Mormon child get the Bible without the accompanying Mormon interpretation, which is as different from the conception of the evangelical Churches as day is from night. Mission schools are badly needed to counteract the Mormonism of to-day, which is even more subtle than that of twenty-five years ago.—*Home Mission Monthly*.

Toronto Churches Moving On

The Protestant churches of Toronto, through the influence of the Laymen's Missionary Movement, last year gave \$410,773 to missions. The

previous year the amount was \$363,700; and year before last, \$175,000. This marks a remarkable and a steady growth in giving. Next year the aim is to be to raise \$450,000, to be followed the succeeding year by \$500,000. That it will be accomplished we have no doubt; the people and their money are at hand, and the people are day by day becoming more willing to part with money for Christ and humanity's sake. The gifts of Toronto Baptists, \$60,877, have brought this denomination into the first place in the matter of average per member, being \$7.71. That is, more than two dollars in excess of the next highest, the Methodists, whose average was \$5.50, and the Presbyterians, \$5.20.

A Good Harvest in Cuba

Protestantism is advancing in Cuba. From *Ei Heraldico Evangelico*, published in Cardenas, we learn that late statistics from all Protestant denominations in the island show the following facts about the work. Including the report of all denominations there are 290 central and out-stations, 280 ministers and other workers, 11,000 members, 210 Sunday-schools with an enrollment of 8,800 pupils, 50 Young People's Societies with 1,500 members, 50 day schools with 2,600 pupils, 90 church buildings, 33 mansees and 5 religious newspapers. Only since the Spanish-American war has Protestantism had a fair opportunity in this remarkably productive and resourceful country, so near to our own shores.

OBITUARY NOTES

Dr. Gustav Warneck of Germany

Dr. Gustav Warneck, of Germany, one of the most eminent and famous authorities on missions in the world, died on December 26th. His long and devoted service to the cause of foreign missions can scarcely be overestimated. His best-known book in English is "The History of Protestant Missions." The *Allgemeine Missions Zeitschrift*, of which he was editor, is the leading scientific missionary magazine in the world.

Miss Clara Swain

On Christmas morning, at her home in Castile, New York, there passed away Miss Clara Swain, M.D., the first woman physician ever sent out to the Orient by a missionary society. Dr. Swain went to India forty years ago, and was largely instrumental in breaking down the prejudice against woman medical missionaries and in opening the zenanas of India to the Gospel. She visited many high-caste women, and during her first year prescribed for 1,300 patients. Hospitals were erected as a result of her work, and indirectly it was the means of establishing the 250 Lady Dufferin hospitals all over the land that care for one and a half million patients annually. Dr. Swain was born in 1834, and gave twenty-seven years of her life to service in India. For her character and work the people of India will ever be greatly indebted.

Dr. E. O. Stevens, of Burma

On November 25th the Baptist Foreign Mission Society received a cablegram announcing the death of Rev. E. O. Stevens, D.D., of Insein, Burma. Dr. Stevens was the son of Rev. E. A. Stevens, one of the early Baptist missionaries in Burma. In 1848, when but ten years of age, Dr. Stevens was baptized by his father at Moulmein, and in 1851 he came to America for education.

In 1864 he was appointed a missionary under the Foreign Mission Society, and was designated to Prome, Burma. After marriage to Miss Harriet C. Mason, he sailed for Prome.

Dr. Stevens has devoted himself especially to Burmese literary work, and recently the British and Foreign Bible Society has published a portion of the New Testament in Pali. Dr. Stevens' faithful, careful literary service will be sorely missed in Burma, and his

death makes a wide gap in the missionary circle. He has given forty-four years to the foreign mission cause, and leaves a wife and four children. He was probably the last man living who remembered a personal meeting with Dr. Adoniram Judson.

Bishop Turner, of Korea

We regret to announce the death of Arthur Beresford Turner, Anglican Bishop of Korea, on October 28. He was educated at Marlborough and at Keble College, Oxford, and was ordained in 1887. He went out as a missionary to Korea in 1896, and in 1905 he became Bishop on the resignation of Bishop Corfe. During the five years of his episcopate there has been a great development of the Anglican Mission in Korea.

Rev. George Ensor, of Japan

The first Church Missionary Society missionary to Japan, Rev. George Ensor, landed in Nagasaki, January 23, 1869. After four years of zealous work he returned to England an invalid. Thirty-seven years later, in 1909, this missionary decided to return and complete his interrupted service, but in fifteen months was obliged to resign and died at sea, on July 13th, 1910.

Dr. Charles A. Stanley, of China

By the death of Rev. Charles Alfred Stanley, the North China Mission of the American Board loses its senior member, who has labored in China for forty-eight years. Dr. Stanley was born in Ohio, June 26, 1835, and sailed for China July 1, 1862, by way of "the Cape." In 1878, the year of the great famine, he established relief work, and his family passed through the Tientsin massacre in 1870, and the Boxer rebellion in 1900.

FOR THE MISSIONARY LIBRARY

THE TASK WORTH WHILE. By Rev. Henry C. Mabie, D.D. 8vo, 343 pp. \$1.25 net. Griffith and Rowland Press, Philadelphia. 1910.

Dr. Mabie is a master of the philosophy of missions. As a former missionary secretary, as a traveler and student and a lecturer on missions, he has had unusual opportunities, and has a mind to grasp the fundamentals and to explain them. His theology is sound, broad and uplifting. The careful study of such a book is a missionary education calculated to produce missionaries and missionary advocates.

The volume is made up of lectures delivered at Baptist theological seminaries, but are by no means dry theoretical discussions; they are enlivened by many stirring facts and incidents from missionary history, such as those from the life of Pastor Hsi and David Hill.

Dr. Mabie's line of argument that "Missions Are a Task Worth While," rightly begins with man's redemption and proceeds to show the providential factors in missions, the evidences of the plan of God, the finality of Christianity in religion, the achievements of modern missions, the present "Fulness of Times" and the "Eternal now of the Missionary Campaign."

The arguments and facts marshalled by Dr. Mabie should make it impossible to hold out against the conclusion that missionary work is the greatest work in the world.

THE MODERN MISSIONARY CHALLENGE. By Rev. J. P. Jones, D.D. 8vo, 316 pp. \$1.50. Fleming H. Revell Co. 1910.

Dr. Jones is one of the authoritative writers on India and its missions, having been for many years a missionary of the American Board in South India. His present contribution is a thoughtful study of the Present Day Missionary Enterprise—not only in India but in the world. They are lectures delivered at Yale, Bangor and Oberlin. First, Dr. Jones considers the basis of missions in the

Fatherhood of God, the Salvation offered by Jesus Christ and the work of the Holy Spirit. Christianity is described as the universal and unique religion carrying with it the world obligation to service—an obligation based on love, our Lord's command and example and the resources entrusted to us. He then describes the present conditions in the world and the Church showing the present need and opportunity. He discusses the special problems presented in non-Christian religions, in the number of forces at work in the field and in the differences in theology and methods advocated by missionaries. Dr. Jones is true to the fundamentals of Christianity but is somewhat liberal in his theology. He advocates new methods to meet new conditions and holds up the ideal of a self-supporting, self-governing, self-propagating church seeking to reach the ideal of a spiritually united church. The present day triumphs of missions and the agencies at work are briefly set forth. The outlook is described as bright and promising. The statistical summaries are worthy of study.

These lectures do not present material new to missionary students, but they give a comprehensive view of the basis, progress and future of Foreign Missions that it would be well for every young pastor to study.

THE VICTORY OF THE GOSPEL. A Survey of World Evangelism. By J. P. Lilley, D.D. 12mo, 371 pp. The United Press, Philadelphia. 1910.

We have already noted this volume published in the Missionary Series of Morgan and Scott. Dr. George Smith calls it the "most complete and persuasive treatise on Foreign Mission to be found in the English or German languages." This may be an extreme statement but Dr. Lilley has, without doubt, presented a forceful and complete argument from the Bible, from history and from experience showing that the Old Testament prepared for missions, the New Testament inaugurated them, the history of the

Church has confined their importance and power and individual experience reveals the necessity of missionary activity for personal life and growth. We know of no better volume to form the basis for a symmetrical study of this subject for a mission study class or a series of addresses.

THE EXPANSION OF CHRISTENDOM. By Mrs. Ashley Carus-Wilson, B.A. 12mo, 338 pp. 6s. Hodder & Stoughton, London, \$1.75. George H. Doran, New York. 1910.

Here is an ably presented appeal to the intelligent church-goer who is not interested in the subject of Christian missions. The argument considers the purpose for which the Church was founded, its motives and principles, and leads to the conclusion "missionary work *ought* to be done" or the Church is a failure. Second, the history of the Church is outlined to show what has actually been accomplished and shows that "the work *can* be done." Third, the argument takes up the present crisis of missions, and, showing the unique opportunities and necessities in the world, leads to the determination that the missionary work which Christ commanded and empowered the Church to do *shall* be done.

Mrs. Carus-Wilson's argument is logical and powerful; it shows wide reading and mature thought. No reader who is honest and loyal to Christ can escape the conclusion reached by the author; the difficulty is that most of this class, uninterested in missions, do not care to become convinced and interested—they fear the consequences in the self-denial required, but they do not know the joy and satisfaction they are missing.

THE LAND OF THE WHITE HELMET. By Edgar Allen Forbes. Illustrated. 12mo, 356 pp. \$1.50 net. Fleming H. Revell Co., New York. 1910.

A traveler in Africa or elsewhere usually sees what he goes to see, and his conclusions are tempered by his views of life and destiny. Mr.

Forbes, as editor of the *World's Work*, visited Africa to see and report on conditions—social, political, religious. His book is a report of his tour in north and west Africa. Most of the facts given are not new, but there is spice and variety in the traveler's way of describing his experiences. After all, it is more of a narrative of travel than a contribution to literature on Africa. His view of missionary work is somewhat superficial but is entirely sympathetic, and his description of conditions must impress a reader with the great need for honest government, uplifting commerce and true religious teachings in this land of darkness.

THE MOSLEM WORLD. A quarterly review of current thought and events among the Mohammedans, and the progress of Christian missions in Moslem lands. Edited by Rev. Samuel M. Zwemer, D.D., F.R.G.S. 25 cents a copy. Published for the Nile Mission Press by the Christian Literature Society for India. 35 John St., Bedford Row, London, W. C., England. On Sale by Fleming H. Revell Co., New York. 1911. \$1.00 a year.

The first number of *The Moslem World*, January, 1911, has appeared, and proves a most interesting and ably edited review. The article on "Moslems in Russia," with two excellent maps, by Mrs. S. Bobrovnikoff, is full of valuable information, and Marshall Broomhall's paper on "The Mohammedan Population of China" gives a fresh and careful study of this little known subject. The notes on "Present Day Movements in the Moslem World" will keep readers well informed on Islam and missions to Moslems. Among the items of information in this number, we note (1) the visit of Moslems from the west to China, and the publication of a Chinese Moslem quarterly, entitled "Moslems, Awake!"; (2) the return to Islam of 50,000 Moslems who had been enrolled in the Greek Church. Since April 17, 1905, Moslems have been free to do as they like in Russia, but missions to Moslems are

only possible on a very minute scale; (3) in Turkey, the new leaders of the State seem to be only playing the part of good Moslems for reasons of policy. Many of the Young Turks are free thinkers, and Christians have helped to place them in power. The next few years may see great strides forward toward religious liberty, and the spread of Christianity in Turkey.

Welcome this new review. It is borne into the world full grown and full of life and intelligence.

THE CHINA MISSION YEAR BOOK. Edited by D. MacGillivray. 12mo, 431 pp, with statistics and appendices. \$1.00, paper; \$1.50, cloth. Christian Literature Society, Shanghai, China. 1910.

This is the volume of "The Christian Movement in China," and is an attempt to present the recent progress of various missionary and related movements in China and to give the history of the various missions. A number of well-known authorities on China, like Dr. Arthur H. Smith, contribute to the volume and help to make it a valuable compendium of things Chinese. Dr. Smith contributes the general survey, and others follow with chapters on National Movements, Government Schools, Educational Problems, The Chinese Church, The Student Volunteer Movement in China, Evangelistic Work, Unoccupied Fields, the Y. M. C. A., and Y. W. C. A. work, and other presentations of the situation. The statistics are unusually complete; there is a directory of missionaries, a bibliography, and many other features that make the volume of unusual value for study and reference.

ISLAM IN CHINA. By Marshall Broomhall. Illustrated. 8vo, 332 pp. 7s. 6d. China Inland Mission, London. 1910.

It has been generally stated that there are 30,000,000 Moslems in China, but Mr. Broomhall gives good reasons for putting the figures at 10,000—a goodly reduction at one stroke of the pen! Still these number more than the inhabitants of Arabia or

Egypt or Persia. This is justly called a "neglected problem," and these people offer at the same time a great opportunity. They are, Mr. Broomhall states, open to impression and may become a force in the evangelization of their own people in China and elsewhere.

We have here a careful investigation along new lines—the first book on the subject in the English language. About seventy-five books and papers have been the basis of investigation, and Mr. Broomhall has succeeded in gathering a vast array of interesting facts that are of special interest to students of missions. He first describes the history of Islam in China, the ancient traditions, inscriptions and monuments, and then in Part II deals with the present-day conditions, social and religious. To-day is a day to reach them, for already Moslems from the nearer East are forming plans to strengthen the bonds between them. It is time that missionaries were designated especially for these untouched Moslems in China. The body of the book is unusually readable as well as valuable for study. Illustrations, appendices on Literature and Indices—chronological, biographical, geographical and general—add much to the value of the book for reference.

JOHN; THE UNAFRAID. 16mo, 128 pages. 50 cents. A. C. McClurg & Co., Chicago. 1910.

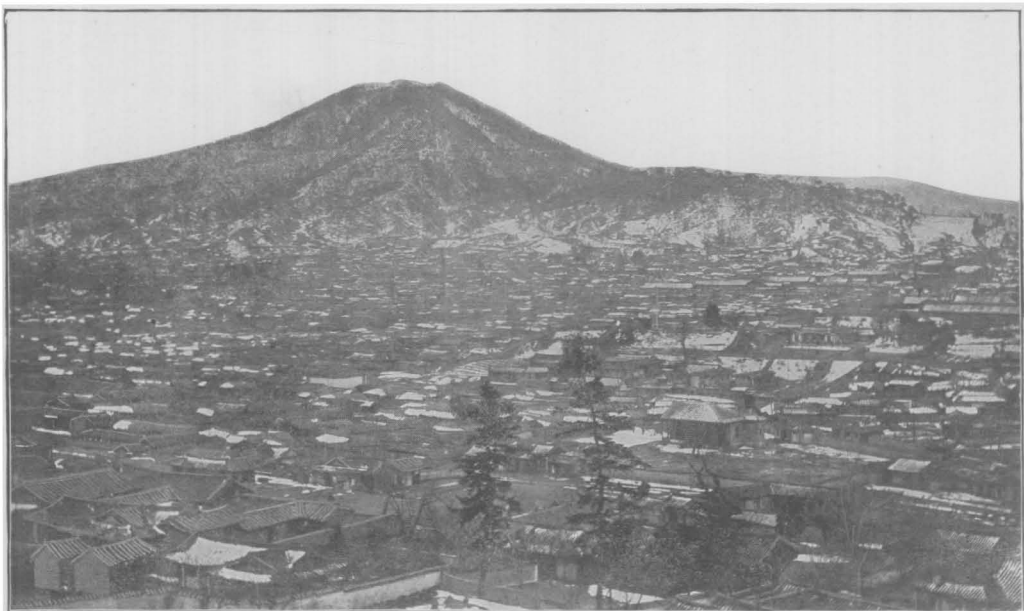
The theology of this little parable is a mixture of Christianity, Deism, Eddyism, and Socialism. The spirit of Christian service is here, but the salvation it teaches is a salvation by works. The dead and fearful theology that it opposes is untrue, because imperfect, but the theology which it teaches is quite as false because imperfect. The author makes John to say: "If there be aught of unselfish Good within me, that is God . . . Every good wish is a prayer, and every good deed is an answer to prayer. . . . There is no sin save unkindness," etc. It is a pity that such a simple, helpful story should be so full of error.

WHO'S WHO IN MISSIONS. By Belle M. Brain. The Sunday School Times Co., Philadelphia. 1910.

This is something unique in games—a missionary educational scheme that should prove popular and helpful in Sunday-schools, Junior Societies and home circles. Portraits of missionaries, dates and notable facts in their lives are found on each card, with a map of the world on the back. Any child that can recite these facts will have a liberal missionary education. These characters are worth knowing, and the mere reading of the questions should stimulate an interest to read the life-stories of these heroes and heroines.

NEW BOOKS

- STUDIES IN CHINESE RELIGION. By E. H. Parker. 8vo, \$3. E. P. Dutton & Co., New York.
- IN THE LAND OF THE LAMAS. By Edward Amundsen. Illustrated. 3s. 6d. Marshall Bros., London.
- SHANS AT HOME. By Mrs. Leslie Milne. 289 pp. 15s. *net*. Murray, London.
- WITH CHRIST IN RUSSIA. By Robert Sloan Latimer. 2s. 6d. Hodder & Stoughton, London.
- CHURCH WORK WITH BOYS. By William Byron Forbush. 12 mo. The Pilgrim Press, New York.
- WHITMAN'S RIDE THROUGH SAVAGE LANDS. By O. W. Nixon. 186 pp. 35 cents. Westminster Press, Ohio Building, Chicago.
- IN THE PALE. Stories and Legends of Jews in Russia, containing "Czar Nicholas I and Sir Moses Montefiore," "The Czar in Rothschild's Castle," "The Legend of the Ten Lost Tribes," and other tales.
- THE FINAL FAITH. By W. Douglas Mackenzie, D.D. 8vo, 243 pp. A Melrose, London. 6s., *net*.
- THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL OF MISSIONS TO THE HEATHEN. By Anthony Grant. 270 pp. In paper cover, 1s., *net*; cloth, 1s. 6d., *net*. S. P. G., London.
- KHONT-HON-NOFER. Through the Lands of Ethiopia. By H. K. Kumm, Ph.D. Illustrated. Price 6s. Marshall Bros., London.
- MELANESIANS AND POLYNESIANS. Their Life-Histories Described and Compared. By George Brown, D.D. 451 pp, 12s., *net*. Macmillan Company, New York.
- THE OLD NORTH TRAIL: or Life, Legends and Religion of the Blackfeet Indians. By Walter McClintock. 539 pp, 15s., *net*. Macmillan Company, New York.
- NIGERIAN STUDIES: or, The Religious and Political System of the Yoruba. By R. E. Dennitt. 235 pp, 8s. 6d., *net*. Macmillan Company, New York.
- THE ARMENIAN CHURCH. By Archdeacon Dowling, D.D. 160 pp, 3s. 6d. S. P. C. K., London.
- PIONEER CHURCH WORK IN BRITISH COLUMBIA, being a Memoir of the Episcopate of Acton Windeyer Sillitoe, First Bishop of New Westminster. By the Rev. H. Gowen. 232 pp. 3s. 6d., *net*. Mowbray, London.
- JOHN BARTON. By Cecil Barton. Preface by the Bishop of Durham. 167 pp, 3s. 6d. Hodder & Stoughton, London.
- FROM HAUSALAND TO EGYPT, THROUGH THE SUDAN. By Karl Kumm, Ph.D. Illustrated, 8vo, 324 pp. 16s., *net*. Constable & Co., Ltd., London, Orange St., W. C.
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A VIEW OF SEOUL, KOREA, AND ITS SACRED MOUNTAIN

The Missionary Review of the World

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MISSIONS UNDER THE LIMELIGHT

Until within a few years the knowledge of missions, including the fields, the methods, and results of work, was for the most part derived from the missionaries themselves. The character of the work undertaken for the religious betterment of non-Christian peoples and the achievements of the workers was little known except to the initiated few. In every community those well disposed toward the Gospel often feared that the money was not wisely expended, that the missionaries were somewhat weak and sentimental, the results shallow, and the whole enterprise expensive and unfruitful.

Within the past ten or twenty years however, a decided change of sentiment has come about, largely because of the world-tours that have become so common. Not a few business and professional men have gone to the ends of the earth, not for mere sight-seeing or money-making, but to study the religious conditions in lands where the Gospel has just begun to be heard. Among those investigators are statesmen like Roosevelt and Taft, Ambassador Bryce, and Sir Robert Hart for more than half a century in public services in China; newspaper correspondents like Ellis and Curtis; representatives of Y. M. C. A. and Christian Endeavor like H. P. Beach,

F. E. Clark, Mott and Zwemer; college presidents like H. C. King of Oberlin, etc., etc. Furthermore, during the last two years, under the inspiration and lead of the Laymen's Missionary Movement, many of the most eminent and sagacious of our business men, the captains of industry, have been investigating this momentous matter, and thousands all the land over have reached the conclusion that missions rank among the worthiest and mightiest movements this world has ever seen. It would seem to be high time that the uninformed and misinformed cavaliers lapse into perpetual silence.

A MEN'S RELIGIOUS CAMPAIGN

A commission of about one hundred men has been formed to carry on a "Men and Religion Forward Movement," from September, 1911, to May, 1912. The purpose is to hold in the ninety cities in America the biggest meetings ever held in the interest of religion. It is expected to have the cooperation of the Y. M. C. A.'s, Brotherhoods, The International S. S. Association, and kindred organizations. The work for the men and boys is to be prosecuted by "teams" of six men, giving eight months to the campaign. These teams are to be made up of specialists in Bible study,

evangelistic addresses, religious work for boys, social service, shop and factory meetings, and a singing evangelist. The teams are to go from city to city, conducting conferences, holding street parades, including all the men in the churches.

This movement gives as its specific objects: "First, to devise for all organizations workable plans for specialized effort for men and boys; second, to publish a statement of the most approved methods of religious work for men and boys; third, to bring into the churches by May, 1912, the largest number of men and boys; fourth, to increase enrollment in Bible classes; fifth, to increase missionary gifts of money and men; sixth, to teach men how best to devote money to the service of others; seventh, to improve the social, political, and commercial life of all the people; and, eighth, to exalt the spiritual power of the public worship of God."

UNITY IN HOME MISSIONS

The Home Missions Council—a joint meeting of the Protestant Home Missionary Societies and Board of United States, met in Washington, D. C., during the last week in January. This Council has not been in existence for three years and is growing in the spirit of harmony and effective cooperation. At this conference the Indian problem was discussed and united opposition was shown to the bill pending in Congress to appropriate 300,000 acres of land in New Mexico for a Roman Catholic manual training school. An attorney was retained to oppose this and other attempts to devote public funds to sectarian use. The council, on the same ground, opposed the granting of \$20,000 by the Government to the Cali-

fornia Indian Rights Association (a Protestant society).

After the conference with the Council of Women's Boards, tentative plans were adopted for a series of home mission institutes in a number of American cities to study local and national religious and social problems.

The policy was also indorsed to have in every congregation a missionary committee whose business it shall be to promote missionary education and giving. One committee should have charge of both home and foreign missionary interests.

The executive committee of Federal Council of Free Churches, of which Dr. W. H. Roberts is chairman, also met in Washington and discussed problems of religion in America and Church Unity. It was reported that during the past year State federations have been organized in Pennsylvania, West Virginia, Vermont, New Hampshire and Indiana and similar councils have been started in several Western states.

Money was appropriated for the work of a Social Service Commission to investigate conditions and methods. The quadrennial council will be held in Chicago in 1912.

MISSIONARY UNION FOR SOUTHEAST EUROPE

Little active missionary work has been done among the members of the great Slavic family which inhabits almost all Southeastern Europe, not because it is not needed, but chiefly because the great need in these nominally Christian lands was not fully understood. There are the Poles and the Ruthenians, the Servians and the Rumanians, the Gipsies, the Greeks, and the Bulgarians, all in sore need of the pure gospel. The British

and Foreign Bible Society distributed Bibles, the great Religious Tract Society provided them with suitable tracts, and the American Board was active in Bohemia and Bulgaria; a few Scotch and English Christians contributed of their means for private efforts; but, after all, an organized and strong effort to reach these vast masses in Southeastern Europe with the Gospel in its purity has been lacking hitherto. Now the Missionary Union for Southeast Europe is making an effort to stir up German Christians toward a sense of their responsibility for the members of the Slavic family. We fail to discover the Missionary Union for Southeast Europe among the many societies counted in the World Missionary Atlas of Edinburgh, 1910, tho it was started in 1903. In the beginning the Union simply supported the efforts of others among Gipsies, Poles, Rumanians, and others; but after it had united with the Missionary Training School in Kattowitz, Silesia, in 1906, it began to prepare its own workers. Its chief sphere of activity is Russia, Austria Hungary, and the Balkan, tho it has employed some workers among the Poles of German Poland (province of Posen) and of Silesia. Its laborers are much engaged in the itinerant preaching of the Gospel and reach almost every part of Eastern Europe. They numbered thirteen in 1910. The income of the Union is about \$7,500 annually, which includes the contributions for the Missionary Training School. The latter has been removed from Kattowitz to Hansdorf, in Silesia, and is in a prosperous condition. The quarterly magazine of the Union is called *Mitteilungen der Mission für Süd-Ost-Europa*.

A MOVEMENT IN RUSSIAN POLAND

Among the Roman Catholic Poles of the western provinces of Russia there is steadily going on a movement away from the Roman Catholic Church, very much like the Los von Rom movement in Austria. The causes behind the formation of this new sect, called "Mariarits," are the aggressions of the Jesuits and the loose living of many of the Roman Catholic clergy. The civil and ecclesiastical authorities of Russia are by no means the enemies of this movement, for Russia has always maintained a position of suspicious opposition to the Vatican and all its ways. The movement is very wide-spread in Russia Poland, and has reached the northern confines of Lithuania and the southern confines of the Ukraine. Tho loosely holding together, the movement already numbers more than 600,000. One of the strong marks of the movement is its antisacerdotalism. It retains belief in purgatory and the power of the Virgin Mary, but discards papal primacy and infallibility and maintains the right of direct access to Christ.

THE LATEST RUSSIAN CENSUS

The results of the recent census of Russia have been published, and the announcement has been made that the Czar now rules over 160 millions of human beings. Thus the most extensive realm of the earth is one of the most populous also. It has almost 60 millions of inhabitants more than the United States with their colonies included, 95 millions more than Germany, 111 millions more than Japan, and 120 millions more than France. The population of Russia is increasing at the rate of $2\frac{1}{2}$ millions an-

nually, and there is enough land, either already cultivated or suitable for cultivation, to accommodate a considerable increase without difficulty.

Czar Peter ordered the first census of his domain and found 14 millions of inhabitants in 1724. In 1782 the number of inhabitants had doubled, while Alexander II ruled over 74 millions. The census of 1899 showed 127 millions, but it was followed by great catastrophes from within and without. War, rebellion, and terrific epidemics wrought greater destruction than in any other empire of the earth. The war with Japan alone cost more than one-half million of Russian lives. Yet, the population increased until it is now 160 millions.

Of each thousand of the total population of the Russian Empire 771 are peasants, 112 are inhabitants of towns, including merchants and mechanics, 15 are noblemen, 5 are clergymen, and 45 are employees of the Government, a remarkably large number. The number of foreigners [non-citizens] living within the realm of the Czar is very small.

TROUBLE IN ALBANIA

The Turkish Government has followed a program of oppression in Albania during the past year which has made missionary work exceedingly difficult. Hundreds of the people around Kortcha, where the American Board has a Girls' school, have been killed and hundreds more have been beaten, exiled or imprisoned. All newspapers and schools have been prohibited and every effort is made to keep the people in fear and ignorance. Two missionaries have been obliged by the Government to leave Elbasan and Mr. and Mrs. Tsilka have

thought it wise to move to Monastir. Rev. and Mrs. Phineas Kennedy have moved into the Girls' School building to protect it from destruction. The Government attempted to close the school because the Albanian language was taught there but the American missionaries protested and kept it open with sixty-five pupils. Since other schools have been closed by the Government there have been many boys and young men clamoring for admission to the mission and only the lack of funds prevents the reopening of the boys' school to meet the present need.

EDUCATION IN TURKEY

The proclamation of liberty in Turkey did not mean that European arts and sciences could be introduced into the Turkish schools at once. The holy law of Islam prohibits the instruction of Mohammedans in arts and sciences developed by non-Mohammedans. The Young Turks might have been able to change their schools within the European Turkey, but the pious Moslems of India, Turkestan, and Africa, who are ten times more numerous than those in Europe, would have seriously objected and would have been opposed to the breaking of the holy law. A religious edict from the Sheik-ul-Islam, the highest official of all Mohammedans throughout the earth (except the Shiites), was necessary to overcome the difficulty. He was asked for one, and after weary months of waiting he has given permission to study history and geography to all the pious Moslems. "The Fetra," published on September 26, 1910, in the magazine *Bejan ul Hagg*, reads thus: "What is the word from the Sheik-ul-Islam? His

door be open always, for it is a refuge for all men. It is permissible to study geography and history and to teach them in the Arabic language or in other tongues, like Turkish, or Indian, or how does the matter stand? The answer is, Yes, it is permitted. The Almighty God knows best. Written by the poor Mussa Kazim. May he be forgiven for it."

Thus, two years after the proclamation of liberty the study of geography and history is allowed in Turkish schools, which, however, does not mean the actual introduction of these studies into the schools. How long it will be before the study of natural sciences will be allowed, is difficult to say.

A MEN'S MOVEMENT IN INDIA

This matter has been agitated for some time, but the general judgment was that the time was not ripe. However, recently at the call of a number of the lay members connected with the Hindustani church in Lucknow, a good congregation gathered to consider what could be done in the matter. After the devotional exercises and the introductory speech by Rev. J. R. Chitambar, Rev. L. A. Core, who has been closely connected with the workings of the movement in America, was called on to explain the congregation methods and results as he had observed them while on furlough. This was followed by a speech by Prof. N. K. Mukerjee, of the Jubilee High School, earnestly advocating the inauguration of the movement in India. The result was the formation of an organization to be known as the Laymen's Missionary Association, whose object it will be, not only to try and secure increased contributions, but also by following the Korean plan, to se-

cure from members of the Church, both men and women, what is fully as important as their contributions, the consecration of a certain amount of their time to direct evangelistic work among their non-Christian neighbors.

BENEFICIAL EFFECTS OF THE UNREST IN INDIA

Unfortunately, the most that is known about the "Unrest" and "Uprising" in India by those outside her borders is the occasional telegram from India telling of the assassination of some official. There is enough of this violence to give concern; but in reality it is only the froth and foam on a mighty flood, which will sweep India on to better things. The great asset from this unrest is the life that is manifested. India has long been as dead; now she is alive, and vigorous life, if dominated by Christ, will drive out disease from the body. As yet, of course, the life is only mental and physical energy. What India needs is the spiritual life of God.

As a result of India's new life, new views are rapidly spreading with regard to many of the most damaging things in the Indian social system. The leaders of the people are seeing that their hopes for a New India can never be realized until many wrongs are righted. In January, 1910, the Indian Social Conference met in Lahore, and discuss such subjects as the outcastes, education of women, seclusion of women, evils of caste, enforced widowhood, moral and religious education, total abstinence, temple girls, child marriages, and foreign travel. In every case the decisions of the conference were in accord with enlightened Christian sentiment.

The Hindu Social Reform Associa-

tion of Barisal, in an appeal for Hindu widows speaks emphatically concerning enforced widowhood. It says: "Just fancy a girl of five years of age moving briskly about and playing with her juvenile companions. She is suddenly seized by a ruffian who, with a shake of his grisly beard and skinny hands, tells her that the world is not for her, that she must give up every sport, every pleasure, every comfort for the sake of society, and should shut herself out from it for a life of fasts and privations. . . . May we point out that what is often believed to be the concentrated wisdom of ages is nothing but the accumulated error of centuries which has blinded our eyes and steeled our hearts against a sentiment which is shared by even the lowest beasts in creation." The *Indian Social Reformer* says in an editorial concerning the place of women in the Hindu sacred books: "If Hindu women but knew what degrading and Machiavellian things are said about them in the standard works of orthodoxy, they would not be the stanch supporters of it that they have ever been."

Missionaries themselves could not take stronger positions on moral reforms so much needed in India to-day than do the non-Christian reformers.

The attitude of the new life in India is not hostile to Christianity or Christian missions. There are a few reactionary reformers who would drive everything not Indian out of India, but their number is small. Without doubt the reformers have derived their ideas largely from the missionary agitation of these evils, and while not usually admitting that fact, all express appreciation of what the missionaries are doing.

New conditions are making educated Indians more accessible to the Gospel. The evils of caste, idolatry, enforced widowhood, seclusion of women, child marriage, etc., are so closely bound up with religion, and so often sanctioned by sacred texts, that when one breaks with the practises, he must break with Hinduism. An editorial in the *Indian Social Reformer*, speaks most strongly against the idea put forth by some Englishman that the Hindu religious leaders should be made the teachers of the young. They are spoken of as the "agents of medievalism," and their morality is spoken of as such that no children should be put into their care. The opportunity is wonderful for the missionary who will preach the simple Gospel in great love, and with sympathy for a nation striving to be born. It is not a time for argument or denunciation. The spirit of New India will not receive that, but it is a time for mighty Christian leaders to bring India out of her sorrows by the way of the cross.

There is one other feature of this new life which should not be omitted, and that is the effect on the Christian community. It has been the tendency of the Christians to lean heavily upon the missionaries. The willingness of the missionary to bear burdens, and the humble origin of the most of the Christians, are probably the causes. Now, however, the Christians are feeling the impulse of the new life. The time has come for them to bear their own burdens. Many missionaries have long hoped for such a time. If the present condition is met with great wisdom and tact, that longed for time when we shall have an independent Church, may quickly come.

THE CASE FOR MISSIONS IN LATIN AMERICA

BY ROBERT E. SPEER, NEW YORK

The exclusion of all missionary work among nominally Christian peoples from the program of the World Missionary Conference in Edinburgh has appeared to many persons to imply a criticism of such missionary activity, and to raise the question of its legitimacy. As a matter of fact, its exclusion has given it a prominence that its inclusion could never have secured it. Included, it would have been lost in the general world view, as much lost as Southern Buddhism or the Kongo or the Shiah Mohammedans. Excluded, it has been the first subject thought of in connection with the Conference, and all over the world the question of its true place has arisen for fresh discussion.

Of course, we know that the constitution of the Edinburgh Conference did not deny the legitimacy of mission work among nominal Christians. How could any Christian conference do so? Is not home mission work legitimate among all classes of people, whether nominal Christians or not, who are in any religious need? Is not Christian work legitimate in behalf of any man whatever, no matter who or what he is, to win him to Christ or to a larger and truer life in Christ? To deny the propriety of trying to help in Christ's name, and for Christ's service, any man whom we can help is to deny the very spirit of Christ and to renounce the fundamental principle of the Gospel. All that the Edinburgh Conference did was to confine its scope to what the European Churches regard as Foreign Missions.

Nevertheless, it must be allowed that the action of the Edinburgh Conference has been construed by

many as raising the question of the legitimacy of mission work among nominal Christians, and that question we must squarely face. It is not, however, a new question. It is as old as the Reformation. And in modern missions it was a more living question seventy-five years ago than it is today. The American missions to the Nestorian and Armenian peoples in the ancient Syrian and Gregorian Churches, to the Greeks in Turkey, and to the Copts in Egypt, and the effort to meet the dire needs of South America, which was renouncing both Spain and Rome and religion, raised this issue then as vividly as it can be raised today. The objection then and now rests upon two assumptions, first that these nominal Christians are Christian and do not need missionary work in their behalf; and, second, that foreign mission work among them is simple proselytizing and therefore illegitimate and unworthy.

Missions to Oriental Churches

The story of the American missions to the oriental Churches is a fascinating and suggestive story, and there are many lessons to be learned from it, but our concern here now is with missions in Latin America. There are several things which should be said in passing, however, regarding the purpose and warrant of the missions to Nestorians, Armenians, Greeks and Copts.

1. The Roman Catholic Church, which objects to our foreign missions in Latin America, does so on principles which it rejects in its dealings with these oriental Churches. It has for years carried on foreign missions among them with a view to ab-

sorbing them in the Roman Catholic Church. In going to these oriental Churches we have done nothing that the Roman Catholic Church has not done.

2. The conditions of these Churches demanded help from Christendom. They were illiterate. Their worship often was in dead languages. Their polity was tyrannical. Their religion was a travesty of Christianity. They were an insuperable obstacle to the evangelization of the Mohammedans. To have neglected them, in the name of an ecclesiastical theory, would have been a shame and reproach which the Christian spirit of the American Churches refused to bear.

3. The purpose of our missions to these Churches was not proselytism, but spiritual vivification. The first missions to the Nestorians in Persia were instructed to have as their object in establishing this mission: "(1) To convince the people that they came among them with no design to take away their religious privileges, nor to subject them to any foreign ecclesiastical power; (2) to enable the Nestorian Church, through the grace of God, to exert a commanding influence in the spiritual regeneration of Asia." The purpose in Turkey among the Armenians was the same. The separate evangelical churches grew up in spite of the influence of the missions. The old bottles would not accept the new wine.

But our concern here is with Latin America, and I wish to ask and answer four questions: (1) Are our missions in Latin-American lands legitimate and necessary? (2) If so, can they be conducted without encountering the antagonism of the Roman Catholic Church in Latin Amer-

ica and in the United States? (3) If not, what course are we to pursue? (4) If we are to go forward with the missions, how are we to get for them that interest and support at home to which they are entitled, not less than our missions in Asia and Africa?

The Need of Latin America

I.—*Are our missions in Latin-American lands legitimate and necessary?* We answer Yes, and for the following reasons: 1. The moral condition of the South American countries warrants and demands the presence of the force of evangelical religion, which will war against sin, and bring men the power of righteous life. In South America, as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth. Mr. Hale, now connected, I believe, with the Bureau of American Republics, says in his very temperate and fair-minded book, "The South Americans," "Male chastity is practically unknown." It is the right and duty of evangelical Christianity to go in with morally cleansing power upon this moral need.

2. The Protestant missionary enterprise, with its stimulus to education and its appeal to the rational nature of man, is required by the intellectual needs of South America. There is a brilliant upper class, many of whom have been educated abroad, but the continent may justly be called an illiterate continent. In Brazil, the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent., as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60 per cent. These two countries would dispute with Argentina the first place in educational

enterprise. And in the Argentine 50.5 per cent. of the population over six years of age, and in Bolivia, nearly 80 per cent. of the population over seven years of age, are illiterate. Agencies which will bring home to these nations the duty of educating all the people, and of doing it with sincere thoroughness, of setting right standards, and of relating religion rightly to education, are justified in extending their help to South America.

3. Protestant missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible, both in Spanish and in Portuguese, but the Church has discouraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs, or missionaries, even when they were the Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures, and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not 1 person out of 100 in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America, who was formerly an Archbishop in Brazil, have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their

priests. Only a few months ago, the priest in the church on the main plaza in Chillan, Chile, where the great markets are held, boasted openly in church of having burned seven Bibles. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would to-day be without the Bible. Is it wrong to give it to them? Must we justify a movement without which 40,000,000 people would be ignorant of the Bible?

4. Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading as a boy the "Life of Charles Kingsley," the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted, even if a narrow and impoverished service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes, evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains.

5. Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort, and some who see Christ through

all that hides Him and misrepresents Him, but the testimony of the most temperate and open-minded of the men and women who were once themselves earnest Roman Catholics, is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life, and fewer still who know Christ. The crucifixes, of which South America is full, inadequately represent the Gospel. They show a dead man, not a living Savior. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small lacerated dead figure in her lap, and often she is the only person represented at all. In the great La Merced church in Lima, over the chancel is the motto: "Gloria a Maria." In the oldest church in Baranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the center, two other figures on either side, and over all "Gloria a Maria." In the wall of the ancient Jesuit Church in Cuzco, known as the Church of the Campana, are cut the words, "Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest." There are many, I am sure, who learn to love and reverence the name of Christ, but Christ as a living moral and spiritual power the South American religion does not proclaim. And I notice that in a recent issue of *America*, the Jesuit weekly published in New York, a writer de-

fending South America's religion from the charge that it did not know a living Christ, contends that in the deep faith of the people in Ecuador in transubstantiation, and in their reverence for the Host, there is a recognition of the living Christ that is indisputable. The very argument is acknowledgment of the charge to be refuted. A Christian religion that is life and power, is bound to redeem itself from such misrepresentation.

The Strength and Weakness of Rome

6. Protestant missions are justified in South America, because the Roman Catholic Church is at the same time so strong and so weak there. There priesthood has a powerful hold upon the superstition of the people. As we rode along one day in Brazil in a drizzling rain, with bare heads and rubber ponchos, an old woman came running solicitously from her hovel, mistaking us for priests and crying, "Oh, most powerful God, where is your hat?" To the people the priest stands in the place of God, and even where his own life is vile, the people distinguish between his function as priest in which he stands as God before the altar, and his life as man, in which he falls into the frailties of the flesh. Not only is the priesthood the most influential body in South America, but the Church has a hold upon politics and family life and society which is paralyzing. Its evil is not weak and harmless, but pervasive and deadly, and the Christian Church is called by the most mandatory sanctions to deal with the situation. But, on the other hand, the Roman Catholic Church does not have a fraction of the strength and power in South America which we had supposed it

had, and the inefficiency of its work is pitiful. With enormous resources, with all the lines of power in its hands, it has steadily lost ground. The churches, save on festivals, are mostly ill-attended. The priests are derided and reviled. The leading newspaper in Chile, which bitterly attacked some statement which I made upon returning, about the character of the priests, a few weeks later printed a denunciation of the priests in northern Chile, far more sweeping than anything I had said. The comic papers gibe at them. This spectacle of a continent of men losing all respect for religion and leaving it to women and to priests whose moral character they despise, and whose religious character they deride, is a grave and distressing spectacle. There is no sadder sight to be found in the whole world. The religious teachers of South America have made the men of the continent irreligious. They have discovered that what was taught them is false, and with that discovery they have flung away the faith which they now call superstition. One can not but feel toward them as the author of "Ecco Homo" felt toward the Pharisees: "It would be better that the Jews should have no teachers of wisdom at all than that they should have teachers who should give them folly under the name of wisdom. Better that in the routine of a laborious life they should hear of wisdom as a thing more costly than pearls but beyond their reach, than that it should seem to be brought within their reach and they should discover it to be paste . . . If a divine revelation be the greatest of blessings, then the imposture that counterfeits it must be the greatest of all evils." It is not easy

to understand the morality of the view which would deliver the whole situation in South America to the agency which has created it, an agency whose influence unless reformed from without, is wanting for everything but evil.

7. The Roman Catholic Church in South America needs the Protestant missionary movement. There is good in that Church in South America. There are good men and women in it. In spite of the falsehoods and vicious elements in it, there is truth also. That the good in it may triumph over the evil, there is need of external stimulus and purification. The presence of Protestant missions alone will shame the Church into a self-cleansing, and introduce the forces, or support whatever inner forces there may already be, which may correct and vivify it. There are some who think the South American religious system is simply to be swept away, that it can not be reformed; but there is another view open to us, and that is that against whatever odds and with whatever deep-cutting excisions the good may be strengthened and enabled to eliminate the evil. Already Protestant missions have wrought great changes. They are altering in Chile at least the ostensible attitude of the Church toward the Bible. They have been among the influences which have secured a very fair text-book of sacred history in the public schools in Chile. They have elevated the standard of education in the schools conducted by the Roman Catholic Church, and have greatly stimulated the Church in its establishment of schools. "His praiseworthy efforts," says the ex-Minister of Justice and Public Instruction in the Argentine,

Dr. Frederico Pinedo, of Mr. Morris, the founder of the Argentine Evangelical Schools, "have had the virtue of awakening the Catholics, who, not to be left behind, have also founded numerous schools, so that in every way the most needy children are being benefited." They have steadily widened the sphere of freedom, and hedged in the Church more and more to a true church ideal. To restrain or abate the forces which have done all this is not an act of true friendship toward the Roman Catholic Church. It is a betrayal of her best interests and her best men and women, who need all the help that can be sent from without to cleanse the South American soul, and to purge its chief institution.

The Only Hope for South America

8. And lastly, tho it seems to me that I have only begun the argument, evangelical Christianity is warranted in going to South America, because it alone can meet the needs of the Latin-American nations. Many leading men in South America realize this. Again and again South American statesmen or governments have sought from Protestant lands what they recognized could come alone from them. The Argentine Government gave \$1,000 gold toward the present building of the American Church in Buenos Ayres. When Sarmiento became president of Argentina he commissioned Dr. Goodfellow, a missionary returning to the United States, to send out a number of educated women to open normal schools. Evangelical Christianity is required to meet the intellectual, moral and social needs of South America as well as its religious necessities. Fundamentally,

it is demanded by the moral necessities. The South American Church system has not met these. It has produced them. It has resulted in stagnant populations, some of which have diminished in numbers. It has inspired no moral reform. It has created no solid basis of commercial and political character. It has done nothing permanently to uplift the Indians. Little of its great wealth has been employed either in education or in works of charity. Its philanthropies are insignificant in comparison with those of the Roman Catholic Church in the United States. The power which it is evident the Protestant missions alone can introduce is needed to awaken a benevolent love of the unfortunate and the needy, and to make the character without which free institutions can not endure, and the resources of nations must lie undeveloped. Let me put this last consideration in the words of the Anglican Bishop of the Falkland Islands, whose seat is in Buenos Ayres, and whose work lays on him the burden of South America's real need: "The needs of South America," says he, "how great and pathetic they are! The world's empty continent, the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed, they are not content with it now. Yes, a faith they must have. What hope is there for Argentine, for example, that Spanish-speaking United States of the

future, without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely, God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race. Well, where should this place of development be, but in the free air and temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less axiomatic that South America needs true religion, if its future history is not to be a disappointment, and its development a failure. . . .

"South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion; namely, reformed, scriptural, apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction, and find place, too, in the Kingdom of God."

If missionary work is not warranted and demanded in conditions like these, where is it legitimate?

The Antagonism of Roman Catholics

II.—But if our missions in Latin America are justified and necessary, can they be conducted without encountering the antagonism of the Ro-

man Catholic Church in Latin America and in the United States?

Well, as a matter of fact, they do not escape, and never have escaped this antagonism, no matter what the care and spirit with which they have been conducted. I could quote criticisms by Roman Catholics of the American Episcopal missions in Brazil and the Philippines, altho in the latter, the mission has sought carefully to protect itself from the suspicion of proselytizing among the Roman Catholic Filipinos. And you all know how the Protestant missions in all parts of Latin America have been assailed by the Roman Church, and how the organs of the Church in the United States have dealt with any who have dared to state the facts regarding Latin-American conditions. Now, is all this inevitable?

History helps us to answer this question. There was a time when in the Philippines, and in all Latin America there was no religious liberty, no free speech, no public education, no civil marriage, no burial rites or interment in a cemetery for a Protestant, no valid baptism for Protestant children, and consequently, in some lands, no right of inheritance. These intolerable conditions have passed away. Did they pass away without the antagonism of the Roman Catholic Church? It fought every one of these reforms. It is fighting some of them still. Not one advance has been made toward free institutions and free education, and freedom of opinion and speech and religion in Latin America without encountering sooner or later the opposition of the Roman Church. In 1852, the Pope denounced the movement in New Granada toward religious liberty, which decreed the ex-

pulsion of the Jesuits, a curtailment of Church revenues, free education, freedom of the press and freedom of public and private worship. These "nefarious decrees," the Pope condemned and declared to be "null and void." In October, 1864, Pius IX wrote to Maximilian, "Your Majesty is well aware that in order effectively to repair the evil occasioned by the revolution, and to bring back as soon as possible, happy days for the Church, the Catholic religion must, above all things, continue to be the glory and mainstay of the Mexican nation, to the exclusion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be reestablished or reorganized, that no person may obtain the faculty of teaching false and subversive tenets; that instruction, whether public or private, should be directed and watched over by the ecclesiastical authority, and that in short the chains may be broken which up to the present time have held the Church in a state of self-dependence, and subject to the arbitrary rule of civil government." Now if every step thus far toward the emancipation and enlightenment of South America has been antagonized by the Roman Catholic Church, we must not be surprized or intimidated if we continue to meet with opposition.

The Real Facts

For let us candidly and fearlessly face the real facts. It is very well to seek to justify some of our work in South America by pointing out the atheism and unbelief which needs to be dealt with, and also the great aboriginal population which is to be

reached, but neither of these considerations will save us from the opposition of the Roman Catholic Church, for, as the recent investigations of the delegates from the English Baptist Church have shown, and as all who have looked into the subject know the work of the Roman Catholic Church in South America claims almost all the accessible Indian population, so that work there is represented by the Roman Church as much as work for the rest of the population, and, curious as the fact may appear, the atheism and unbelief and immorality of South America are nominally Roman Catholic. In no South American country have the men of the land more completely thrown off religion than in the Argentine, and yet nominally these men are Roman Catholics, and the constitution of the Argentine requires that the President of the Republic shall be a Roman Catholic. I believe there is the same requirement among similar conditions in Uruguay. In Chile, where a third of the births are illegitimate, and 60 per cent. of the population is illiterate, the government census gives 98 per cent. of the population as Roman Catholics; while in Brazil, where the government census of 1890 gave a percentage of illegitimacy of 18 per cent. and of illiteracy of 80 per cent., the official returns gave 98 per cent. of the people as Roman Catholics. In other words, on the declaration of the official census in Brazil, almost 18 per cent. of the Roman Catholic births were illegitimate, and about 80 per cent. of the members of the Roman Catholic Church were illiterate, while according to the official census of Chile, almost 33 per cent. of the Roman Catholic births were illegitimate,

and about 60 per cent. of the church-members illiterate. You can not do anything for the people of Brazil or Chile that is not on the face of it work for Roman Catholics. Practically all the illegitimacy and illiteracy is Roman Catholic illegitimacy and illiteracy. We do not believe that that fact puts it beyond the pale and makes any effort to relieve it unwarrantable, but the simple fact can not be escaped that whatever missions are operated in these lands, or, indeed, in any Latin-American lands, are operated among nominal Roman Catholics; for the Roman Catholic Church claims them all as its own.

And the situation is not relieved by that view of our mission work in these lands which would acquit it of all responsibility for establishing Evangelical churches, and would be satisfied to conduct it simply as a moral and educational influence, seeking by its example to awaken the Roman Catholic Church to better standards and a purer life. The Roman Catholic Church approves of such Protestant missions no more than the other kind. It has opposed such work so earnestly as it has fought evangelistic effort. In the Argentine House of Deputies it assailed, through one of its bishops, the remarkable schools of Mr. Morris in Buenos Ayres, and in Brazil. American Catholics have lamented the work even of Protestant institutions which, altho in this they were in error, they declared had no evangelistic purpose or influence.

As a matter of fact, our missions are welcomed in every Latin-American land, but not by the Roman Catholic Church. Both in South America and here that Church steadfastly resents and opposes every such effort.

We may lament this. We may believe, as I believe, that it is the height of folly for the Roman Catholic Church in the United States and Canada, to seek to deny or cloak the indisputable facts regarding Latin America. But the cold truth is that we can not carry on any Protestant work of any sort whatever in Latin America without encountering the opposition of the Roman Catholic Church both there and here.

What Shall We Do?

III.—If, then, this opposition is unavoidable, what course are we to pursue?

1. We are to do our duty. It is our duty to minister to human need. We are to maintain our missions in Latin America, and to seek to evangelize the people of Latin America with the Christian Gospel, just as we seek to evangelize the Japanese Buddhist sects whose doctrines and rites are scarcely less Christian than those of many of the Latin-American peoples.

2. We are to seek to build up evangelical churches in Latin America, and to receive into these churches converted men and women, whether these men and women have been nominal Roman Catholics and actual atheists and unbelievers, or whether they have been open repudiators of all religion, or whether, as will usually be the case, they are men and women who have sought for moral and spiritual satisfaction in the Roman Catholic Church as it is in South America, and have been disappointed. Most of the earnest members of the evangelical churches in Latin America have been devout Roman Catholics who were discontented with their

vain search for life and peace. If it is said that this is proselytism, my reply is that I abhor proselytism as much as any man, but that proselytism is the effort to win a man from one form of Christian faith to another, and that the Latin-American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism, but the Christian duty of North American Christians, both Protestant and Catholic.

3. We are to pursue in all this work the most irenic course. We are not to attack the Roman Catholic Church. That is not good policy, and it is not good principle, and it is to many of us practically impossible. We grew up here with many friends in the Roman Catholic Church, and we have many friends in it now. We believe that here, and even in Latin America, it holds some great fundamental Christian truths. We respect the piety and consecration of many of its men and women. We are appalled at the mass of evil which has overcrusted it in Latin America, but even so, we can not wage a war against it. Our purpose and desire are to preach Christ and to set forth the positive truth in love. This course will result in the destruction of error. Even this course will be opposed by the Latin-American Church, but, nevertheless, in spite of such opposition, in spite of the insults and slander by which all who try to show the actual conditions in Latin America, will be assailed in the United States, we must not be provoked into unkindness or injustice toward that which is good and true in the Roman Catholic Church, both among its people and among its leaders.

4. We must be patient and hopeful. If we have the truth, it will prevail.

And all the forces of human progress are with us. Indeed, there are some entirely too free and radical forces awaking within the Roman Catholic Church, or among the Latin-American people. We must beware of sympathy with anti-clerical movements which rest on principles which are anti-religious, and with tendencies of thought which not only destroy tradition, but by the same token, dissolve history. We have no easy path. The true path is never easy in the midst of conflicting extremes. To be a rank partizan is far simpler than to extricate truth from error in antagonistic views and to travel on even ways.

5. We must recognize sympathetically the problem with which the Roman Catholic Church has to deal. It is stupendous. One's heart goes out to the earnest men who have to bear this burden. It remains to be seen whether the capacity of adjustment to new and unavoidable conditions is in the Church, or whether it is incapable of being reformed. There are many who assert that it is. We venture to believe otherwise, regarding large sections of it at least. In other large sections a work of destruction and regeneration must be done as radical almost as any needed in heathenism.

Support at Home

IV.—And now, lastly, if we are to go forward, in this spirit of good will and friendliness, but of undaunted determination, how are we to get for these missions adequate interest and support at home? Those who are now interested in such missions are interested, as a rule, from ultra Protestant and militant anti-Papal convictions, and their argument for missions in Latin America, would in-

volve as an inevitable corollary a great propaganda in the United States and Canada, against the Roman Catholic Church. I do not believe we ought to take up the matter in this way. It is true that the Roman Catholic Church in the United States makes it very difficult to take it up in any other way. It insists that the Church is one in all lands, and in all ages, and that to state what we know to be the facts about Latin America is to libel and attack the Church in the United States and Canada. This is a terrible responsibility to assume, and one longs for the day when the Church in our lands will be as bold as Cardinal Vaughan and Father Sherman, any many other ecclesiastics have been, and denounce and renounce the evils and abuses which flourish under the name of the Church in all Latin America. And we must anticipate this day, and be wise enough and generous enough not to allow the American and Canadian Roman Catholics to shoulder the shame of Latin America in blind denial of indisputable facts. Our propaganda must be carried on, I believe, on the basis of these facts, namely, the conditions of need in Latin America, which unanswerable evidence can establish.

1. First of all, we must set forth these conditions, and prove them by evidence which can not be gainsaid. Whenever evidence creeps into our

presentation which can be gainsaid or disputed, we are in danger of damaging the case which must be made. Such faulty evidence can not invalidate the sound evidence, but diverts attention, and it compromises the argument. It is no easy matter to be faultless here when we review all the testimony which is current. But we must take pains to be absolutely accurate, and then we must speak out unflinchingly the facts which demand attention, and which dare not be obscured.

2. We must challenge the conscience of Great Britain and America specially. The *South American Journal* states that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,457,030; that is more each month than the total expenditure on evangelical missions in South America in a hundred years. In the face of such a statement as I quoted at the outset from the Bishop of the Falkland Islands, can a nation conscientiously do such a thing as this, draw a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?

3. We must, temperately, but firmly, dispute the position that the whole Church is facing the whole world task, or is entitled to claim the divine resources available for a world enterprise alone, if it excludes from its view the need and appeal of Latin America.

URGENCY OF MISSIONS

If the government of Great Britain can take the census of India within twenty-four hours, how long ought it to take to give the gospel to all those in India?—A. J. GORDON.

In all India I did not see a single soul that looked as tho it could afford to wait till the next generation to hear the gospel of Jesus Christ.—J. CAMPBELL WHITE.



PRIMITIVE METHODS IN OLD MEXICO

RELIGIOUS INFLUENCES IN MEXICO

BY NEVIN O. WINTER, ESQ., TOLEDO, OHIO.

Author of "Mexico and Her People of To-Day."

When the Spanish conquerors reached Mexico the policy of Cortez left no alternative to the inhabitants but the adoption of the Christian religion. "Conversion" and "baptism" became interchangeable terms, and baptized pagans were immediately enrolled as Christians, even tho their conversion only followed the use of the fire and rack. Within a few years after the conquest, according to the Roman Catholic records, baptism had been administered to more than four million Indians.

Dreams of avarice swayed the minds of the conquering legions, for it was believed that from the unknown western world was to come the gold that was to make every man a Cræsus. But first these ungodly people must be converted to Roman Catholicism, and, as the unlettered Indians could not understand the real spirit and meaning of this new religion, visible symbols and pictures were substituted for their former idols, and the introduction of the Roman religion substituted new ceremonies and symbols for the rites of their old sanguinary worship. It is little wonder that the In-

dians could not fully appreciate the Deity or humanity of Christ when represented by such invaders.

A few of the Aztec gods blossomed out as Christian saints soon after the Conquest through the ingenious schemes of the early priests, who adopted this method to make the new religion accepted. They brought with them into the Roman Church the particular characteristics and powers which they were credited with as pagan gods. As for example, the goddess of the rains, who was much worshiped in the regions of little rain, may be recognized in Our Lady of the Mists, of the Mexican Church, who is appealed to for the much-needed rain, and is believed to have the same power that the old Aztec or Toltec gods were supposed to have. In many places there are shrines erected to these saints of the Church, and it has been proven that, in most instances, in Aztec times, temples existed on the same spots dedicated to the goddess of the rains or mists.

The story of miraculous appearances upon scenes already sacred, made the transition from the native

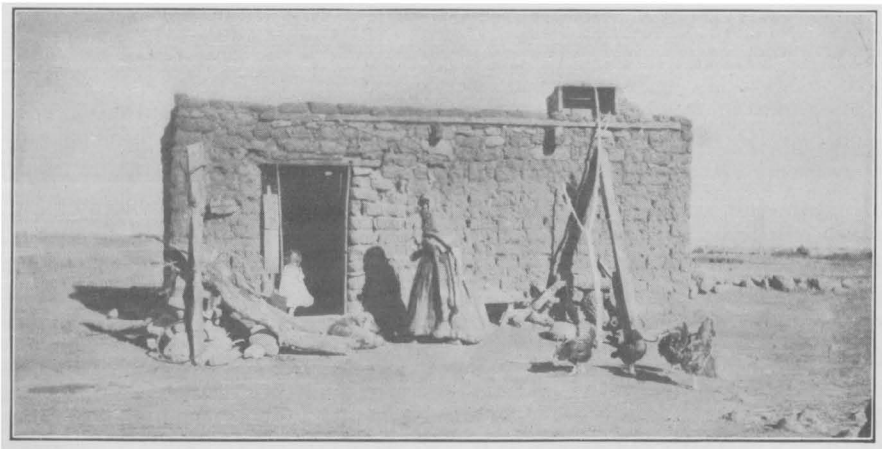
ceremonies to the ritual of the Roman Catholic Church easy to a people who were accustomed to outward show and symbolism. The striking ceremonies of the Roman Church, as practised in Mexico, and its impressive services in an unknown tongue, seemed in harmony with the rites of the Aztecs, and it was not hard for Cortez to force his religion upon the simple and superstitious mind of the poor conquered Indian, who was more interested in form than in doctrine. It is, therefore, easy to understand why the religion of the Roman Church in Mexico is not free from pagan features, even to this day. As one writer expresses it, "Paganism was baptized, Christianity paganized." Outward display means more than spirituality and piety with the ignorant who constitute a very large proportion of the population.

In remote caves of mountain regions it is said that the ancient deities are still worshiped. Several writers assert that they have seen Indians on their way to the mountains to sacrifice lambs, chickens and flowers to

their gods, thus indicating that the grosser forms of paganism have not been stamped out entirely. The priests do not approve of this and try in every day to stop these practises, but without success.

The Roman Catholic Church used to be all-powerful in Mexico. It held the wealth and the learning of the country, and rich men gave freely of their substance. Poor peons—and they are vastly in the majority—went clothed in rags that the Church might be benefited. A favorite method of increasing the income was the sale of indulgences. General Thompson, United States Minister to Mexico in 1845, wrote as follows: "As a means or raising money, I would not exchange the single institution of the Roman Catholic religion (in Mexico) of masses for the dead and indulgences for the living for the power of taxation possess by any government."

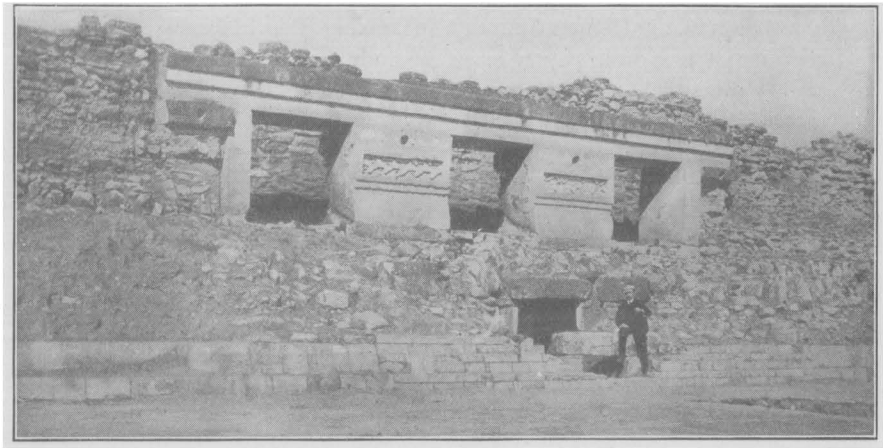
Shrines and chapels were formerly so numerous that a true believer passed through the streets with head uncovered and hat in hand, for fear that he might pass one unobserved, and not



AN ADOBE HUT ON THE MEXICAN PLATEAU

remove his head-covering, as piety demanded. During the later years of Spanish rule in Mexico, the Church became so rich that it was reported to have in its possession one-third of all the wealth in Mexico. In addition to the power the Church naturally held, this immense wealth gave its leaders great prestige in governmental affairs, for wealth everywhere commands power and respect among those in authority. At one time the clergy

of it. An edict aimed at the power of the Church was issued by Comonfort in 1857, but the Indian reformer and president, Juarez, was the first to actually accomplish the separation of church and state, several years later. The establishment of the empire with Maximilian as Emperor was a reaction, and an attempt to establish a government in which the interests of the Church would again be paramount.



ENTRANCE TO A SUBTERRANEAN TEMPLE AT MITLA, MEXICO

held property to the value of about \$180,000,000, yielding an annual income of \$12,000,000, according to reliable authorities. Some have even estimated the wealth at more than \$600,000,000.

Unfortunately, the Church used its great influence to oppose progress. The immense wealth of convents, shrines and monasteries was poured forth with lavish hand in what the Church considered a holy war against heretical ideas and persons. Then reformers set envious eyes upon the church property, and numerous attempts were made to gain possession

The greater portion of the property once owned by the Church has now been lost, and the country abounds in ruined churches and convents. The law went so far as to prohibit the Church from holding the title to property, and if it wished to own property, it must be in the names of individuals. Priests were forbidden, under penalty of fine and imprisonment, to appear in the streets in their clerical dress. Religious processions outside the walls of the church, or churchyard, were prohibited. Civil ceremonies were made obligatory to render a marriage valid, and Sisters of Charity and the

Jesuits were sent out of the country. Even the ringing of bells was regulated by law, so that it has now lost not only its property, but its prestige as well.

For many years Mexico has thus progreſt in the line of reform. The ambition of the Roman Church has been held in check, but they are regaining some of their former power, and are recovering much of their former property. The average Mexican

The Mexican Catholic Church, as an institution, is no doubt to some extent the victim of the ignorance and fanatical zeal of its early founders in Mexico. The Church will thrive far more when placed on the same footing as all churches are in the United States, and people and priest accept that condition. As one prominent American priest has recently said in commenting on the struggle in France: "Everywhere that Church and State



BOOTHES FOR SELLING SACRED CANDLES AT GUADALUPE

is superstitious. He is boastful and bold in times of peace, but craven in the time of trial. Consequently, when sick and about to die, he will send for the priest, no matter how he may have fought the Church when in health. Many priests, claiming that the Roman Catholic Church, as the chosen (?) of the Lord, has a lien on all earthly goods, and refuse to administer the last sacrament without some restitution. If the lying man owns a confiscated church property, he must restore its value before he can have a clear title to a home in heaven.

are united the Church is in bondage. Nowhere is the Church so free and untrammelled, or so progressive, as in the United States."

The first organized movement on the part of Protestant organizations to evangelize Mexico was made by the American Bible Society when they sent out one of their representatives with the American army in 1846. This man distributed several thousand copies of the Scriptures between Vera Cruz and the capital, which afterward bore fruit. A few years later a woman, Miss Melinda Rankin, who had been engaged in missionary work in

Texas, crossed the border and held services in Monterey. In 1862 a Baptist missionary, Rev. James Hickey, also began work in Monterey. No organized effort was made by Protestant denominations until 1869; between this date and 1880, missionaries were sent by the following denominations: Protestant Episcopal, Methodist Episcopal, Methodist Episcopal South, Presbyterian, North and South, Baptist, Christian and Congregational. Bishop H. C. Riley obtained an old church for the use of the Protestant Episcopal Church, and Rev. William Butler purchased a part of the convent of San Francisco, in the heart of the city, for the Methodist Episcopal Church.

President Diaz has encouraged the missionaries in many ways, and Rev. William Butler quotes an interview in which the President expressed himself as follows: "I have seen this land as none of you ever saw it, in degradation, with everything in the line of toleration and freedom to learn. I have watched its rise and progress to a better condition. We are not all we ought to be and hope to be; but we are not what we once were; we have risen as a people, and are now rising faster than ever. My advice is, do not be discouraged. Keep on with your work, avoiding topics of irritation, and preaching your gospel in its own spirit."

The Presbyterians are working in fourteen different States. They have fifty organized churches and two hundred and twenty-two out-stations, which are served by twenty-one foreign missionaries and one hundred and one native workers. The Methodist Episcopal Church has twenty-nine missionaries in the field, and one hundred and twenty-two native workers, and is holding services at more than a hundred different places. The various denominations have divided up the field, and are working together in harmony. The Methodists, for instance, are working in Guanajuato, Leon, Pachuca, Puebla, Silao, and Oaxaca. The Presbyterians have centered their efforts in Aguas Calientes, Zacatecas, Saltillo, San Luis Potosi and Jalapa. All denominations have missions in the City of Mexico. The Methodists, Baptists, Presbyterians and Congregationalists have their own publishing-houses and issue periodicals and a great deal of printed matter in Spanish. There are in all about 250 foreign missionaries in Mexico, serving about 700 congregations. Many of these workers are medical missionaries who are doing a vast amount of good, and others are teachers who are instructing the youth. The Protestant bodies own property in Mexico valued at nearly \$2,000,000, all in use for the purposes of education and spiritual instruction.

THE FIRST MISSIONARY

Jesus Christ the first great missionary came. A man in the highest sense was offered for men. This epitomizes redemption. And He must still come. He must still go. Allied to his consecrated servants, He must still make

His soul an offering for sin. Thus, only the man Jesus can meet the man from Macedonia; and this will He do, until the vision of the natural man shall fade out and that of the redeemed man rise up in His place.—P. L. JONES.



THE GATE OF SEOUL, KOREA

THE EDITOR'S LETTERS FROM ASIA—III* FIRST IMPRESSIONS OF KOREA

BY REV. ARTHUR T. PIERSON, D.D.

Korea has been called "the storm-center of modern missions." A work of revival has been in progress for some years, and has become known as one of the most remarkable in the history of modern missions. It can only be compared in magnitude and spiritual results with such work of grace as that at Hilo, in the Hawaiian Islands, and in the Telugu Mission of Central India. The eyes of the Christian world are now turned in the direction of this newly-acquired dependency of Japan.

The latitude of Korea is from 35 degrees to 43 degrees north, corresponding to the part of the United States reaching from Cape Cod to the Pottomac. Its situation on the far-eastern coast of Asia, its sea-coast and its proximity to Manchuria, China, and Japan makes it a strategic point.

The first impression of a traveler on nearing Seoul is the desolation of the mountain region by which the city is

surrounded. It is one series of bleak, sandy peaks, almost without verdure. The great extent to which wood is used for fuel in Korea causes the destruction of the few remaining trees even while they are still young.

The population in and about the capital, Seoul, is about 500,000. Korea measures approximately 600 miles north and south, and a little less than one-quarter of that distance from east to west. It has an area of about 80,000 square miles, or about half the size of Japan. It is divided into thirteen provinces, and the total population, according to the Japan Year Book for 1907, is reckoned at 14,000,000.

Korea has a backbone of mountains which abound in ranges that run irregularly from end to end. They are not very high, few being as elevated as 2,500 feet. They are very much revered by the people, as the habitation of spirits who guard the living and watch over the dead.

* Dated, Seoul, Korea, December 13, 1910.

Of the ten rivers of Korea, none are on the hilly east coast except the Tumen, but there are four rivers on the west. The soil is barren-looking earth, and would seem almost incapable of fertility, and yet when once vegetation is rooted, it seems to flourish. Rice is the king of all vegetable products.

The land is not without its minerals, but little mining has been attempted, because the spirits of the hills



A KOREAN BOY AND MAN

are supposed to be disturbed and displeased by engineering operations.

The means of transportation are very primitive, and the strong backs of the coolie, the pony and the bullock bear the burden of the country. A coolie will sometimes lift and carry as much as 500 pounds.

There are many curious examples of the meeting of the old and the new in Korea. Side by side with the most primitive house or shop may be seen a building of modern western construction, with glass windows and doors, and oftentimes with modern English signs as well as Korean characters.

Many diseases are prevalent in the country. Korea is first of all a country of chills and fever. Happily, there

is now comparatively little smallpox since vaccination has become common and the Japanese have introduced so many sanitary improvements that typhus fever and cholera are becoming more and more rare.

The people are a generally quiet and dignified. The pigtail is worn by young men until marriage, when the hair is done up in a "topknot." The right to wear a beard is conceded only to those who have a son. Daughters are underrated, as is the case in most oriental countries.

The land seems comparatively devoid of religion. There are no great temples, as in Japan, where they are found on every hill and every valley. No great procession of priests or fakirs, sacred animals, incense sticks or low prostrations are seen in Korea. Mr. Hulbert says, "There is a mosaic of religious beliefs, held not only by different individuals, but by single individuals." In the Korean mind there is no antagonism between the different cults, however logically antagonistic. In one frame of mind a man may lean toward Buddhism, in another toward his ancestral fetishism; a Confucianist in society, a Buddhist in philosophy, and a spirit-worshiper in trouble. The basis of all practical religion seems to be spirit-worship, including animism, shamanism, fetishism and nature-worship generally.

Dr. Gale says that "Society has rested on five strong pillars called oh-ryun, or the five laws, as they are sometimes called, on which rests the world of Confucius." Between father and son this doctrine requires "chin," or friendship; between king and courtier, "eui," or righteousness; between husband and wife, "pyul," or deference; between young and old. "saw,"

or degree; between friends, "shin," or good faith. Allied to these are the five virtues: *in, eui, ye, chi, shin* (love, righteousness, ceremony, knowledge, faith). Millions of pages have been written on these subjects, and the whole five are combined by hyphens into one word, as tho the elements which composed that word were inseparable. Then there are believed to be five Original Elements—metal, wood, water, fire and earth. These again are associated in one hyphenated word, *keum-mok-su-wha-do*. They are called the "Oh-hang," so that the Korean society may be characterized by "Oh-ryun," "Oh-sang" and "Oh-hang," the Five Laws, the Five Virtues and the Five Elements. Dr. Gale compares the Five Elements to the foundation, the Five Laws to as many pillars and the Five Virtues to the firmament above the pillars. The Five Elements are supposed to play a most important part in life's affairs. They have to do even with happy marriages. A young man whose element is wood must not be mated to a metal-girl or a fire-girl. Earth and water are the only safe elements with which wood can be combined, so that the "Oh-hang" concerns even the smaller details of life. Of course, with such a philosophy as the social basis, progress is difficult. Such views cause customs to become stereotyped and are an apology for most absurd and unwholesome practises and superstitions.

The father's authority in the family is absolute, as the King's word has been in society. If a wife is not fortunate enough to bear sons, it is a common thing to resort to concubines or a second wife, and the first wife meekly submits.

Mrs. Isabella Bird Bishop says, in her book, "Korea and Her Neighbors," "Woman's rights are few, and depend on custom rather than on law. She now possesses the right of remarriage, and that on remaining unmar-



WAYSIDE IDOLS IN KOREA

ried until she is sixteen, and she can refuse permission to her husband for his concubines to occupy the same house with herself. She is powerless to divorce her husband, conjugal fidelity, typified by the goose, the symbolic figure at a wedding, being a feminine virtue solely. Her husband may cast her off for seven reasons—incurable disease, theft, childlessness, infidelity, jealousy, incompatibility with her parents-in-law, and a quarrelsome disposition. She may be sent back to her father's house for any one of these causes. Domestic happiness is a thing she does not look for. The Korean has a house, but no home. The husband has his life apart; common ties of friendship and external interest are not known. His pleasure is taken in company with male acquaintances and

'gesang'; and the marriage relationship is briefly summarized in the remark of a Korean gentleman in conversation with me on the subject, 'We marry our wives, but we love our concubines.'"

Dr. George Heber gives the words of one of the native Christian women: "Before Christ came into our home I never knew what it was to eat a meal in the same room with my husband. His meals were served to him in the *sarang* (reception-room), while I had mine on the earth floor in the kitchen. He always spoke to me in the lowest grade of servant talk, and often called me by insulting names. Sometimes, when he was angry or drunk, he used to beat me, and my life was as miserable as that of most all the heathen Korean women. But now that Christ has come into our hearts, everything is changed. My husband has not struck me once since he became a Christian. We have our meals and prayers together in the *sarang*, and he always speaks kindly to me, addressing me as an equal. The past life was a bad dream; the present is a foretaste of heaven. We did not know what love was until Christ came into our home to teach us."

A most interesting instance of the blessing of the Gospel to Korean women is recorded by Dr. James S. Gale, who says: "As I write I see the face of one called Tohong (Peach-red). She was a low-class dancing-girl, bought and sold. Restoration was a word not applicable to her, for she never was right. She was born lapsed and lived lapsed. Over the walls of the world that encircled her came the story of Jesus, a man, a wise and pure man, pure as God is pure, in fact a God as God is God, yet it was said

that he loved lost and fallen women. Peach-red had never before heard of such a being. Her soul was sick, and she wondered if she could but meet Him what he would say to 'the likes of her,' and if He really could cure soul-sickness. When or where or how Peach-red met Jesus, I know not; but that she met Him I most assuredly know. Seven years rolled away, and out of my life passed the name of Peach-red. It was forgotten in the multitude of names that crowded on me. One Sunday, after service in a great meeting-house of some two thousand people, with this and that one coming forward to say 'Peace,' there appeared before me a smiling face known and yet not known. 'Don't you remember me? You baptized me seven years ago. My old name was Peach-red.' Here was this woman in value once less than zero, crowned with the light and liberty and growth in grace during seven years. On long journeys over the mountains, hundreds of miles, on such a mission as Paul's through Europe, had gone the unwearied feet of Peach-red. For seven years it had been a pilgrimage of victory, and she was here to-day with an overflowing heart to thank the Lord. By her side sat Madam Ye, wife of one of Korea's noted men, once imprisoned, curtained round, secluded, shadowed by the awful form of Nai-woi, proud too, not deigning to look at such refuse as Peach-red. To-day they sit together and Madam Ye says: 'You know so much of the Bible. Let me listen while you read it. Truly you are dear.' Jesus had broken Nai-woi so that Madam Ye came to this crowded meeting-house. Christ had bridged the chasm that divided these two women. He had de-

livered the poor dancing-girl from the life of a broken Nai-woi and from the slavery under which she was held. Surely, at such a day as this, when the woman's world is crashed into and the dividing walls are down, we need the gospel to point out the new and better way."

In Pyeng Yang, where Dr. Samuel Moffett is laboring, there is comparatively a small population, but over 2,000 of them are church-goers and church-members. The Korean Christians are especially active in Christian work. Their interest in Christianity usually begins when they receive a tract, or buy a book, or attend a meeting; then they go on to regular attendance, conversion and church-membership, but they do not stop with personal faith and piety, they seek out and eventually reach their acquaintances, neighbors and friends; in all times of the year and in all places of concourse and intercourse, public and private. Many of them accept personal abuse and ostracism for their fidelity. It is not too much to say that a Korean church-member is quite uniformly a Christian worker who will freely give his services to extend the knowledge of Christ. Pastors say that sometimes one-third of their members will be found on the streets on the afternoon of the Lord's day visiting from house to house and personally working among their unconverted friends and neighbors. These Korean disciples commit scripture to memory, and also put it into practise. One recently-converted man recited the entire Sermon on the Mount without a verbal error; and, when commended for his memorization, he said that he found that it wouldn't stick until he practised its teachings, then

he found that he could retain it in his memory.

The aim of the native Church is to become self-governing, self-supporting and self-propagating. Disciples continue to pledge themselves to a



A KOREAN VILLAGE STREET

certain number of days to be taken out of their working time, for voluntary preaching of the good tidings, and in one station the sum of these days exceeded 8,000. What wonder that there was an average of 453 conversions a month. There is no question that the Korean Church deserves the name of a self-extending body, and this is the more impressive because of the abject poverty of the Koreans. The daily wage runs anywhere from fifteen to forty cents. To save anything is almost impossible, and because the Koreans have so little to give in money, they give what is more valuable, they give personal work into which they put their whole hearts.

CHRISTIANITY IN JAPAN AND KOREA

BY BISHOP M. C. HARRIS

Two years ago the fiftieth anniversary of the Protestant missions in Japan was held in Tokyo. This last year the quarto-centennial of the Christian missions in Korea was celebrated in Seoul. The triumphs of Christianity in Japan have been very noteworthy. From the year 1872 until 1908 Christianity spread to all the principal cities and towns of the empire. The church-membership is over 80,000, with a very large number of other adherents, totaling over 300,000. Some Japanese pastors believe that there are more than a million of nominal Christians in the empire. The Christian movement in Japan from the beginning was almost wholly restricted to the student class, and most of the converts were from Samurai families. Thus, Christianity entered at the top, and has been slowly percolating down until it includes a great many of the masses. In Korea the movement is and has been a mass movement. The people of all classes have been affected favorably toward Christianity.

In regard to the mission movement in both countries, great attention has been given to the careful instruction of the people in the principles of Christianity. Therefore, the Christians have been saved from fanatical outbursts, and a very sane and orderly development has marked the progress in these communities of Christians. In Korea, tho the converts are numbered by the tens of thousands, yet they have been well instructed in the first principles, and have exhibited a high degree of loyalty and have, as a body, avoided complications with the authorities. In both countries the governments have been very friendly and

impartial in their treatment of the missionaries and their converts.

The Effect of Union Between Japan and Korea

At the time of the union between Japan and Korea, it was feared that this would react unfavorably upon the Korean Christians, and many predicted that not only would the heretofore rapid progress of Christianity be checked, but that thousands of Christians themselves would be led to abandon their faith. Those who were well acquainted with the Christian leaders among Korea and the Church were free from misgivings, but happily, this political union has produced the very opposite effect. Very few, if any, have given up their faith on this account; but, on the other hand, the Million Movement, which was on at the time of the annexation, has been powerfully stimulated by the union with Japan, and it is expected that before the campaign ends that more than a million converts will be enrolled.

The relations between the Japanese Government, the missionaries, and the Christian churches in Japan are, and have been, very satisfactory for many years past. Neither the missionaries nor the Japanese Christians have any requests to make to the Government for larger privileges and for better treatment. So there is among them a universal feeling of gratitude to the authorities. In carrying into effect the union with Korea the Japanese Government has more than fulfilled its pledges to protect the Christians, and give the largest liberty to the missionaries. The representatives of the dif-

ferent missions called upon the Governor-General by Count Tera Uchis, and assured him that the Christian churches would be obedient to authority, and there would be no trouble. The Governor-General was very much gratified, and in turn assured them of his interest in their work, and desired their cooperation in promoting the weal of the people. It is interesting in this connection to note that the treatment of the Korean dynasty and the Korean people has produced a very happy effect. Seventy-six were raised to the peerage and nobility, and treated in all respects as Japanese noblemen, and also a large sum, thirteen million yen, was given to the thirteen provinces for the establishment of hospitals and schools, and other public utilities. Gratuities were given to the worthy old people, numbering many thousands. so that all the people were made to feel the kindly touch of the authorities at the beginning. A large number of the princes and princesses, and newly-created nobles visited the Japanese Emperor and Empress, and were present at his Majesty's birthday on November 3d. They were kindly received, and were highly pleased with their visit.

The future relation of the Christian churches in the two countries will be a matter of very great interest to the Christian world. Heretofore, they have stood far apart. Fraternal greetings of an informal character have been extended to each other. Now that they have become one people under one constitution, one rule, the spirit of fraternity and of cooperation will be rapidly advanced, tho it must not be expected that the two churches can unite and be formed into

one organic body. Many years must elapse before such a consummation could be brought about.

But the attitude of the Japan Government and the people toward Korea has undergone a very radical change. In place of the former attitude of distrust, and also of contempt for Korea, the watchword now is "Treat the Koreans as our equals, and also let us especially help them in their efforts to secure a higher standard of living." There is good reason to believe that under the egis of Christianity the churches will become one at least in spirit, and the people will intermarry and amalgamate, and become wholly homogeneous.

All thoughtful persons will feel inclined to sympathize with Korea in the loss of her independence. Nevertheless, they will conclude that Korea will share so largely in the benefits of this union that her sense of humiliation should be forgotten, and that the whole people should very cheerfully accept the new relations, and profit from them to the very highest extent.

The Korean Revival and Its Results

The revival in the churches of Korea began about three years ago, not as a local affair, but through all the churches in the land. Its first effects were seen upon the Christians themselves, and for some time the movement was wholly within the Christian circles. The results seen upon the native Church were remarkable. It was baptism of purity. The law of God, which demands a pure and faultless life, was first revealed to them, and brought them to consciousness of sin and repentance, and to the purging away of all impurities. The effect also upon the church as an evan-

gelizing power was very great. As in the first Pentecost in Jerusalem, all were filled with the new life of the spirit, and began to bear witness. All gladly told the story of their salvation and of the salvation of all through faith in the Lord Jesus Christ. The revival which began in the heart of the Church, spread also to all parts of the country. Tens of thousands of people were enrolled as seekers, and became regular attendants at church. Scores of young men, the student class, were called to the holy ministry and devoted their lives to God for this work. The immediate effects upon the whole people were very manifest. New joy and courage and purpose for the salvation of the whole people came to the church.

About one year ago a new movement was launched under the name of "A Million Souls for Jesus in One Year." The missionaries and the Korean Christians were perfectly united in this undertaking. And now and after this following very closely upon the political union between Japan and Korea, a new movement was launched, with the cry, "Not only a million souls for Jesus, but the whole land for Jesus and how." The special workers in this movement, numbering over 700, met in the city of Seoul early in October, and launched the campaign. These were divided into 350 teams, consisting of two each, and they went from house to house preaching the word, distributing the Gospel, and enrolling seekers. The result of a three weeks' campaign was the enrollment of over 10,000 seekers, and the conversion of several thousand. Following this, the campaign was to be transferred to every provincial city and county seat. Indeed, the campaign includes the visi-

tation of every home in the land, and the presentation as far as possible, to every individual. The ingathering of such a large number during the first quarter of a century of Christianity in Korea stands out as one of the marvelous things in the life of Christianity, but what is most interesting in connection with this movement is the effect of this revival upon the churches in China and Japan. From Korea the revival fire spread over into Manchuria, with the result that revivals in connection with all the Christian churches occurred, producing the very same effects in among the Christians and upon the people as seen in Korea, and not only this, but the churches in North China and Central China were also very greatly affected. Revivals in many, if not all of the churches, resulting in thousands of conversions, took place. Many of the Christians in Japan were skeptical as to the genuineness of this movement, believing that the conversion of so many Koreans to Christianity was in part a political movement. However, the leaders among the Japanese Christians visited Korea and became acquainted with the Korean Christians and missionaries, and investigated the conditions, with the result that their doubts were all removed, and they were convinced that this movement was non-political and altogether a very extraordinary phenomena. The news they carried back to the churches in Japan and in pulpit and press the conditions were discust, and also made known to the Christian churches. The result in Japan has also been a quickening of the Christian movement there, and not only this, but the story of the Korean revival has spread all over the Christian world.

PROGRESS OF BIBLE STUDY AMONG ORIENTAL STUDENTS

BY CLAYTON SEDGWICK COOPER, NEW YORK

The Bible is rapidly acquiring a position of preeminence among the college men of the East. In three nations of the Orient during the past year national committees of Bible scholars have been formed with the express purpose of preparing in the native languages, Bible courses and literature suitable for students.

In Japan the first result of this Bible committee's work has been a course of studies in Japanese on "The Social Teachings of Jesus," prepared by Professor Y. Chiba. This Bible course has been arranged especially for use in small groups. It is the first series of studies which has been written with this design for Japanese students. A booklet has also been issued by another member of this committee, Professor H. Yoshizaki, entitled "Bible Study in Small Groups." Still another booklet by President King, of Oberlin, is now being translated by Mr. N. Niwà, the title of which is "Bible Study the Great Way Into Life's Values."

In the city of Shanghai last autumn a Bible institute, held for three days, was attended by 3,000 Chinese young men. An extensive series of Bible institutes similar to this one is now being arranged with much care for next college year. These institutes will reach the student life of practically the entire empire of China.

During my visit last year at the city of Seoul, in Korea, I found that the Bible was the chief book of this nation. Great difficulty is experienced in furnishing enough Bibles at twenty-two cents apiece, to supply the Koreans. A few years ago one church ordered 20,000 copies of the New Testament. The publishing of these

books was delayed for a brief time, with the result that every copy was sold before a single one was printed. In one meeting in the city of Seoul I saw 655 Koreans enroll themselves in Bible classes. A training class for teachers was formed, with a membership of thirty-five educated men, led by Mr. Ye Sang Chai, one of the best Chinese scholars in that country.

In India the Bible is rapidly becoming the most valued of all sacred books. For several years Pundita Ramabai, perhaps the most learned woman in India, has been engaging the services of fifty workers, with her own printing establishment, for the translation of the Bible, and the making of a commentary upon the same, for the eighteen million Indians who speak her native language, the Maratha. A high-caste Brahman professor, who presided at a student meeting that I address in the city of Lahore, North India, speaking to an audience composed almost entirely of Hindu, Mohammedan and Parsee students, exclaimed, "I have read through the Bible carefully, not once, but many times. I consider the Sermon on the Mount one of the greatest pieces of moral and religious literature in the world. I venture to say that the students of India know the Bible better than they know any sacred book of Hinduism."

In view of such facts as these, it is of the most striking significance that within the next six months a national Bible secretary, giving his entire time and attention to the supervision and promotion of Bible study, will be present for leadership in this great cause in each of the three sections of the Orient—India, China and Korea, and

Japan. These men, already in close touch with the great student Bible movements of North America and Europe, will devote their lives to a thorough-going study of the spirit and method of Bible study best adapted to the life and development of these oriental nations.

The whole matter of native Biblical literature, of which these nations are in such peculiar need at present, will be among the first things considered. No mere translation of Western Bible study books will be adequate to meet the demands of these Eastern peoples. Literature must be prepared by men whose knowledge of the life of these nations is both inherent and trained.

A great progress will be noted, also, during the next decade in the Orient in the training of expert Bible teachers. During a six weeks' Bible campaign last year in China and Korea, not less than 3,000 students were engaged in Bible study. This number might have been increased many-fold had there been trained Bible teachers ready to accept leadership in the classes. The group plan of study is especially consistent with the Oriental love of discussion and argument; but this system in the East, as well as in the West, is truly dependent upon efficient agencies for the training of teachers. Letters from the Orient confirm the fact that the leaders of the Bible work among the tens of thousands of students of these nations are keenly alive to this particular need. This is evinced in the formation of normal training classes in the great student centers, and in the general preparation for training conferences.

It is, however, as an evangelizing agency that the Bible promises to be an outstanding influence in the next

generation of students in the Far East. An old Brahman in Calcutta said to me, "The Bible will stir the conscience of India—the conscience which has been slumbering through thousands of years—and India will awake to Christianity." One Christian worker among students in the city of Calcutta told me of scores of Hindu students who had come to him, one by one, to study with him, for an hour, the English Bible, and to discuss the most vital questions of their personal lives. Among these men he also pointed out a goodly number of the most thoughtful students, who, through the influence of these personal conversations, had been led to accept discipleship with the great oriental teacher.

In the city of Allahabad an Oxford graduate related to me his experience with a Brahman student who read the Bible with him for over a year. Especial attention was given to the life and teaching of Jesus. No reference was made to the personal acceptance of Christ on the part of this Brahman student. At the end of the year, however, the teacher said one day to his Hindu scholar, "What do you think of Jesus Christ?" The answer came slowly, but with peculiar certainty, "I think that Jesus Christ was the greatest man who ever lived. I think—yes, I know—He is my Savior."

A competent intellectual and spiritual interpretation of the Bible, as a result of this movement, will greatly further the cause of evangelism among thinking men in the East. A very representative scholar and teacher of the city of Tientsin recently accepted Christianity. It is noteworthy that he has been retained as the head of a government school, subsequent to his

conversion. He expressed to me his ambition to become so proficient in the knowledge of the principles of Christianity, through the study of the Bible, that he might be able to translate into the Chinese language the central meaning of the Christian religion.

One is profoundly impressed, also, in Korea by going into churches that are literally packed to the doors, many containing over a thousand men and women listening to the clear exposition of the Bible. The vivid apprehension of the deep principles of this book has been the predominant influence in bringing Korea, as a nation, nearer to an entire Christian evangelization than any nation on the face of the earth.

It does not take unusual prophetic powers to realize also the wonderful use of the Bible in the East as a means for developing spiritual reality and power in personal living. I was deeply stirred to find, in the city of Nagasaki, fifty students in one of the colleges, arising at six o'clock each morning and spending an hour, singly and together, in prayer and Bible study. It was not surprising to find an unusual depth of serious motive and ideal among the men of this institution. These students had discovered not simply the knowledge, but the power of the Bible.

It is not unusual to see Christian Indians studying their Bibles on the trains, and often in the hostels, where Bible classes are being rapidly formed. One Christian worker explained to me how the entire atmosphere of one of his student hostels had been changed through the influence of a Bible group, which met each week in one of the student's rooms. While comparatively few students had been,

as yet, brought openly to accept Christianity, the spirit of student relationships has often been entirely transformed. In the main hall of the Association Building at Calcutta, one may read the significant words, "Bought by the power of prayer."

A Chinese student in one of the colleges of South China was marked off from other leaders by the audacity of his attempts to make the Bible real among his fellow students. I asked him how he came to be so much more interested than the other students. He answered, "I have studied for a year the spirit and method of Jesus Christ." I was told that he kept with great seriousness a half hour each day for the study of the life of Christ. The impression of this student's life was extraordinary.

After all, the great question of the East, as well as of the West, is the question of character. Whether it is the confused political questions of India, the intricate commercial relationships of China, the proper industrial development of Korea, or the striking military and social evolution of Japan—all these are subjects which are directly affected by the influence of the teachings of the Bible upon conduct. As one of our own great political leaders said not long ago, "The questions that decide the success of men in the present age are, Will the individual lie? Will he steal? Is he pure in heart?" We are utterly convinced that no man can habitually follow the custom of daily Bible study in serious meditation and communion with God, without achieving in his own life the preeminent qualities which made the life of Jesus immortal.

The East needs, supremely, at this

time the embodiment in the lives of men of the chief message of the Bible—the love of God. I shall not soon forget the meeting with a great pioneer missionary leader in India. For thirty-five years he has poured out his life for that people; and altho he had been obliged often to beat his way against great odds, through all the years he has kept his spirit of “sweetness and light,” being known far and wide for his great loving-kind-

ness. I said to him, “What is the great influence for the making of Christianity a fact among the educated men of India?” His answer came instantly, “Men whose hearts are filled with the love of God.” I saw this great man address an audience of Indians. I saw him at the close, as he took them by the hand and looked into their eyes. I was convinced that he had found the supreme secret for the evangelization of the world.

SEEING THE WORLD IN BOSTON

BY FRANK W. HAROLD, BOSTON, MASS.

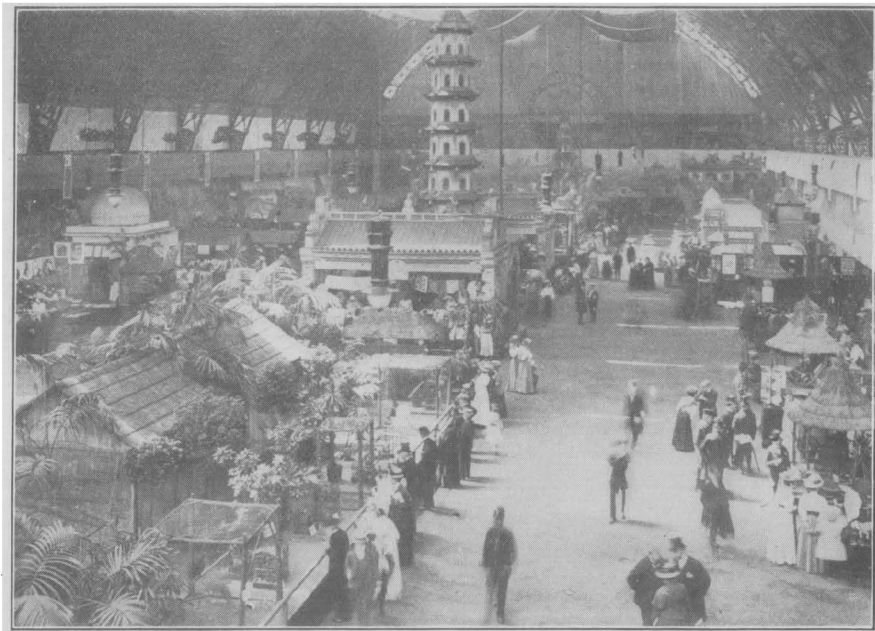
Two years have passed since the idea of a great missionary exposition was suggested at a meeting of the Young People's Missionary Union of Boston. The success of “The Orient in London” and “Africa and the East,” the great missionary expositions held in Great Britain in 1908 and 1909, was so marked, and the Americans who visited these expositions urged so strongly that the idea be transplanted to the United States, that plans have been made and carried forward until success is assured. The committee of Boston men secured the services of Rev. A. M. Gardner, who organized “The Orient in London” and other successful missionary expositions in England, and his experience, his initiative and energy make him a valuable man as general secretary.

The English expositions illuminated the mission fields to the Christian public. Knowledge of the missionary and his work which has failed to grip the attention and impress the mind

by verbal pictures entered in through the eyegate, and took possession of “man soul.” Thousands of young people were educated in addition to the casual visitors, and they have inspired many to practical, sympathetic and prayerful effort, in behalf of world-wide work. Some few offered themselves for foreign service, as a result of the exposition, and after one of them, eighteen young people came forward as candidates for the foreign field.

An exposition offers a great opportunity for Christian service, and in many instances has proved the starting-point for young people who hitherto had withheld themselves from such opportunities for becoming interested in missions.

The Exposition, which will be open in the Mechanics' Building from April 24th to May 20th, will show the native life in non-Christian lands, in order to impress the contrast with life in the countries where Christ is known and honored. It will demon-



A GENERAL VIEW OF THE LONDON EXPOSITION

strate the work of missions, and show the results of Christian work, the influence of Christianity upon the people and the customs of the lands which have not accepted the gospel.

Generally the missionary appeal has been made through the ear, but thousands of people in the churches know little about the great fields or the tremendous enterprise of missions, and this ignorance has begotten indifference. Outside of the churches there are tens of thousands who are not only absolutely indifferent, but feel no obligation and no responsibility whatever, with reference to the Great Commission. It is hoped that "The World in Boston," with its picturesque presentation of things, which will be attractive to the eye, will draw large numbers of all classes of people. When these have been attracted through curiosity, the thousands of stewards who will have charge of the exhibits

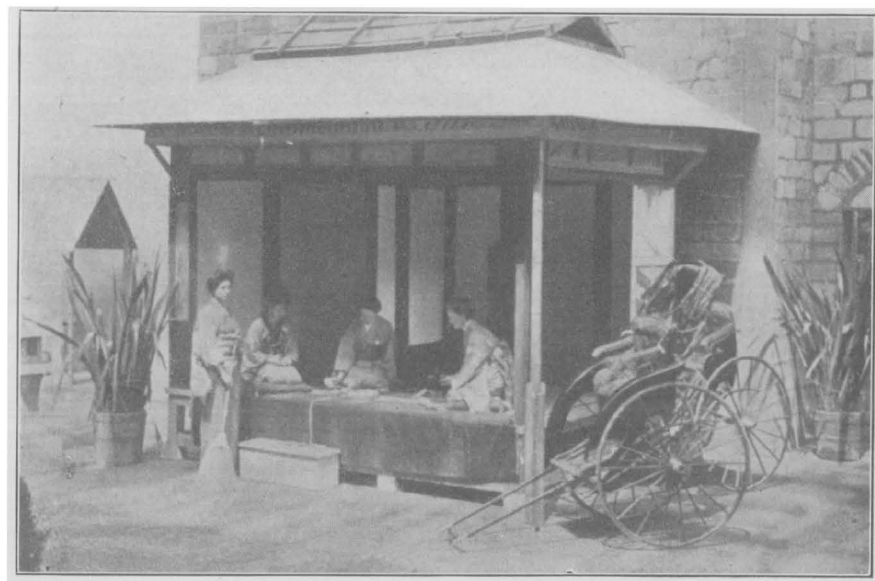
and populate the various scenes will drive home the facts.

The demonstrations are to be made in various ways, showing actual scenes from many countries. An attractive Japanese street scene will be as true to life as it is possible to make it. There will be a Japanese garden, a Buddhist temple, a tea-house, with all their beautiful scenic accessories. A tall pagoda will dominate the Chinese village, and among the other structures will be a temple, a cobbler's shop, an apothecary's shop, a Chinese house, a Christian chapel, and scenes showing the missionaries at work in school and hospital. The India section will include the Temples of Silence, a wayside shrine, a Kali temple, an India bazaar, and most interesting of all, perhaps, a zenana, showing the women's apartments in the home of an Indian gentleman. Another foreign scene will be an African village with a

real Kongo hut, various native industries, the idol's house, and a missionary's home.

Mohammedan lands will be represented, and there will be a Palestine exhibit. Considerable space will be devoted to medical missions, showing the contrast between methods employed by the native doctors and missionaries. The work among lepers and

churched areas of the Far West will be vividly portrayed by the frontier scene, which is to include a log cabin, a sod house, a colportage wagon, and a little chapel. A section of the immigrant station at Ellis Island will show the effort being made toward turning the never-ending stream of immigrants not only into good American citizens, but God-



A JAPANESE SCENE AT THE EXPOSITION IN LONDON

that of industrial missions will also be illustrated.

Several large sections of the exposition are to be devoted to scenes depicting the evangelizing effort made along home mission lines. In the section illustrating work among American Indians, there will be a genuine tepee, with scenes on the plains, and an Indian chapel. A slave-ship and its horrors will be contrasted with educational and industrial work among the negroes of the South to show the development of the negro race. The great unsettled and un-

fearing men and women. Porto Rico and Hawaii, as well as many other countries, will also have their place in the Exposition.

On the second floor of the great building there will be a comprehensive exhibit of educational missions. Side by side visitors may see the native schools of China and India, with the mission schools and the methods of the modern educational institutions which have grown up in these lands. Especially interesting in this section will be the educational work among the children of all non-Christian lands.



AN AFRICAN VILLAGE SCENE AT THE EXPOSITION



AMERICAN INDIAN LIFE AT THE EXPOSITION

There will also be tableaux of everyday scenes in the home life of all peoples, and moving pictures taken on the field of the busy life in great centers of population and work of missions in all parts of the world.

The great feature of "The World in Boston," which will make it different probably from any other exposition ever held in America, is the army of 10,000 stewards, who will make true to life every scene. To prepare themselves for this duty, these stewards are studying the history and the work of missions in the particular country to which they are assigned. There will be a class in nearly every one of the more than three hundred churches of Boston and vicinity, from which stewards have been enrolled. When the exposition opens, these men and women, young and old, will wear the native costumes of the people they impersonate. During the four weeks of the exposition, they will impart to visitors the information which they have acquired, take part in dialogs and demonstrations, and in other ways endeavor to impress the crowds who are expected to attend, with the importance, the necessity, and the blessing of world-wide missions. It seems as if the exposition would be worth while, if its only result shall be the influence which the study and active participation will have upon the stewards. It is not possible that they will ever again lack in interest for the work of the kingdom.

One great feature of "The World in Boston" will be "The Pageant of Darkness and Light," to be presented in the grand hall of the exposition building, every afternoon and evening during the four weeks of the exposition. This is really a musical drama,

a spectacular presentation of great historical events in the history of missions. It includes five dramatic episodes, representing the north, south, east, and west, with a final procession-al from all quarters of the globe. More than a thousand participants, most of them wearing costumes, will be



A MISSIONARY WINNING AN AFRICAN BOY

included in the various scenes. It is intended that by this means the moral of the exposition will be driven home and the meaning of the various scenes made plain to every comprehension.

Other cities will doubtless desire to have similar expositions, so that the Missionary Exposition Company has been organized in New York by a number of Christian men. This company is constructing much of the permanent material for "The World in Boston," and after the Boston Exposition will rent it to committees in other cities. This company will also aid, through its permanent staff, in the organization and management of expositions in any part of the United States or Canada. Should any profit be derived from the rental of material, after the payment of the company's certificates of indebtedness, the money will go into the treasury of the Young People's Missionary Movement.

THE FRENCH COLONIES AND FRENCH MISSIONS

BY REV. A. BOEGNER, D.D., PARIS, FRANCE

French Protestantism has been tried to death by three centuries of persecution. Every one knows about the massacre on St. Bartholomew's night, about the Revocation of the Edict of Nantes, and about the Dragonades, but what is less known is that, during the whole of the eighteenth century, up to the eve of the great revolution, the persecutions were going on. As late as 1767 a Protestant minister was executed, and from 1678 to 1802 no Protestant version of the Bible nor any Protestant literature, was printed in France. During the whole century, until 1787, no legal existence was granted to French Protestantism. It existed only as the Church of the Desert, its gatherings for worship could take place only by night, in wood or in cave, and when its followers were surprized by the king's soldiers, they were fired upon, killed or captured; the men were sent to the galleys for life; and the women to prison—one of them, Marie Durand, spent thirty-six years in the Tower of Constance, at Aigue Mortes.

Such being the situation of French Protestants up to the very verge of the nineteenth century, it was scarcely to be expected that this poor remnant of the great tribulation could care for much else than its own existence and preservation. Nevertheless, a few years after the end of the Napoleonic tragedy we see them, under the fertilizing spirit of the great Revival, awakening to the thought of missions, and as early as 1822 the Paris Missionary Society was established, as it is still carried on by the joint forces of all the living Protestant Christians in France without respect to denomination.

Of course, the growth of the work was slow. The first aim of the society was only to help other societies, especially the Basle Mission, which has been—after the Moravians—like the mother society of all the missions of continental Europe. But the Paris Society was, after a time, able to start a work of its own, under the brotherly leading of the London Missionary Society, among the tribes of South Africa. There it was allowed to begin and to work out its mission, which stands now before the whole Church of Christ as a token of that strength of God which is made perfect in the weakness of man. All those who have been able to witness it agree that our Basutoland Mission is a standard mission in the whole of South Africa.

Two years ago the delegates of France, of French Switzerland, of the Waldensian valleys of Italy, of all the churches and missions working in South Africa, were attending the jubilee of our Basutoland Missions. Seventy-five years earlier the first missionaries, three young Frenchmen—Casalis, Arbousset, Gosselin—had made their first appearance in the country. It was desolated by war; the population reduced to a small number; cannibalism, born out of famine and misery, practised; a dying nation under a wise chief. Now the tribe numbers 450,000 souls; it still occupies its own country as a native reserve, under the British protectorate; a Church of Christ has been established, numbering now 17,000 catechumens, with a native pastorate, a native work of evangelization, and a native share in our Upper Zambesi Mission, with a splendid and complete system of

schools. These were the facts which were given to our delegate to witness and report to us. In one word, a Church, strong by God's grace, growing up to self-support and self-government, amid a nation saved from destruction and kept alive and sound by the Gospel: such are the proofs God has given to the Protestant Church of France, of its capacity to bring forth for Christ.

This is only the first of a series. Twenty-five years ago, one of its missionaries, François Coillard, started for the interior and settled in the very place where Livingstone secured men to carry out his first great journey across Africa, and where, years after, missionaries of the London Missionary Society had been hindered in their efforts to open work by poison and death. And out of the labors of Coillard, a new mission was born—the well-known Baroke or Upper Zambesi Mission, which we hope, altho still hindered by many difficulties, will become, by and by, a second Basutoland.

But I am anxious to draw your special attention to those missions which by the providence of God, through historical events, was committed to our care in the vast area of the French Colonial Empire.

Of course that empire can not be compared with the British dominion, but still it is second only to it. It extends over nearly a quarter of Africa, over Madagascar, the half of Indo-China, and important groups of islands in the South Seas. Now for this large empire the French Protestants are made responsible by circumstances directly. God be thanked, there are still English and Norwegian missionaries in Madagascar and in the

Loyalty Islands; there is still an American Mission in the Gaboon district of West Africa; there are English missionaries in French North Africa, and to maintain, as much as possible, this policy of the open door for the Gospel, has been the effort and the glory of the Paris Missionary Society. But every one who is acquainted with the facts knows that, notwithstanding our good will, the chief responsibility for giving the Gospel to the heathen and Mohammedans in the French colonies rests on the French Protestants.

What have we done in order to fulfil this responsibility? The foundation of the Senegal Mission, fifty years ago; the taking over, at the same time, of Tahiti and the Society Islands; more recently, the taking over, from the London Missionary Society, of one of the Loyalty Islands, and the starting of the Mission in New Caledonia; the taking over, from American Presbyterians, of their stations of the Ogowe River, in the French Kongo, and the creation of new stations there; and, last, but not least, the entering into the field of Madagascar, not to weaken or drive out, but to supplement the English and Norwegian Missions—at what cost of labor, of suffering, of money and of life, many of you know—this is the work we have done and for which we have trebled in ten years our staff expense. In fact, if you ask for figures, it may be said that the average contribution of each of the 600,000 souls, which is supposed to be the total number of French Protestants in France, is one franc (twenty American cents) a year for foreign missions. But if we reckon not by souls but by church-members (altho that method of calculating is not familiar to us), if

we reckon one church-member to five souls, it may be said that each church-member contributes five francs or one dollar, and if we reckon one church member to ten Protestant souls, two dollars.

These are the facts. What do they show? First of all, they show the faithfulness of our God, who has marvelously helped us in all our difficulties. When we took up Madagascar, we had deficit in our finances, and not one man ready to go. And the very first year after the inquiry, we were enabled to send out not less than fifty people, including the women and children. And the money was found not only for Madagascar, but also for the Zambesi Mission and the Kongo Mission, which had been increased by obedience to God's call, and for all our work—so that during five years of constant progress, we had no deficit at all. And as God has helped for the men and for the means, so he gave the blessing, to such an extent that Dr. Julius Richter could write, "The Paris Missionary Society has been in the hands of God, the means for saving the whole Protestant Church in Madagascar."

If those facts show the faithfulness and the power of God, do they not also show how and to what extent we have accepted the task which God has entrusted to us in the Colonial Empire of France?

What Ought to be Done

But the distressing fact is that in spite of the work that has been and is being done by our instrumentality, and notwithstanding all our effort, the work which has been undertaken is insignificant compared to what ought to be done if ever the French

Colonial Empire is to receive the message of God's love in Christ. More than that: the work which we are carrying on now exceeds our strength, and we are sorely laboring under the insufficiency of our means and power.

Consider, on one hand, the work that ought to be done. It concerns a tremendous portion of the world field, perhaps forty to fifty millions of heathen and Mohammedans. Look at the Report of Commission Number I, of the World Missionary Conference; meditate upon the chapter on Unoccupied Fields, look at the Atlas published by the Conference, and consider the portion of the world for which, belonging to our French colonial empire, we are nominally responsible, and where, practically, nothing is done—not one evangelical missionary in the interior of Senegal and in the whole French Sudan. Not one evangelical missionary in the interior of the French Kongo from the upper Ogowe River up to the Lake Chao. Portions of Madagascar left without the light of the Gospel. The whole of French Indo-China, save one single and small exception, left without Protestant missionaries. In the missions already going on, or even in progress, how great is insufficiency of men and means!

On the other hand, consider what the French Protestant Church is, the Church to which such tremendous responsibility has been entrusted. The question arises: Have we done what we could? Ah! French Protestants! well may the question re-echo in the depths of our conscience, while we seek before God the reply which truth obliges us to give!

But while dealing honestly with ourselves, we may justly turn to our

friends, and ask them in turn: Do you know what French Protestantism is, upon which circumstances have imposed such a crushing charge? Compare our Church, not with large churches of England and America, but only with the churches of the Continent. The Scandinavian nation is Protestant; Holland is Protestant; Germany, in its largest and strongest portion, is a Protestant nation. The task resting upon it, at least in its colonies, is in proportion to its power. But for France this proportion does not exist. We are utterly insufficient for our work, God knows it, but you must know it also. In France, Protestant Christians are a small minority, scarcely one to sixty; not more than 600,000 souls; not quite 1,000,000, if we include the French-speaking Protestants of Alsace, of Switzerland, of Italy, and of the Netherlands.

Do you know what it means for one-sixth of the whole French population to counteract the effort of the other fifty-nine sixtieths? Of these 600,000 Protestants, only a small proportion bears its part in the burden of the great work. This minority of a minority struggles in isolation with scattered forces, against the pressure of surroundings which are either Roman Catholic or indifferent, if not free-thinking and atheistical, in many cases hostile. More than that, these same hostile forces are in the missionary fields, and after former times, a French Minister of State said: "France abroad means Catholicism," and recently a French Colonial Governor has said: "France abroad means atheism." Finally, do you know what it feels like for a Church, itself often half-frozen, to consume its own heat in keeping itself alive, and, nev-

ertheless, to go out to fight and to conquer? If you realize all this, you will be astonished that enough warmth remains to sustain, not only its own life, but also its home evangelization and its far-off missions, and you will admit that a large portion of this work exceeds its strength and means.

The Need for Help

This being the situation, who can wonder if, in spite of all the courage God has granted us, we have been led to look for help? But from whence can help come? We have gone on trying patiently to keep our footing, and laboring, year after year, especially since the separation of Church and State, under financial difficulties, and obliged finally to come to reduction. At last came the day of the Edinburgh Conference, and gladly we witnessed the attitude and heard the call of that assembly. Here at last was hope for help. Am I not right when I say that the very characteristic of the Edinburgh Conference is that it has had in view, and has borne in mind and heart, first of all, the unoccupied fields of the world, and that it has laid the responsibility for the unoccupied fields on the Church of Christ as a whole?

This spirit consists in the view taken of the work as a whole; the whole of the Church is responsible for the whole of the work; the stronger must help the weaker, "that there may be equality," and that the battle may end in victory.

There are in Europe both British and Continental, men of God who, in addition to their devotedness to their special share of the work have had on their hearts the full burden of the non-Christian world and of the work

to be done in order that it might be won for Christ. Such were men like Robert Arthington in England, Pastor George Appia in France, and in Germany, Professor Gustav Warneck, besides many others. Still it has been the special feature of American Christianity in the last years, that it has faced the problem of missions in its fulness. By God's grace there are men in America who live with the map of the world under their eyes; men who embrace the whole mankind and the whole undertaking of its evangelization in their horizon, and in their constant care. There are also groups of men inspired by the same thought; works come of the same spirit, in this land of the Student Volunteer Movement, of the Young People's Missionary Movement, of the Laymen's Missionary Movement.

This broadness of thought and heart is a gift of God, and that gift makes men responsible, as well as any other gift which the Lord may bestow. No particular work, no denominational undertaking can satisfy Christian ambition and love: you must open your hearts to every part of the world, and to every portion of the work, and, where local forces are wanting, where some important portion of the missionary undertaking is checked and stopt by the lack of means, where some small troops are holding the fort in spite of danger and suffering, you must come, you must be the helping army appearing on the hill.

How can you help? First of all, in keeping in your hand all the portions of the field which you already occupy; to withdraw from a country, because it is French, without absolute necessity, would be to give up duty.

My earnest hope is that a time will come when American Christians will be able, not only to stick to the portion of the field already occupied by you, but also to enter into some other unoccupied part of our Colonial possessions, and to help us in that way to discharge a portion of the responsibility which, until now, has rested on us alone. For the present, and perhaps for some years, the principal part of the work and responsibility in the French dominion will remain on our shoulders, but you may help us, wherever God in His grace and mercy will have opened your hearts to this appeal. We are few and feeble; we want something of your strength. We are poor; we want something of your riches, that there may be equality. May God Himself enable you to help us, first of all spiritually; and, if it is possible, practically. He is able to make all grace abound toward you, "that ye, always having all sufficiency, may abound in every good work and be the means of abundant thanksgiving to Him."

A Final Word

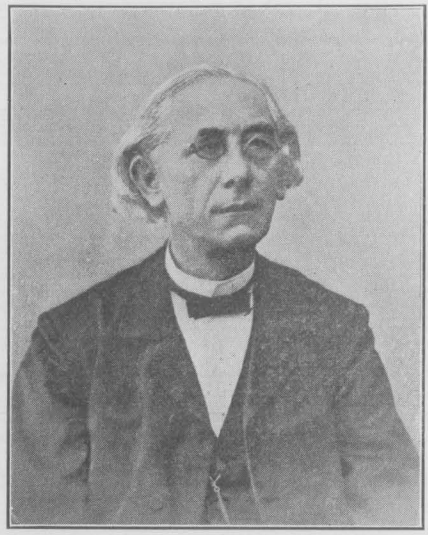
There is one thing which strikes me, and I write it plainly: to help our French Missions will be to help our French Churches; and to help our Churches will be to help France; and to help France, to keep France alive, to regain for the service of Christ that nation, with all its marvelous gifts for human sympathy, for clear thought, for bright and active expression, for generous and chivalric expansion of truth, is that not also a missionary work, a portion of the program of every missionary heart?*

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A GERMAN MISSIONARY SPECIALIST THE LATE PROFESSOR GUSTAV WARNECK, OF HALLE

BY REV. JULIUS RICHTER, D.D.,

On December 26th one of the acknowledged leaders of the missionary movement, Professor Gustav Warneck, died at Halle, Germany, at the ripe age of nearly seventy-six years. In his illustrious and laborious life, the two keynotes are just those that appeal most strongly to the modern man: he



PROF. GUSTAV WARNECK

was a "self-made man," and he was a man of one purpose.

Gustav Warneck was the oldest son of a poor mechanic at Naumburg, a small town on the Saale. He passed his infancy in the narrow surroundings of a family without a wide outlook on the world life and with scanty opportunities for education. When still a young boy he entered the workshop of his father to assist by counting and assorting heaps of needles so as to help eke out from a small shop a living for the rapidly growing family. At the age of fourteen, after the failure of an effort to become apprenticed in a commercial shop, the boy, being ut-

terly disgusted with his uncongenial work, obtained his parents' consent to go to the near city of Halle in an effort to find a way to enter the higher educational institutions there. His father could not give him the least financial support, and at that time self-help was almost unheard of in German schools. With only 75 cents in his pocket he entered the famous grammar school in August Herman Francke's institution, and in a few years, by working almost beyond his physical and mental powers, he passed through the upper classes and entered the university as a student of theology.

In the fresh and invigorating air of this *alma mater* his noble spirit developed wonderfully. His poverty compelled him to earn his livelihood by tutoring, but hard work and late hours caused his health to break down. A serious lung trouble and hemorrhages brought him to the brink of death and left little hope for future usefulness. In spite of this weakness he finished his university course, passed the final examinations and entered the ministry in a village not far from Halle. Again he was laid low by a recurrence of an almost fatal illness, and altho he recovered slowly he retained throughout his life a frail constitution, so that only his unconquerable energy forced his weak body to new exertions.

In these early years of his ministry Gustav Warneck caught the wonderful vision of world-wide missions which inspired him throughout his later life.

Warneck never visited in person any of the foreign mission fields, excepting in his mind and by means of his deep sympathy with missions. He had been fortunate enough to en-

joy the blessing of Tholuck's instruction as well as his intimate friendship while studying theology, and he seems to have imbibed something of the profound devotion as well as the scholastic method of that eminent divine who took this earnest and gifted son of an artisan needle-worker as his companion on his walks. When he became assistant preacher at Roitzsch, a small village in Saxony, he found in the neighboring hamlet of Pouch a young man serving the Church in the same capacity. This was that Grundemann who was afterward to become his collaborator in the office of the *Allgemeine Missions Zeitschrift*. Grundemann, like Warneck, was deeply interested in foreign missionary work, and was laboring to arouse in other people something like his own zeal in promoting the spread of the Gospel. These two men each fed the fire of enthusiasm in the other. Grundemann was making a thorough geographical study of the mission field and its statistics, and a plan was drawn up by the two preachers for a systematic prosecution of missionary work abroad. But the eye of the Church was upon Warneck.

For a few years he accepted the invitation to become a secretary of the Rhenish Missionary Society, but he was not strong enough for the incessant traveling and lecturing connected with that office. He therefore resigned under strict medical orders, for the apparently short remainder of his life, to the small village of Rothen-schirmbach, near Eisleben, the birthplace of Dr. Martin Luther. It seems almost incredible that a minister in a remote small village should become in the course of twenty-two years a man of world wide-fame, not by any

curious invention or heroic deed, but by the incessant concentration of all his energy on the study of missions, by publishing books and papers, by founding a first-class monthly; in short, by becoming ultimately the center of missionary interests not only of Germany, but of almost the whole continent of Europe.

His Literary Work for Missions

In 1874 Gustav Warneck, then about forty years of age, started the *Allgemeine Missions Zeitschrift*, which was to become the center of his work during the second four decades of his life. The missionary literature of his day sorely disappointed him as utterly inadequate to the greatness and gravity of the theme and responsibility. He had the strong impression that the devotional element, the pious phrases, the "language of Canaan," were rampant in the books of the day so as to make most of them undigestible for a greater public. He found that the periodical literature of the missionary societies was deplorably lacking in loftiness and farsightedness, the pages being crowded with endless details and tedious anecdotes of every-day life. He felt it to be his duty to put up a higher standard of missionary literature and to educate his contemporaries up to that standard. The starting of such a periodical by an unknown young man was a bold enterprise. Two friends, Professor T. Christlieb of the University of Bonn, and Pastor Dr. R. Grundemann, the author of the first scientific missionary Atlas, helped Mr. Warneck through the first years. But soon the authority of the monthly was firmly established.

From the first the standard of the *Allgemeine Missions Zeitschrift* was

so high that a whole series of articles of the first year's issue fetched the same price as those of the last year. From the very beginning he aimed at scientific accuracy, with articles by experts and at the same time adapted to the needs of people at home; a challenge to critics of missions and a source of world-wide information. Such a many-sided program it seemed almost beyond the powers of one man to carry out in a small journal and yet Warneck proved equal to the task.

The feature of the work that Warneck chose as his especially was missionary teaching. He investigated the basis and laws of life needed for an evangelical mission and traced its activity from inner conviction to outward conduct. He upheld the indissoluble connection between missionary work and the salvation wrought of God in Jesus Christ as the life spring of missionary work. He recognized it as his duty to maintain that the foundation principles of the Bible were living forces in missionary methods. In all his missionary principles he kept in view the supremacy of the Bible. Besides a series of striking articles Warneck soon began to publish monographs. In the year 1876 there appeared "The Apostolic and the Modern Mission," an enlarged version of a Conference address. In condemning the prevalent neglect of modern missionary work Mr. Warneck makes a comparison between present-day work and the apostolic missions and reaches the following conclusion: Our impatience to attain, in from four to eight decades, a success in missionary labors which in the apostolic times was the fruit of centuries of toil is unreasonable both psychologically and historically. "This essay was a

worthy forerunner of Harnack's missionary work and the spread of Christianity in the first three centuries."

In the year 1879 Warneck printed a second essay, "The Opposition Between Modern Missions and Civilization," in which he points out how, in the work of modern missions, Christianity still manifests itself as a great power, amid the powers of the world. He shows civilization as both a promoter and a hinderer to the spread of Christianity. It is a pity that these excellent works have never been revised and brought down to date by Warneck.* Altho Warneck had fully advertised these three volumes by first printing them in the *A. M. Z.*, he had felt a peculiar distress that as an editor he must refrain from announcing in a fitting manner this his standard book, which he regarded as the crowning effort of his lifelong labor. His attempt to set forth an impartial estimate of it by the pen of a collaborator was a disappointing failure.

The significance of the volume, on "Evangelical Mission and Slavery" (published in 1896), which Prof. Warneck regarded as the crowning effort of his life, lies in the fact that it sets forth the oneness of evangelical missionary effort, and shows that it is solidly based on Bible doctrine. Prof. Warneck sought to avoid giving undue prominence to any features of missionary work; he labored rather to make every column spring from the foundation of the whole literature on its subject so as to form a complete and symmetrical structure.

For thirty-seven years Prof. Warneck pursued his laborious and self-

* This subject has been dealt with in three large noteworthy volumes by Dr. James S. Dennis, with a vast amount of rich material, but without Prof. Warneck's scientific accuracy.—J. R.

denying work of tracing the missionary movement in all the kaleidoscopic vicissitudes of its history. In fact, this toilsome task, which demanded the regular perusal of from fifty to sixty missionary journals and many annual reports, claimed his whole attention. He was always on the lookout for new devices by which this dry matter might be made more acceptable to his readers, and he was never quite satisfied with his presentation of facts. The ripe fruit of this regular and comprehensive study of the whole field of Protestant Missionary work appeared in his "Outline of a History of Protestant Missions from the Reformation to the Present Time." This work shows the absolute impartiality and soberness of his judgment and his perfect mastery of materials. The ninth and last edition (published in 1910) contained 530 pages and is a historical work of exemplary completeness. It is notable for the condensation of its style and for its trustworthiness. Of all his works it is the most valuable gift he has made to the evangelical world. In England and America it has appeared translated into English by a specialist, his friend Dr. George Robson, and in spite of some severe judgments passed on the management of certain missions, it is accepted as authoritative.

During the last ten years of his life Warneck directed his attention to the question of the intelligent study of non-Christian religions, or missionary apologetics. He saw that this little utilized domain claimed attention and while he only occasionally entered himself upon the study of this problem, he urged impressively upon the notice of his younger collaborators their duty to apply themselves to it.

It was an especial pleasure to him

to find that his son, in accordance with his estimate of the importance of this duty, became the pioneer in this department and by his book "The Living Christ and Dying Heathenism" practically reenforced the effect of his father's labor.

Warneck has been called the founder of the science of evangelical missions. The particular fact on his claim to this title is based is not the large number and soundness of his writings but rather on his preeminence as a powerful writer on the management of missions, and upon his advocacy of the main thing in missionary work, the instruction of converts. This subject he treated in an epoch-making, authoritative and permanently conclusive work.

Let no man think that the author of so much missionary literature was a perfunctory pastor. On the contrary, he devotedly ministered to the souls entrusted to his charge to the best of his power. He was a pious and earnest preacher. A vast number of people have listened to his village sermons and in his preparation of his own and other children for confirmation his teachings have proved an abiding blessing. By his confirmation reading classes for young people, by his Bible classes, by the founding of a public library and other institutions, Warneck always strove to draw close to him the members of his congregation. Especially valued were his regular missionary meetings. In spite of all Warneck's zealous labors he was frequently dejected over the thought that he had made so little spiritual impression on the hearts of his pastoral children. But amid all his sorrow he learned that his peace lay in the hands of God. He reminded

himself that, after all, not a little of the good seed which he had scattered sprang up and bore fruit. His congregation cherish a grateful affection for him. In the tranquillity of the remote little village the memory of Warneck still brings a blessing upon his family.

Warneck spent all his powers to awaken love and intelligent study of missionary work in his native land. He organized a body of traveling missionary preachers and himself took part in their labors, during his earlier years. In the year 1879 he made a great hit by instituting the Conference of missionary experts at Halle. In 1883 the University of Halle conferred on him the honorary degree of D.D. On several occasions he ably represented the cause of missions in the Provincial Synod and the General Synod. His spiritual and energetic remarks are largely responsible for the fact that the leading classes of the Church at home are learning more and more to pay to missions the attention that a really living Church ought to cultivate.

For several years Dr. Warneck took part in the proceedings of the Bremer Continental Missions Conference and more and more evidently became its leader and its center. For a long time he stood at the head of the German Mission Committee and he earnestly applied himself to the founding of the Evangelical Alliance.

In the year 1896, Prof. Warneck was made professor emeritus in Halle, but at the earnest request of the faculty he accepted an honorary professorship and for twelve years, by his matured knowledge and ripe judgment, he instilled into the hearts of the students his love and knowledge

of missionary work. There are many who, in the lecture hall or the seminar, became inspired with enthusiasm for missions as a result of his words and spirit, and not a few through his influence were led to engage in missionary work. Whoever listened to him saw that he had the gift of imparting not only knowledge but life.

Even after he had resigned his office of teacher, he would not rest. He still edited the *Allgemeine Missions Zeitschrift* (The Universal Missions Journal), whose freshest and most powerful articles he wrote himself up to the last. To such labor was added the conduct of a correspondence extending over the whole globe, while the elaboration of a pointed and careful lecture on missions occupied this never wearied man up to a few days before his death. It was his frequent prayer that God would take him away, without his being laid aside, but while he was in the midst of his work. This prayer was granted for tho a serious and painful illness attacked him in the beginning of December, while still on his bed of suffering he corrected the proof of the January number of the magazine and with deep emotion cried: "This is our thirty-eighth year!" In fancy he saw the missionary work advancing; now it was Madagascar of which he spoke and again it was Japan. His sickness did not last long and after some days of pain, in the evening after Christmas day, gently and in complete peace he passed away to the strains of the Christmas canticle:

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation according to thy word, which thou hast prepared before the eyes of all people."

CHRISTIAN OPPORTUNITIES IN MEXICO*

BY REV. L. E. TROYER, PUEBLA, MEXICO

American Baptist Missionary of the Home Mission Society.

A more picturesque spot could scarcely have been chosen for the founding of "Puebla de los Angeles," the "City of the Angels," so called because of the tradition that an angel appeared to the founder and led him to this particular spot. What a view to inspire even an angel! Mts. Popocatepetl and Ixtaccihuatl on the west, Mt. Malinchi on the north, Mt. Orizaba in the distance on the east, and a low range of mountains on the south, with undulating plains and plateaus lying in between, a place where, verily, "every prospect pleases and only man is vile."

At Puebla we find ourselves in a compact city of 100,000 people, one-tenth the entire population of the island of Porto Rico, and practically every inhabitant an object of missionary endeavor, for they are "without Christ, having no hope, and without God in the world." I have heard Philadelphia referred to as "the ministers' paradise." I suppose it is because there are so many churches and so many ministers there. For a similar reason Puebla is called the Catholic paradise of Mexico. There are scores of Catholic churches—one comes upon them at almost every turn of the street. There is scarcely a corner anywhere in the city, but that a Catholic church is accessible within at least three blocks, and sometimes two may be found in that distance, and in certain localities it is possible to find three; and with few exceptions they are large, magnificent buildings.

Start from our own residence, and in twelve blocks we may pass no less than seven Catholic churches. The grand cathedral which occupies a commanding position in the heart of the city, according to one authority, is "considered the finest church building in either North or South America." In it, according to a printed announcement, is guarded with care the purple robe of Jesus Christ and

the tunic of John the Evangelist. Now, just what are these splendid buildings whose magnificent domes glitter in all parts of the city? In reality, they are little less than heathen temples that have been built for the purpose of housing images of gold or brass or wood or stone, and before which, kneeling on the bare floor, may be seen at almost any hour of the day, throngs of devotees in the act of worship. You ask, "What is this image before which these people are kneeling, and what are they worshipping?" This is the image of their patron saint, and they are worshipping it. Catholicism in Mexico, in its inception, was little more than the old pagan Aztec idol-worship, taken over with the names of the heathen gods changed to those of Catholic saints. Image-worship exists all over Mexico on the part of the faithful adherents to the Catholic faith. Here is an altar before which a robed priest stands mumbling "la misa," and bowing, and tinkling his little bell. Why is he mumbling this jargon that no one understands, and that you call "la misa"? A few days ago a man, after committing a long list of crimes extending over many years, took the life of a fellow man, and finally ended it all by taking his own life. The poor wretch happened to have wealthy relatives, having paid all the required fees up to the time of his death, has been taught that his soul is now writhing in "purgatorio" in agony, from which, in some mysterious way, it can be extricated only by the saying of "la misa" a sufficient number of times by this or some other priest. His relatives are, therefore, paying handsomely for this service on the part of this priest, who is always ready to say "high mass for high money, low mass for low money, and no mass for no money." He will have to say a great many masses at the same rate in order to help the poor fellow much, and even then no one can know for sure

* Condensed from *Missions*, February, 1911.

that he is out, so that the only satisfactory way, to the priest at least, is to keep on saying masses at the same high rate, week after week and year after year, as long as the relatives can be induced to part with their money for this purpose. Masses are being paid for in different parts of Mexico for relatives who died generations ago. The doctrine of purgatory is a most convenient one for the priest, but a most expensive one for the other party.

Do you want to see the "vicegerent of Jesus Christ" exercising his vicegerency for the living sinner, telling him what to do in order to atone for each particular sin which he has committed? The present State law of Mexico requires that all confessional boxes be kept out in plain view, and that they be kept entirely open in front, so you may actually see the "vicegerent" in action. Here comes a poor soul, really seeking to know how she may be rid of the terrible guilt of her sins. She is bowed down with the awful weight of the knowledge of merited condemnation. She kneels beside a confessional box within which sits the long-robed figure of a man. Study his face for a moment as he sits curiously gazing about the room even while another penitent is already in the act of confession. If his face is an index of his character, he is, in many cases, ten times more a "child of hell" than this poor creature who is pouring the story of her sins into his ear. He occasionally whispers something back to her, and then in a perfunctory way listens for a time to the other poor sinner who is kneeling on the other side. And so the farce goes on to the end of the chapter, and you turn away sick at heart because you know that you have been looking upon one of the most gigantic frauds ever practised in the name of religion. The irony of it all is that the priest who thus traffics in the souls of his fellow creatures knows deep down in his own heart that it is a farce and a monstrous fraud. And the pathos of it all is that the poor, misguided soul,

even after she has poured out the story of her sins, hoping to get some relief, or if it be a man, after he has dragged himself over the floor of the temple several times on his knees in the act of prescribed penance in the vain hope of finding peace—inevitably comes away with the same hopeless look gendered by the feeling of condemnation that marked the face before the confession. This we may see enacted every day here in Puebla by multitudes of burdened souls who really seek relief from the load of their sins.

It is the Gospel of Christ that they need, but that is the very thing that they do not want and are determined not to have; they have been taught to shun it as they would shun a pestilence, and to not even converse with a "protestante." We open our chapel, and rent mission rooms in populous centers, and hold services night after night, and month after month, and year after year, but only a handful darken our doors. They are determined not to hear the Gospel. Why not go where they are and preach to the crowds on the streets and in the market and in the plaza? The reform laws of Mexico strictly forbid any propaganda of any religion outside of the designated places of worship. We are forbidden to hold even a prayer-meeting in a private home. We must designate the place of worship, and even then must put up a screen in front of the door. If we were to attempt to preach on the street we would find ourselves lodged in jail in less than thirty minutes. Even the homes, all but a very few, are closed to us as Gospel workers.

If the Gospel is their only hope, and they absolutely refuse to listen to the Gospel, it seems that the case is hopeless, and we might as well retire from the field. No! there never was a field anywhere in the world that could not be reached with the Gospel, if the proper means were employed. This is a needy people. Manifestly the thing to do is to find out what they do want, and while we are giving them

that with one hand, give them the Gospel with the other; they will receive the latter for the sake of the former.

There are two things, in great demand by these multitudes, that we, as Gospel workers, can consistently supply, namely, schooling for their children, and healing for their diseased bodies. Jesus had a forerunner to open the way for his coming, and his Gospel needs, and must have in Puebla, a forerunner. The Methodist denomination found this out long ago, and have a well-equipped day school, in which they are doing excellent work, and we rejoice in their success.

We are convinced that in a city of this size and importance we must have not only a school with consecrated missionary teachers, but also an efficient medical missionary department, which shall include on its staff a consecrated lady physician for work among women and children, and a

competent surgeon and general practitioner. We must have a building for a hospital and dispensary, with equipment quite up-to-date. If we employ these methods we shall give Mexico a Christian civilization.

Why play at missions with such a magnificent opportunity as presents itself on this field? A compact city with a population larger than was reported for at least two of the States of our great Union at the last census, and nearly two and one-half times as great as the population of one of them. In view of the vast resources which God has placed in the hands of North American Christians does not this condition in a great North American city seem pitiable in the extreme? We certainly have neglected some vast opportunities on our own continent. Who could ask for a better opportunity of investing a few thousand dollars where his investment would bring quick returns in evangelizing a great city?

OTHER DENOMINATIONS IN MEXICO

The Northern Presbyterians began work in Mexico City in 1872; in Zacatecas and San Luis Potosi in 1873; at other points much later. According to the report of the Foreign Board for 1909 they have 57 churches, with 4,320 members, and 373 were added that year. There are 26 schools, with 1,362 pupils in boarding and day schools. The ordained American missionaries number 8, the native preachers 29, native teachers and assistants 65, women missionaries 13. The field contributions were \$23,304, and the Foreign Board appropriated \$53,432. Much attention is paid to the educational work, which is essential to the development of a native church. The Coyoacan College and Seminary is located in the capital, and at Mexico City and Saltillo there are normal schools. The students at Saltillo number 100, and altogether there have been 931 boarders and 110 graduates since the opening in 1889. More than

60 of these are Christian teachers. A monthly is published in English, and another in Spanish, besides a weekly paper, a new experiment. Sabbath school literature has been prepared by the Presbyterian Press in Mexico City, and this is used in South America, Cuba, Porto Rico, Spain, and the Philippines, as well as in Mexico. This suggests a work that should be done by the Baptists in Spanish-speaking countries. We have a small paper in Mexico, in Cuba, and in Porto Rico, but as yet are lacking in suitable Sunday-school literature and general religious reading. The American Presbyterian Church in Mexico City finds its work more difficult than the Spanish-speaking church. The pastor says: "The conditions are even more opposing in this foreign city of 400,000 than in a city of the same population in the States. There is the lack of religious and moral sentiment which is so helpful in a Christian land."

The Northern Methodists took up the work in Mexico in 1873, and the Mexico Conference was organized in 1885. The American missionary force consists of 13 men and 22 women, 50 native women workers, 29 ordained and 37 unordained native preachers, 92 native teachers, and 20 other helpers. There are 2,822 members and 3,016 probationers, a total of 5,838, with 11,000 other adherents. Education is looked after in 7 schools, with 24 teachers and 708 pupils, besides 3,819 pupils gathered in elementary and day schools. There is a theological school in Puebla, with one teacher and two students in 1907. There are 71 Sunday-schools, with 3,553 scholars; the churches and chapels number 57, valued at \$309,860; and there are 33 parsonages, valued at \$238,665; while the school, orphanage, hospital, and other property reaches a total of \$217,700. The total contributions on the field amounted to \$103,758, \$91,476 of which was for self-support. The adult baptisms in the year under consideration numbered 222. The church edifice in Puebla cost \$25,000, and the church has property there valued at \$170,000. The Mexican church in Mexico City has 570 members and probationers, while the English-speaking church has 112. The Mexican house of worship is valued at \$110,000, and a total of more than \$300,000 in property has been put into this strategic field. The Methodists make their work impress the people with a sense of stability. They are well spread over the districts from north to south. The Methodist Mexican Institute, the strongest educational institution, is at Puebla, and has about 260 students, half boarders. The day schools are attended by Catholic children, whose parents seem glad to secure these advantages for them. The hospital at Guanajuato, and the medical work, open the way where the missionary can not gain admittance. As shown elsewhere, we are finding the same thing to be true in our work.

The American Board (Congrega-

tional) expended \$24,572 upon its Mexican missions in 1908. It has 6 stations, 51 out-stations, 5 ordained missionaries with wives, 5 single women, a total of 15 American missionaries, 6 ordained native pastors, and 2 unordained, 20 teachers, and altogether, 29 native workers. There are 24 organized churches, with 1,540 communicants, 60 added during the year on confession. The adherents number 4,425, average attendance 1,126. Three churches are self-supporting wholly, and 1,157 pupils are enrolled in the Sunday-schools. There is one theological school, with 10 students for the ministry; 3 boarding and high schools, with 140 boys and 161 girls enrolled; and 6 other schools, the total school attendance being 676. The people gave \$12,494 for the support of their own work. The missions are at Guadalajara, Chihuahua, Hermosillo, Parral, El Fuerte, and Guerrero. A State Conference of Congregational Churches has been organized. The report says that in Hermosillo the Yaqui Indians have made a deal of trouble throughout the greater part of the State. It is the government's severe dealing with these Indians that has been one occasion of criticism. The missionaries have been unable to make headway among them. In the school at Guadalajara, the *Colegio Internacional*, there is a normal department, and every student is obliged to take part in the domestic or industrial work, including carpentry, bakery and laundry. At Parral the Congregational and Baptist missionaries have united to maintain a service in English once a month, the only religious gathering of the English-speaking colony. A German work has also been started among the large German population in Guadalajara.

The Southern Baptists have had a work in Mexico since 1880. The Foreign Board reported in 1908, 40 churches and 63 out-stations; 30 missionaries, of whom 17 are women; 17 ordained natives and 21 unordained native helpers; 1,428 members; 17 houses of worship; 1,046 enrolled in

37 Sunday-schools; 10 day schools with 406 pupils. The amount raised on the field was \$2,152. The work in North Mexico is much the larger. Education is emphasized. The principal fields are Saltillo, Torreon, Durango, Juarez, Chihuahua, Hermosillo in the north, and Guadalajara, Morelia, Toluca and Leon in the south. Medical work has proven effective, and a regular dispensary is maintained at Guadalajara. At Leon there is great intolerance and Protestant work is especially difficult. There is a printery, and a weekly paper has been started in the Leon field. The name of it is the *Baptist Watchman* (*El Atalaya Bautista*), so that our Boston weekly can see how its name looks in Spanish. The missionaries note an increasing readiness to hear the Gospel, and a corresponding decrease of fanaticism.

The Protestant Episcopal Church has missions covering the principal cities. The force consists of a missionary bishop, 16 presbyters, 5 deacons, 3 candidates for orders, 25 teachers and workers from the United States, and 22 Mexicans. Of the clergy 9 are American, 7 are Mexican. The report for 1909 shows 55 stations occupied, with a Mexican membership of 1,187, English-speaking 885. There are 15 churches and 21 chapels. The average attendance upon public worship was 23. Six day schools and 2 boarding schools are maintained, with about 200 pupils; the Sunday-school attendance is 447. The contributions for this work amounted to \$26,963, of which about \$6,500 was raised on the field.

The Methodists South have three Mexican conferences. The work began in 1873 in the capital. The force consists of 12 foreign workers and 46 native. The three districts have 30 stations and circuits, with 3,063 members, and 1,185 Sunday-school scholars. The total collected on the field

was \$3,497, and the mission property is valued at \$159,772. There are 25 church edifices, 14 parsonages, 1 school building. American churches are maintained in Mexico City and at San Luis Potosi. The *Colegio Wesleyano*, training school for young preachers, is at this point.

The American Friends Foreign Board has three mission centers—Matamoros, Victoria and Matehuala, with excellent schools in each place. Especial attention is paid to the educational work, with good results. There are 7 churches, with membership of 773.

The Cumberland Presbyterians have a mission and school at Aguascalientes. There are seven missionaries and teachers. The total put into the work is about \$8,000, half of which is for school work.

The Presbyterian Church South entered Mexico in 1874, at Matamoros. It now occupies six fields with a combined population of 165,000. Nine missionaries are at work, three of whom are men; besides 8 native preachers and 16 native helpers. There are 10 churches, with 721 communicants. One boarding and high school is maintained in Matamoros, with 120 girls in attendance, and five day schools are well attended. About \$2,500 is raised by native contributions.

The Christian Woman's Board of Missions of the Disciples Church has 32 missionaries at work, 16 of them American, and 16 native ministers and teachers; 11 churches and 21 out-stations, and reported 596 members in 1908. There are 370 pupils in the day schools. The amount raised on the field was \$2,746. The principal stations are at Monterey, where the mission was opened in 1897; Coahuila, the Texas frontier district, Saltillo, and Sabinas, and in the State of Coahuila, the frontier district. Evangelistic vigor characterizes the work.

ANNUAL REPORTS OF THE GERMAN MISSIONARY SOCIETIES

A REVIEW BY REV. LOUIS MEYER

Since the German missionary societies have published their reports for the year 1909 it seems profitable to review them that our readers may thus gain a clearer view of the large work done for the Master by these societies among the heathen.

The eighty-sixth annual report of the great Berlin Missionary Society contains a multitude of valuable and important facts and figures, which clearly prove the blessing of the Lord upon the faithful work. The fields of the society are the Cape Colony, Orange River Colony, Transvaal, Rhodesia, Natal, German East Africa, and China. In 86 missionary centers, 439 out-stations, and 616 preaching-places, 115 ordained and 14 lay missionaries, 6 physicians and teachers, 33 lady teachers, 4 trained nurses, and 11 tradesmen, of European birth, were assisted by 23 ordained and 1,006 lay native workers. The number of converts from heathenism baptized during 1909 was 4,249, so that the number of native Christians increased to 60,048 in the different fields. Of these native Christians 49,245 are found in South Africa, 1,982 in German East Africa, and 8,821 in China. The number of inquirers under instruction at the close of 1909 was 1,952 in South Africa, 1,351 in German East Africa, and 812 in China. The 409 missionary schools of all descriptions had an attendance of 15,381 pupils. The financial condition of the society is a serious one, alas. The deficit of the past year amounted to almost \$48,000, so that the total deficits of 1905, 1907, 1908, and 1909, amounted to the large sum of \$180,000. Providentially, the society has been enabled to pay this whole debt with the money left by a friend of the work some time ago, but becoming available only now, yet its financial condition is such that a mortgage had to be placed upon the property in Berlin and an increase of the contributions to \$350,000 in 1910 (from \$284,000 in 1909) is needed if the work is to be continued without retrenchment. The difficulties encountered during 1909 have been

numerous. In South Africa the financial difficulties from which the whole country suffered had a retarding influence upon the work, and the racial question, which is becoming more pronounced there, by no means aided the work of European missionaries. In German East Africa, Islam proved so successful in its aggressiveness that the German Government quietly and kindly urged an extension of missionary activity, which, however, is not possible under existing circumstances. In South China the enmity of the Chinese reformers toward everything foreign proved a serious hindrance, while everywhere sickness of the laborers, lack of means, and lack of men retarded the work for the Master very much. All these difficulties, however, were more than balanced by the manifest blessings of the Lord. The report of the Berlin Missionary Society for 1909 is a most encouraging document in spite of difficulties and hindrances recorded in it.

The Breklum Missionary Society held its annual meeting on June 7. Its sphere of activity is East India, where the work is being carried on upon 14 stations. Its 29 European missionaries (23 men) are being assisted by 126 native teachers and catechists and 145 voluntary helpers. The number of baptisms in 1909 was 372 only, so that the number of baptized Christians increased to 10,791, but 2,239 inquirers remained under instruction at the close of the year. The 68 missionary schools were attended by 1,722 pupils, of whom 825 were heathen (653 boys and 172 girls). The income of the society for 1909 was \$51,300, so that the year closed without a deficit. The reports of the missionaries tell the story of the irresistible progress of the gospel in spite of immense difficulties and of the growth in grace of those who have come out from heathenism and placed their trust in Jesus in former years.

The German Baptists in Berlin are able to report large numbers of baptisms in its field, which is Kamerun, in German West Africa. Their 30

European missionary workers are faithfully assisted by 59 native helpers, and the gospel is being proclaimed by this missionary staff in 5 missionary centers and 51 out-stations. The missionary schools have increased to 42, and the number of regular pupils to 1,782, while the 12 Sunday-schools are attended by 817 young natives. The income for 1909 was about \$27,000, so that all obligations could be met. The work is progressing rapidly and blessedly in every department.

The German East Africa Missionary Society well speaks of blessing and trial in its last annual report, for its work is abundantly blest, tho the difficulties, chiefly caused by the aggressiveness of Roman Catholic missionaries, are great. In Ruanda, where its missionaries settled only three years ago, the third station has been founded and the people continue to attend the preaching of the Word of God in large numbers, so that the missionaries look into the future most hopefully, especially since the first applicant for baptism has come. In Usambara, the original field of the society, the number of native Christians has increased to 1,200, and that of inquirers to 400. Among the inquirers is one of the most prominent chiefs of the country, Shedafa of Mshihui, who has to suffer especial temptations and difficulties on account of his prominence. The number of pupils in the 44 schools has increased to about 1,700, and the school at Kirinda, one of the stations in Ruanda, is especially promising. Upon 12 stations and 21 out-stations 24 European missionaries are assisted by 49 native helpers, and the income was equal to the expenses, about \$8,000.

The General Evangelical Protestant Missionary Society has continued its work in China and in Japan, but has been forced to somewhat limit its activity in the latter country on account of the decrease of its income. Upon its 4 stations and 10 out-stations, 10 European missionaries and 33 native laborers were employed, while

about 300 pupils attended its 9 schools. The total income was about \$25,000.

The Gossner Missionary Society has labored many years already among the heathen Kols of Chota Nagpur with wonderful success, in Assam, in Jaspur, and in the district immediately adjoining the Ganges. At its last annual meeting the statement was made that at the close of 1909 the number of Christians among the Kols was 74,626, while that of inquirers was 14,355, tho the propaganda of Roman Catholic missionaries continued to lead away considerable numbers of both baptized and inquirers. The congregations are so widely scattered that it is most difficult for the 45 European missionaries and their 797 native helpers to look properly after the members or to instruct the inquirers thoroughly. In Jaspur no station has been founded yet, tho already 2,426 heathen have been baptized and 2,740 have become inquirers. In Assam, where 3 missionaries are laboring, chiefly among the Kols laboring upon the tea plantations, 1,957 of these immigrants have been baptized, while 329 have applied for baptism. The harvest in the district immediately adjoining the river Ganges is still small and 7 missionaries have gathered only 674 converts and 57 inquirers. The financial condition of the society is still unsatisfactory, the year closing with a new deficit of \$5,000, so that the total deficit is \$33,000 now.

The Hermannsburg Missionary Society has laborers in South Africa, Persia, and East India. In Persia the work is to be reorganized in the near future, while in Africa and India it is in a most satisfactory condition in the 57 missionary centers and 169 out-stations. There 67 European missionaries are assisted by 300 native workers, and more than 70,000 heathen have been baptized, while almost 9,000 heathen pupils were in attendance at the 200 missionary schools.

The Jerusalem Society in Berlin can look back upon fifty-seven years of missionary work among the Arabs of the Holy Land. Its stations are Beth-

lehem, Betdjala, Betsahur, and Hebron, where one European minister and one Kaiserswerth deaconess are assisted by 16 native helpers. No baptisms were reported for 1909, but the missionary schools were well attended by Mohammedan children. The orphanage for Armenian orphans at Bethlehem was so crowded that it became necessary to transfer eight of the older orphans to the Syrian orphanage. In Jerusalem the society has employed one of its native evangelists from Betsahur as assistant pastor at the evangelical church of the Redeemer, who has entered upon a wide and much-appreciated ministry in the Holy City. Besides the missionary work among the Arabs, the society takes care of the German evangelical congregations at Jaffa and Haifa, with their schools and other religious work. The income of the society for 1909 was almost \$30,000, so that all expenses could be met.

The Leipsic Missionary Society reported much progress upon its three fields in India and Africa. In India it is the successor to the old Danish-Halle mission in the Tranquebar field. There the European missionaries need aid most urgently, for in 41 stations, 862 out-stations, and 264 preaching-places, only 37 German and 13 Swedish missionaries are at work, who were assisted by 29 ordained and 204 lay native workers. The number of baptized heathen has increased to 21,001 (193 adult baptisms in 1909), while 184 inquirers remained under instruction at the close of 1909. The missionary schools were attended by 10,920 heathen pupils. In German East Africa many difficulties were caused by the progress of Islam and the increase of the number of European settlers, yet 17 heathen were baptized and the total number of baptized heathen is now 1,352. There are 11 stations, 36 out-stations, and 6 preaching-places, and a staff of 32 European and 59 native workers, while in the 64 schools 5,817 pupils were enrolled during 1909. In Ukamba the first free Wakambas have come for-

ward for baptism, so that the missionaries there are greatly encouraged. The total income of the Leipsic Society increased to \$150,000 during the year, yet it closed with a deficit of \$15,000.

The Moravian Missions have continued their great work in Labrador, Alaska, California, West Indies, Nicaragua, British Guiana, Dutch Guiana, Cape Colony, German East Africa, India, and Australia faithfully, but have not yet succeeded in overcoming their financial difficulties, so that the gradual retrenchments decided upon by the General Synod a year ago must probably take effect, much to our regret and that of every friend of missions.

The Neuendettelsau Missionary Society has met with continued blessing and success in its work in New Guinea and in Queensland, where 35 European and 14 native workers are employed in 13 stations. Its native Christians have increased to more than 2,000 and its missionary schools are crowded by more than 600 pupils.

The Neukirchen Missionary Institute is reaching out for new fields in German East Africa, its fields upon Java and in the Lamu and Tana districts of British East Africa being in a most prosperous condition. Its missionaries number 29 Europeans and 69 natives upon 15 stations. The native Christians gathered by the faithful work have increased to more than 2,000, and the schools report an attendance of about 1,800 pupils.

The North German Missionary Society reported another year of labor and success in Togoland, West Africa. For the first time within seventy-four years of missionary activity more than 1,000 were baptized in one year, the total number for 1909 being 1,143, and among them 826 adult heathen. Upon 8 stations and 143 out-stations, 53 European and 204 native workers were employed. The number of native Christians increased to 7,635 from 2,908 at the close of 1902, and the schools were attended by 5,627 pupils, an increase of 565 over the number of

pupils in 1908. The increase of pupils is not as large as in previous years, but still very satisfactory. The income was almost \$63,000, but the total deficit now amounts to more than \$35,000, so that the financial condition of the society is by no means good.

The Rhenish Missionary Society has sent its missionaries to Cape Colony, German Southwest Africa, Borneo, Sumatra, Nias, Mentawai Islands, China, and New Guinea, and from every part of its great field of work came most encouraging reports for publication in its eightieth annual report. The number of its European missionaries has increased to 201, that of native helpers to 1,907, while there are now 115 stations and 534 out-stations. The converts from heathenism and Mohammedanism number now 144,929, while in the 679 schools

864 Christian teachers impart instruction to 15,114 heathen pupils (out of a total of 35,334 pupils). The number of inquirers was 14,746 at the close of 1909, larger than at the close of 1908. Financially the year 1909 was quite satisfactory, the total income of the society amounting to more than \$235,000, so that it closed with a little balance in the treasury. The society, however, urgently needs an increase of men and means.

There were 25 missionary societies in the German Empire at the close of 1909, which employed about 1,200 European and 5,000 native laborers, upon 605 stations and 3,000 out-stations. The baptized converts numbered almost 550,000, while the schools contained 150,000 pupils. The total incomes of all the societies amounted to almost two and one-half millions of dollars.

THE FIRST LAOS BELIEVER

BY REV. DANIEL MCGILVARY, D.D.

Missionary of the Presbyterian Church, U. S. A.

The first Laos believer to be baptized was Nan Intah, the man who became a believer through an eclipse of the sun. But for the first believer we must go back to that ever memorable first month of the mission. Forty-two years ago (April 3, 1867) the first mission family, husband, wife and two children, reached Chiang Mai, after a journey of eight-nine days from Bangkok. The only possible place to receive them was a *sala* or rest-house built by a Buddhist officer for merit. It was 12 by 20 feet, with teak floor and walls on the back side and two ends, opening on a veranda 6 feet wide. Tho small, it had the virtue of being brand-new. It really proved meritorious, as it had been planned by the all-foreseeing Father for the new mission family.

The *sala* was just outside the city gate, on the greatest thoroughfare in the country. Into it was crowded all the family furniture, tables, chairs, bedsteads, boxes and trunks. It was

to be their sleeping, dining, reception room and chapel for months to come.

News of the arrival soon spread far and near and was the signal for a rush. They had anticipated a rest from the small hot boat, but they themselves proved to be the greatest show the country had ever seen. The arrival of Barnum's menagerie in a country town in the back woods would have been as nothing to it. The exhibition was in a public rest-house where one was presumed to have as much right as another, and there was no fee. And so from early dawn till shades of evening they came; princes and princesses, officers from the court, market women and children with their baskets, the *sala* crowded above, and crowds below pressing for a sight.

The favorite act of the scene was the eating-time, with their interesting criticisms on seeing the white people eat. "Father, mother and children all eat together sitting around a table." "They have knives and forks and they

eat their rice with a spoon and not with their fingers as we do." When begged to wait and come again, they said, "Oh, no; go on, we will not disturb you, we just wanted to see how the white people eat."

But it was a fine time for mission work. The missionaries had not to seek the people; the people came to them. Time with the Laos was not money, and they were in no hurry to go. Many were the interesting conversations with the more thoughtful of the callers on the great themes of sin and salvation, Buddhism, spirit worship and Christianity.

Sen Ya Wi Chai

It was early in that very memorable month that Sen Ya Wi Chai, an officer six days distant to the north, called with the crowd. He saw and heard only the mother teacher, as Mrs. McGilvary was talking to a crowd on the folly of idolatry. He caught the name of Jehovah Jesus, the living God, the Creator of all, and "He is able to save."

The crowd passed on and he with them. But like Lydia his heart had been opened. A great thought had touched his mind. He ceased to worship his idols. He talked to the people, but his words were as an idle tale. It was not till his next annual visit to the city that his history became known. He was delighted to meet the father teacher. His honest face and evident sincerity guaranteed his truthfulness. He called daily, and when his business was finished he still lingered till his comrades would stay no longer. But he did not leave till June 27, 1869; then he was baptized and received into the communion and fellowship of the church. Meanwhile, on the 3rd of January, Nan Intah had

been baptized and two others in the interval, so his name stands fourth on our roll.

In September our Christians were scattered by the martyrdom. We wondered how the Sen fared in his distant home. It was not till May, 1872, that we saw him and learned the facts. Dr. Vrooman and I were on a long tour to Luang Prabang. While in camp on Sabbath we saw a man had spied us from a passing crowd and was making his way to us. It was our dear old officer. When the martyrdom occurred he had been sent for by the Governor of Lampun, who, it seems, had joined with the Chief of Chieng Mai to stamp out the dreaded heresy. When he confest to being a Christian, he too would have died had not the governor's son, and afterward successor, begged his life on the ground that he was a countryman who knew no better.

When the old city of Chieng Sen was resettled, as he belonged to the captive race, he was sent back and settled at Ban Thum, a day's journey west of Chieng Sen. He became one of the charter members of the Chieng Sen church. On all of my subsequent visits it was a great pleasure to commune with him. His knowledge was limited, but his faith was strong. Like the father, the three sons became officers. That in itself would then have made it difficult to profess the faith of the father. But they always said the father was right. They would still wait. They were fine business men, revered their father, and Sen Ya Wi Chai himself, after an upright Christian life, "came to his grave in a full old age," in his eighty-fourth year, "like as a shock of corn cometh in its season."



EDITORIALS

WASTED ENERGY IN MISSIONS

The work of the missionary in most of the foreign fields has radically changed in the last twenty-five years. Formerly he was a pioneer, preaching the Gospel, translating and distributing the Scriptures, and doing the work of a general evangelist and teacher. To-day, in the great mission fields, the foreign worker is, or should be, not a pastor or general evangelist, but a supervisor and trainer of native Christian workers. It is wasted energy for a man, who is receiving a comparatively large salary, and is capable of training and directing a hundred workers, to be preaching to a handful of people, where a low-salaried preacher of their own nationality could do it better, or to be spending his valuable time over mission accounts and minor details of the work.

We need, in addition to the all-important spiritual power, generalship in the mission field. The same reason that justifies, yes necessitates, the use of clerks, stenographers, assistants and numberless labor-saving devices in mission boards and churches at home, demand that they be employed to a much greater extent on the foreign fields. Any other course is foolish waste of energy, waste of money, waste of time, waste of life. Many a missionary has broken down and become discouraged because of the multitude of minor details that he was not authorized or was financially unable to delegate to others.

Missionaries to-day must be leaders, men and women with spiritual power, spiritual insight, organizing and executive ability, many of them specialists in certain lines of Christian work. They must, by example and by careful instruction, train the future leaders of the churches in the mission field. This was the method of Paul, and this was the method of Christ. This is one secret of the great work in Uganda and in Korea. Success in foreign missions does not consist in the number of missionaries employed, in the number of stations occupied, in the number of educational and medical in-

stitutions established, or even in the number of converts gathered in a year. Success in missionary work consists in the establishment of the Kingdom of God with true spiritual leaders who will carry on the work as the early apostles carried forward the work committed to them by Jesus Christ.

MISSIONARY SERMONS

No subject is more scriptural, more Christian, more rich in material or productive of better results than the subject of city, home and foreign missions. This is the work of the Church, this great need of the world is the fact that calls forth the compassion and the heart-longing of Christ. The minister who neglects to present the Biblical teachings, the commands of Christ, the need of the world, the progress of the work is an unfaithful steward. He can not expect the blessing of God in his own life, or on his ministry.

On the other hand, it has been proven in experience as well as in theory, that the pastor and the Church awake to the need of the world, and ready to sacrifice home comforts to give the Gospel to all men, are blest in their own spiritual growth. Churches or Christians can not prosper without the blessing of God, and can not have the blessing of God unless they cooperate in the work of God in the world field as well as in that which is near at hand.

Pastors are the keymen in the Church, and are responsible if they do not educate their people in world-wide missions. A Church never yet died in which the spirit of Christ was manifested in self-sacrificing service for the advancement of the world-kingdom of God.

Among the missionary sermons of the past century are those delivered at the annual meetings of the American Board. Many great men have given them—Dr. Timothy Dwight, Lyman Beecher, Mark Hopkins, Richard S. Storrs, and others. Their texts may offer suggestions to other pastors who plan to discharge their responsi-

bility in the missionary education of their people.

Numbers 14: 21; 1 Samuel 7: 12; 1 Kings 19: 7; Nehemiah 6: 3; Job 23: 3; Psalms 2: 8; 55: 22; 72: 17; 96: 10; 102: 13-16; 119: 96; Isaiah 11: 9; 32: 15; 41: 14-15; 43: 21; 45: 1-16; 58: 12; 60: 4-5; 62: 1-2; Ezekiel 47: 9; Daniel 7: 27; Zechariah 4: 9; Malachi 1: 11; Matthew 6: 10; 10: 6 and 8; 9: 37-38; 13: 38; 28: 18-20; Mark 7: 24; 10: 45; 12: 31; 16: 15; Luke 4: 18; 11: 2; 11: 41; 14: 28-30; 24: 45-47; John 1: 4; 8: 32; 10: 16; 12: 24; 12: 32; 14: 6; 14: 9; 17: 20-21; 20: 21-23; 21: 17; Acts 2: 14-18; 4: 12; 8: 30-31; 11: 18; 12: 2; 20: 24; 26: 17-18; Romans 1: 14; 4: 25; 10: 14-15; 1 Corinthians 1: 28; 2: 1-5; 3: 9; 9: 19-23; 15: 58; 2 Corinthians 5: 14; 6: 11-13; 10: 4; Galatians 1: 15-16; 2: 20; Ephesians 1: 23; 3: 8; Philippians 2: 15-16; 3: 13; 1 Timothy 1: 15; Hebrews 11: 13; 39, 40; 1 John 4: 20; Revelation 14: 1, 21: 1.

THE NEED OF FRENCH PROTESTANT MISSIONS

French Christians have suffered financial loss through the recent laws depriving all religious sects of State support. The Protestant churches have always struggled against the Roman Catholic superstition, formalism and failure to present a living spiritual Christianity, and in late years have had a still greater struggle against growing infidelity and agnosticism. Being few in number, and comparatively poor in this world's goods, it is not to be wondered at that they are seeking to enlist the help of American Christians in giving the Gospel to the people of the French colonies and dependencies in Africa, Asia and the islands of the sea. These have been especially committed to the care of French Protestant churches, and they can carry on the work most satisfactorily, and with least opposition from French officials.

Rev. A. Boegner, D.D., the secretary of the Paris Evangelical Missionary Society, has recently come to America, at the invitation of Dr. John R. Mott, and is seeking to enlist the sympathy and support of Americans in carrying on this work. We bespeak for him a careful reading of his valuable paper in this number of the REVIEW. It sets forth the conditions and opportunities that confront the Paris Society at home and on the foreign fields, and shows the need for co-operation in the interests of the Kingdom of God.*

* Dr. Boegner may be addressed at 124 East 28th St., New York City.

THE EDITOR'S CHANGE OF ROUTE

In the plans of the editor-in-chief for a world tour of the missions fields, he has sought to follow the leading of God without reference to his own personal preferences. This led him to Japan and Korea, where, in spite of ill-health, he has been able to visit many stations, has conferred with missionaries of various denominations, and has been able to address meetings for prayer and Bible study, and to help forward the work by gifts from funds entrusted to him.

After a month in Japan and two months in Korea, it has seemed wise to abandon, for the present, a further tour in Asia, and to seek for rest and recuperation in California. With Mrs. Pierson and her daughters, Mrs. Curtis of Korea, and Miss Anna W. Pierson, he sailed from Yokohama on the S.S. *Manchuria*, February 1st, and will probably remain in Los Angeles for one or two months, should the climate prove such as will hasten his recovery. Christian friends are asked to pray that strength and guidance may be given him from God.

THE PATON MEMORIAL HOSPITAL IN KOREA

In Korea the editor-in-chief had the pleasure of meeting Rev. Frank H. L. Paton, the son of Dr. John G. Paton, who is hoping to see erected a hospital in Chinju, Korea, in memory of his mother. This hospital is undertaken by the women of Victoria, Australia, who have raised for the purpose £1,100 (\$5,500) and £400 was given for a church in the New Hebrides. Later £300 more was given for Korea. It has been found, however, that even with the utmost economy \$55,000 more is needed for the hospital and furnishings. Owing to financial stress at home and the need for putting extra missionaries into the Korean field, the Victoria Church can not supply the additional amount. Chinju is a town of 40,000 inhabitants and is the center of a population of 600,000. It is hoped that some Amer-

ican friends will come forward to make possible the completion of this much-needed hospital.

THE LATE KING OF SIAM

There are two deaths which have recently taken place, and which have vast significance, and should not be passed by either in silence or lightly and cursorily, as tho they were matters of only common interest and importance. One is the death of Leo Tolstoi, and the other the death of the Siamese king, Chulalongkorn.

The latter took place on Sunday morning, October 23d, at the Dusit Park Palace, Bangkok. There was no serious development till Friday evening previous, and the gravity of the crisis was not fully felt until Saturday night. The cause of death was uremia. A comatose condition was developed on the evening of the 22d, and his Majesty passed away peacefully the next day. Early the same morning his Royal Highness, the Crown Prince, Somdet-Chao-Fa-Maha-Vajiravudh, was proclaimed king. Profound grief pervaded not only the court but the nation, and the distress of the members of the royal family was very great, as the calamity fell with such suddenness.

On Sunday evening the body of the late king was removed to the Maha-Chakkri Palace, with befitting dignity and solemnity.

Then followed the Tamruek Guard, accompanied by a band with a single reed instrument and muffled drums, the effect being uncommonly weird and peculiar, a singular melancholy monotone, hollow and startling, being produced by the intermittent sound of the numerous drums as they were struck in unison with the mournful sound of the reed.

The body of the departed king was enclosed in a large gilded casket, borne upon a platform, with three rows of bearers, and, high above the casket, a parasol in nine tiers, held above the throne of the king, swayed as the platform was slowly borne forward. On the sides of the casket sat

its royal guardians, the princes Dilock and Suriyong, the brothers of the late king, walking by its side. Then came a body of retainers, bearing the Chammorn, or ceremonial fans. Then, alone and solitary, the present king at the head of his regiment of guards, whose uniform his Majesty wore. Between long lines of guards walked the male members of the royal family, clothed in white, followed by government officials, all in full dress uniform, but with bands of crape over their brilliant badges and insignia. In the rear of the procession were naval officers and sailors. Minute-guns were fired while the procession was moving. In accordance with ancient custom, the last ceremony was the dressing of the body in full regal robes with a crown broken, and the face covered with gold; then the body was placed in the urn, in the accustomed position, and the urn enclosed in a great golden casket. For king and princes to move on foot in a funeral procession, conveying the sacred urn, is a novelty, but it added to the solemnity and significance of the occasion.

The new king promptly issued a message to the people announcing his father's death and his own accession, and directing that the old custom of shaving the head should not be followed.

We have recorded the facts about this funeral, not only as a matter of interest to the people, and of value as a contribution to future history, but because Chulalongkorn has been for many years the earnest and consistent friend of missions, especially of medical missions. He and his queen have been accustomed to give aid from time to time to the mission enterprise in Bangkok, and have encouraged the missionaries in their work. This king was one of the most enterprising and progressive of the sovereigns of the Orient, and Siam owes a great deal of its peaceful conditions to his pacific character and prudence and wisdom as a sovereign. Let us hope and pray that his successor may manifest a like spirit.

A. T. P.

GENERAL MISSIONARY INTELLIGENCE

SPANISH AMERICA

Radical Changes in Bolivia

It will be difficult for people accustomed to another type of civilization to fully appreciate the present condition of affairs in Bolivia. One hundred years ago Bolivia raised her first cry for liberty, and struck the first blow, and after some fifteen years of conflict political freedom was gained. But, to their amazement, the people found that by throwing off the yoke of Spain they were not yet free, but still in bondage to another master. It has taken them one hundred years to make this discovery; and now the opening years of the twentieth century are witnessing a determined struggle against the bondage of Rome. What sweeping changes a few years have wrought! Fifteen years ago the Archbishop of Sucre had the boldness to hint that Mr. Payne, who was under arrest, should suffer capital punishment, seeing that no other penalty was prescribed in the penal code for the crime of selling Bibles. Ten years ago the missionaries were on the defensive. Until August 29, 1907, the article still existed in the penal code of the Republic, a relic of other days. But what a story it tells of the power and intolerance of Rome: "Every one who directly or through any act, conspires to establish in Bolivia any other religion than that which the republic professes, namely, that of the Roman Catholic Apostolic Church, is a traitor AND SHALL SUFFER THE PENALTY OF DEATH."

Open Doors in Colombia

Within a semi-circle with a radius of 100 miles, using Barranquilla as a center, are at least 100 towns, some of considerable size, and all easily accessible by carriage, mule or boat. In many of these towns churches could be soon organized if there were a missionary to itinerate among them systematically. Some of the larger ones have definitely asked for evangelical teaching and preaching.

Elder Coll, as colporteur for the British and Foreign Bible Society, has

several times visited all this region, holding cottage meetings in many of the towns in houses freely offered, always with large and attentive audiences, who beg him to return soon and to bring a "ministre" (minister). He has had as many as 400 people in attendance at these cottage meetings, all listening reverently and respectfully. In one of the letters to the station, Elder Coll wrote: "The town of Carmen (10,000 inhabitants) desires a Protestant school, a minister and a chapel. They are very enthusiastic. There are many who want to subscribe for the Sabbath-school quarterly and evangelical periodicals.—*Herald and Presbyterian*."

Education and Religion in Guatemala

Persecution for religious belief has not ceased in the intensely Roman Catholic country of Guatemala. In the village of Sija, the public school teacher of the town was arrested and arraigned before the local magistrate on the charge of having visited her neighbors and tried to convert them from Catholicism to Protestantism. Local Romanists had been much stirred up by the visit of the Presbyterian missionaries, Mr. and Mrs. Mc-Bath, who had just spent two days in the town, and they evidently inspired these measures to counteract the influence of that visit. When the teacher was given her liberty she complained to the governor and he promised her protection and told her to return to her village. The governor at the same time sent a stringent order to the local authorities that they should desist from further persecution of the Protestants. Through the influence of this teacher a number of persons in Sija are ready to acknowledge themselves as Protestants.

Mr. and Mrs. Allison, in a recent itinerating trip through Guatemala, were repeatedly asked to recommend some school where children could have good Christian training, but they were unable to give any satisfying answer to these requests, since the one Protestant school in Guatemala, maintained at Chiquimula by the Friends,

is full to overflowing. The Presbyterian missionaries very eagerly hope for some gift which will enable them to establish a much-needed school.

A Good Plan in Guatemala

The Presbyterian mission in Guatemala which has been carried along in the face of many difficulties, due to lack of sufficient workers and to insufficient support, has taken on a new lease of life with the help of a Christian layman, Mr. Walter McDougall of Brooklyn, New York. New property has been purchased, new buildings and equipment are planned, new workers are to go out and the whole proposition has assumed a new phase. There is still need of co-operation in securing additional financial support that the equipment imperatively needed may be provided. The missionaries are earnest, self-sacrificing workers and the need for medical, educational and evangelistic work is pressing. It would be a great blessing if every mission could have definite co-workers at home who would help to share the burdens of the workers who have gone to the field and would see that the pressing needs are brought to the attention of friends at home, in order that the missionaries may be saved from physical and mental break down and that their spiritual work may be unhindered by financial worries.

NORTH AMERICA

Notable Gains in Missionary Giving

Among many notable gains in contributions to foreign missions made in the Pittsburgh district, following last year's convention, these are stimulating examples: Three churches of the Evangelical Association increased 79, 143 and 56 per cent., respectively. One Presbyterian church increased 114 per cent. Three Episcopal churches increased 175, 139 and 541 per cent. Six Methodist churches increased 45, 49, 143, 43, 25 and 27 per cent. One Methodist Protestant church increased 45 per cent. Two Lutheran churches increased 94 and

107 per cent. Eight Baptist churches increased 52, 38, 144, 86, 106, 522, 219 and 230 per cent. These Baptist churches also report an increase of 89 per cent. to home missions.—*Men and Missions*.

Gifts for Y. M. C. A. Foreign Work

A few weeks since, at a gathering of men in the East Room of the White House in Washington, a gift of \$540,000, by Mr. John D. Rockefeller, tendered on the condition that a like amount be raised, was met by contributions made by many prominent laymen, among them Mr. John Wanamaker, who offered to erect another building in China in addition to the 5 foreign association buildings already given by him; Mr. C. H. Dodge, of New York, who pledged funds for two buildings in the Levant; Mr. S. W. Woodford, of Washington, \$35,000 for a building in Kobe, Japan; Mr. James Stokes, of New York, and an unknown giver, \$100,000 for a building at Moscow; Mr. John Penman, of Ontario, \$50,000 for a building at Hankow, China; Mr. J. W. Ross, of the Montreal Y. M. C. A., \$40,000 for a building at Canton, China; Mr. Dupont Clark, Jr., funds for a building at Bangalore, India; and citizens of Buffalo, \$35,000 for a building at Tokyo, Japan. Dr. John R. Mott, Secretary of the Foreign Department of Y. M. C. A. outlined a program for the expansion of the work, which involves an addition of 50 secretaries for the Far East in the next three years, the erection of 49 buildings in ten countries, provision for equipment for such expansion, and \$1,515,000 in money to cover the cost of equipment.

Growth of Christian Endeavor

The United Society of Christian Endeavor has had a year of great progress. President Clark writes as follows: "With gratitude to Almighty God, I record that the past year has been one of unexampled progress and prosperity in the Christian Endeavor movement throughout the world.

America still leads by a large margin in the number of its societies; and there seems to be no diminution, but rather an increase, in the rate of growth. More than 3,000 new societies have been formed in America alone during the last year, and not far from 500,000 new members have joined our ranks. During the last quarter, from September 1st to December 1st, a new society was formed every three hours.

"Thirty years ago there were very few organizations of young people in our churches. Now there are few churches without them. Thirty years ago there was no organized national, State, or city union of young people's religious societies. Now there are no countries of any considerable size, and few States or large cities the world around, without their Christian Endeavor unions. Thirty years ago there were no young people enrolled under a distinct covenant to commune daily with the Unseen, and to give regularly and proportionately as God hath prospered them. Now there are tens of thousands thus enrolled. Thirty years ago there was little fellowship between the denominations; the young people of the different sects never thought of mingling one with another. Now ten thousand such union conventions and great meetings are held every year, when the young Christians of one hundred denominations meet face to face and see eye to eye. In the Pennsylvania Christian Endeavor Union alone 46 different denominations are enrolled.

Friends of the Stranger in Chicago

In the railroad stations of Chicago a blue badge marked "Travelers' Aid," worn by a motherly-looking woman, indicates that to her all sorts of troubles may be confided. A corps of women is maintained by the Young Women's Christian Association of Chicago, and instances of faithful human friendliness set to their credit are numbered. These faithful workers take at their homes no more hours of rest than are absolutely necessary to keep them on their feet, and even those rest hours

are frequently broken in upon by an insistent telephone message asking for help.

In all, 3,000 strangers in the city, women younger and older received the direct aid of this ministry in a single year. Many who are in danger of being led away to the worst places in the great city are sent to safe boarding houses. Friends are hunted up for others who have lost or forgotten addresses to which they were going in the city. Many, stranded midway of their journey without sufficient money, are supplied with tickets to go on to their destinations. Altogether, the Young Women's Christian Association "aids" are undoubtedly the most efficient foes the white slaver in Chicago meets.

Jubilee of a Woman's Society

On January 18th, the Woman's Union Missionary Society of America celebrated its golden anniversary. It marked the completion of the first fifty years of organized Woman's missionary work in heathen lands. This society is undenominational and its work is carried on by unsalaried officers at home. Its workers labor in India, China and Japan and there has never been a debt.

The English Bible 1611-1911

Much interest has been awakened throughout America and England by the preparations for the coming celebrations of the Tercentenary of the King James Version. The American Bible Society has issued a Bibliography of the King James Version as the Tercentenary Leaflet No. 1. Various commemorative exercises will be held to celebrate the anniversary.

A New Missionary Training School

The Christian Woman's Board of Missions (Disciples of Christ), have succeeded in establishing at Irvington, Ind., a new missionary training school for home and foreign workers. Irvington is a suburb of Indianapolis, and here are located Butler College and the Bona Thompson Memorial Library. The school is to be unsectarian, and is called "The Sarah Davis

Deterding Training School for Missions." Prof. Charles T. Paul is principal. The curriculum includes oriental and European languages, elementary medicine and hygiene, physical culture, domestic science, bookkeeping, industrial work, music, and the Bible and science and history of missions, comparative religions, anthropology, sociology and pedagogy. The home mission course includes preaching and pastoral work, city missions and rescue work, work for foreigners, Indians, Y. M. C. A., Y. W. C. A., etc.

The new building contains 80 rooms besides chapel and with grounds and equipment. Cost over \$100,000, raised through the efforts of Mrs. Helen E. Moses.

The Fruit of Church Federation

In the first ten years of the Federation of Churches in New York, the following things were done:

Twelve churches, of six denominations, located by federated investigation and approval.

Tenement-house reform furthered.

A people's park secured in a densely crowded section.

Summer playgrounds made part of the municipal activities.

Six kindergartens opened in churches and elsewhere.

Two Christian settlements founded.

Crippled children cared for.

A cooperative parish system developed for neighborhood visitation, vigilance and ministry.

Special summer work, including moral and religious instruction for children, by six denominations at 14 centers.

The formation of similar federations in other cities.

Work for the Red Man

There are about 300,000 Indians in the States. In California, 20,000; Arizona, 39,000; Oregon, 3,600; Washington, 8,000; Nevada, 5,300; Idaho, 4,000. Oklahoma has more Indians than any other State, 117,124, according to 1908 statistics. In New Mexico there were 18,255; in Montana, 10,428; in South Dakota, 20,065; in Wisconsin, 10,688. In 1908 it was ascertained that 116,333 of the Indians then in the United States wore citizen's dress, and that 43,602 wore

a mixture of Indian and civilized apparel. At that time there were 63,147 who could read, and 69,209 who could carry on in English an ordinary conversation. In 1908 the Indian population had increased to 300,412. For the fiscal year which ended in June, 1909, the United States Government expended in their behalf \$15,724,162. The Government supports 116 boarding schools and 163 day schools, and spends about \$10,000,000 a year in their maintenance. The total expenditures for the Indians from 1789 to 1909, inclusive, have been \$485,091,300.

The Chinese Christian Students in North America

One of the most wide-awake and hopeful of the Christian organizations in America is the "Chinese Students' Christian Association" which is affiliated with the Y. M. C. A. of China and Korea. The object of this association is to unite all Christian Chinese Students in North America in order to promote growth in Christian character and to carry on aggressive Christian work, especially by and for Chinese Students. The Association is divided into four departments to develop the work for students in various parts of the country. Annual conferences are held and have proved of great inspiration and practical help to the students who have met. In September last the second annual conference was held in Hartford, Conn., and two other similar meetings brought together students in Evanston, Ill., and at San Francisco. One former Harvard student, Mr. David Z. T. Yui, is to give his whole time to the work during the coming year. He was the winner of the Bowdoin prize of \$250 at Harvard last June where he secured his Master of Arts degree.

Since the organization of the conference in 1909 the membership has increased from 39 to 166 and the influence of the association has been felt throughout the country.

At the conference last September the Chinese students pledged \$634 for

the work during the coming year. The executive committee of this conference is composed of the following members: President, Y. T. Tsu of New York, Vice-President, Miss F. Y. Tsao of Columbia University, and H. S. Chuck of Stanford University, Treasurer, H. J. Fei of Oberlin. The General Secretary is Chengting T. Wang.

Politics and Missions in Alaska

The 65,000 red-blooded Americans of Alaska believe they are entitled to elect their own public officials—not to be kept forever under “carpet-bag” appointees from Washington. These Alaskan pioneers are getting anxious not to have conservation conserve too long. At present towns lying right alongside measureless deposits of the best coal in the world are paying \$18 a ton for a poor grade of coal from British Columbia, and paying duty on it into the bargain. Naturally, citizens feel this intolerable.

Dr. S. Hall Young is in the East to find four young preachers who have the grit to sleep outdoors at fifty below zero. If he can get four men of that quality into Alaska, he is sure they won't come away. It is the best country on earth to keep well and grow strong in; its air is like wine in the veins, and hard work is such a physical joy as it can hardly be in any milder climate. Dr. Young “mushed” across Alaska snows longer and farther than any other man who ever took the gospel into that vast Northwest territory.

A Chinese Christian Teaches Japanese

Miss Ethel Lee Toma, a Chinese teacher in the government school at Kalaheo, Territory of Hawaii, has recently established a Sunday-school for the benefit of Japanese. The attendance is so great that she now has to have the assistance of a Portuguese young woman.

EUROPE—GREAT BRITAIN

British Medical Missionaries

In January of each year *Medical Missions at Home and Abroad* publishes a list of all medical missionaries holding British degrees or diplomas.

The number is now 414, as against 403 a year ago, and they are in the service of 42 societies, and scattered all the world over. The Church Missionary Society leads with 81, the United Free Church has 63, the London Society 39, S. P. G. 25, etc.

Islam in Britain

It is stated that there are over 800 Moslems in England, dispersed in London, Liverpool, Edinburgh, Manchester, Oxford, and Cambridge, and that a large number of them are Englishmen who have gone over to the Eastern faith. Some of these latter wear the green turban, as a sign that they had performed the pilgrimage to Mecca. Anxious as we are in regard to the spread and development of Mohammedanism in North Africa, it is not unreasonable for the London *Christian* to ask: What are we doing in respect to these Moslems in our very midst? The statement in the October, 1910, REVIEW as to Moslems in Liverpool was not quite correct, as the Moslem sect, their “quilliamism” is weak and their “mosque” is an insignificant affair.

A Moslem Forward Movement

Mohammedans in London are initiating what may be called a “forward movement.” Hitherto they have confined their religious services to periodical meetings held at a central restaurant. In Great Britain, we believe, there is not one mosque, with the possible exception of a certain building in the city of Liverpool. Now this warlike faith, which is such a terrible obstacle in the way of Christian missions in heathen lands, proposes to invade the metropolis of Christendom, and a sum of £100,000 is asked for in order to build a mosque in Bayswater that shall be the headquarters of Islam in the British Isles. Among the promoters we are amazed to find several who are bearers of English names! We are not at all afraid that it will make headway among the people at large, but we recognize in this proposal a loud call to Christians of all shades to return to their “marching

orders," and redouble their zeal for the spread of the Gospel in the unhappy lands which are still under the blight of the False Prophet.—*London Christian.*

London's Charities

According to the "Directory of Metropolitan Charities," recently published, the sum total for last year was £7,894,591, and was divided among 948 objects, such as these:

14 Bible, Book and Tract Societies....	343,964
103 Home and Foreign Missions.....	3,310,284
4 Church and Chapel Building Funds	41,877
38 Charities for Blind, Deaf, etc.....	242,091
179 Hospitals, &c.....	1,197,211
89 Pensions and Homes for Aged....	676,010
93 General and Food Relief Charities..	482,794
57 Voluntary Homes	311,001
46 Orphanages	193,384
50 Reformation, &c., Institutions.....	74,662
63 Education Institutions	607,234
33 Social Improvement Institutions....	166,828
20 Protection Institutions	247,251

Arthington's Gifts Finally Available

Mr. Robert Arthington, of Leeds, England, died ten years ago, leaving the bulk of his large estate to missions. The contests made by the first cousins are now over, and the Baptist Missionary Society has received \$2,334,630. Mr. Arthington willed that the legacy, principal and interest must all be spent in twenty-one years.

THE CONTINENT

Roman Catholics Want the Bible

A remarkable Roman Catholic congress held its third annual meeting in Paris a short time ago. Its purpose is the promotion of spirituality among Christian (Roman Catholic) families. Its watchword is, "Back to the Gospel!" Its chief aims are thus stated: 1. Return to the ancient custom of evening prayers, which are to be followed by the reading of some verses of Scripture. 2. Reading of the Bible in school and catechism classes, in meetings of societies, and in teachers' classes. 3. Public reading of the Bible at all masses without a sermon. 4. Presentation of Bibles to those who are confirmed or married, and use of the Bible as a premium in the schools. Thus, once more is revealed the longing of many Roman Catholics after the Word of God.

Church and State in Portugal

The bill for the separation of Churches and State in Portugal guarantees liberty of conscience, education, and propaganda subject to simple control. The churches will be placed at the disposal of the clergy, the only stipulation being that the clergy shall show they are able to keep them up. Bishop Joseph C. Hartzell, of the American Methodist Episcopal Church, forwarded to President Taft an account of an interview with Dr. Alfonso Costa, Portuguese Minister of Justice. Dr. Costa asked Hartzell to explain to the people of the United States that the Republican Government of Portugal is not anti-religious, but anti-Jesuit and anti-reactionary. Portugal purposes to give perfect liberty to all sects and even to those of no faith whatsoever. The Legislative Assembly will be asked to pass a law under which these organizations will be expected to furnish the Government with their rules and regulations, methods of work, and information as to how funds are to be raised. All contributions must be voluntary, and there will be no subvention by the Government.

In schools established and maintained by the Government all religious instruction will be prohibited on the ground that the Government does not wish to impose religious beliefs upon any. But great stress will be laid upon morality and patriotism. Private or church schools, such as the Wesleyan Methodist School at Oporto, will be authorized, the Government requiring them to report regularly their school regulations, exact plans for work, the time set apart for religious instruction, and proof that children are not forced to enter the schools or that parents are not coerced to send their children there as against public schools. The same program is to be carried out in the colonies.

A Blind Woman's Gift

A poor, blind woman in Paris, we are told, put 27 francs into a plate at a missionary meeting. "You can not afford so much," said one. "Yes, I

can," she answered. On being prest to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—*New York Observer*.

Mission Study in Holland

"Holland is just in the beginning of her Mission Study Movement, but she has begun well. A sense of the need for intelligent enthusiasm and reasoned convictions in the Church's work of Christianizing the world's life, and for the most thorough educational means of keeping the world's needs before individual Christians, has struck deep root in Holland. We look forward with confidence to the success of their movement, and its spread in the future from them to other countries on the Continent. We shall not readily forget the kindness which welcomed us to the first missionary summer school this year at Lunteren. It was a time of inspiration, in which we felt ourselves to be members in a spreading movement, as the young life of to-day is responding to the call of Christian ideals in the face of unprecedented opportunities and duties."—*Life and Work* (Church of Scotland).

Temperance in Germany

One of the most significant facts in connection with the present world-wide temperance reform is the stand being taken by the Emperor of the German Empire, together with the leading scientists, educators and business men throughout Germany. Mr. William E. Curtis, who has recently made an investigation of conditions in Germany, writes a very interesting account of the present German movement against alcohol, which appears in the *Chicago Record-Herald* of January 12. The most hopeful aspect of the situation, however, is to be found

in the aggressive attitude of the Kaiser. The statement is made that he never fails to discuss the subject in his speeches—urging upon his subjects, and especially upon the soldiers and sailors, the evil effects of the use of all intoxicants. He has advised the soldiers and sailors of the German army and navy to join the Good Templars and other total abstinence societies, and has ordered the making of total abstinence from liquors one of the qualifications for naval officers.

Interest for Missions in Germany

Some years ago a colonial training school was founded in Witzenhausen in Germany. Its purpose is to prepare those who expect to settle in the German colonies, especially in those in Africa. Little attention has been hitherto paid to the work of the missionary in these colonies, tho its progress was occasionally mentioned in lectures referring to culture and history, ethnology and national economy, but a change has come, and now the curriculum is extended and a special course for missions has been added. Thus, Professor Mirbt of the University of Marburg, one of the German authorities on missions, is now giving a course of lectures on "Missions and Policy in German Colonies."

Jews Coming to Christ

There has been 204,000 Mschumodim (Baptized Jews, apostates) in the last hundred years. Dr. Ignatz Zalsen, of Wien, Austria, the well-known learned Jew, and author of a book on the Jewish race, has in a lecture brought out startling figures about the number of Jews that have been baptized in the last one hundred years. He has shown through statistics that, in the 100 years which closed 10 years ago, not less than 204,000 Jews left their religion and went over to Christianity. From these fallen away Jews were 22,000 in Germany, 28,000 in England and her colonies, 44,000 in Austria-Hungary, 84,000 in Russia, and 13,000 in America. . . . The number of Jews accepting Christianity increases every year. In the year

1890, 300 Jews in one city left their religion and were baptized as Christians, while in 1904, 600 Jews became Christians in the same city.

Cave-dwellers in Rumania

In *Die Tägliche Umschau*, Dr. Emil Fischer, of Bucharest, publishes an article about ancient habits among inhabitants of Rumania, which so clearly illustrates the necessity of more missionary work in that nominally Christian land that we translate some of his interesting statements.

According to the latest statistics, there are still in existence in Rumania over 54,000 cave-dwellings, in which a quarter of a million peasants live in circumstances almost as primitive as those of the ancient cave-dwellers of the stone age. These inhabitants of the remoter parts of rural Rumania still use ancient plows, while wild pears and crab apples are the only fruit known to them. Their vegetables are wild herbs boiled with oil, which has been prest from the seeds of the sunflower, the hemp, and the gourd. Until very few years ago, millet, the ancient grain of these people, was crushed by means of hand-mills and stored in primitive granaries as peculiarly shaped as those found in Central Africa. Medical men are still known as wizards among these peasants, and at funerals a repast named *coliba* is partaken of which is like that prepared and eaten by the ancient heathen tribes of Europe. It consists of soaked and boiled corn. Thus, the customs of the stone age still prevail in rural Rumania, says Dr. Fischer.

Russian War on the Jews

Herman Rosenthal, a Russian editor and author who formerly lived in Kief, reports that the bloody massacres of Jews in Russia have only given place to a more silent program of persecution and extermination. This work has now taken the form of merciless repression and degradation. First, there is the limitation of the right of residence and the herding of the great majority in Poland and

the Pale of Settlement. In this great Ghetto, says Mr. Rosenthal, 95 per cent. of the Jews are confined, and they are forbidden to settle in the villages or to move from one village to another. Even a temporary absence is sufficient to forfeit the right of residence. Last year thousands of Jews were expelled from Kief. In many places throughout Russia the commercial boycott has increased the miseries of the Jews, and the Ministry of Education has closed to them many of the schools and universities. Insanity has increased among them and poverty has caused thousands to become beggars. Many Jewish bankers in America and England have refused to have financial dealings with Russia while the Government persists in these plans of persecution.

ASIA—MOSLEM LANDS

Fatalism in Islam

Every action, including every *sin*, is "maktoob" (written, fore-ordained). How often we have heard the worst sins excused in this way! A man kills another, and his deed is excused by his friends, who say it was "maktoob," or "maksood" (purposed of God). This fatalism enters into every detail of life, and is the cause of much evil, cruelty and neglect. Children seriously ill are often uncared for, or, what is far worse, cared for with such ignorance and superstition that they die off like flies, and this is God's doing, according to Islam. Look on it as favorably as we can, excuse much of what we see, interpret its sacred book as liberally as possible, and we have still a religion corrupt at its source, founded and based on deception, and tainted in all its springs by the world, the flesh, and the devil.
—*Egypt General Mission News.*

Robert College to Date

The annual report of Robert College, Constantinople, for 1909-10, shows a register of 198 students in the college, and 210 in the preparatory department. The Greeks number 196, the Armenians 61, the Bulgarians 70, the Israelites 17, the Turks 52, and

others divided among Albanians, Americans, Dutch, Hungarians, Persians, Poles, Rumanians, Russians and Sudanese. The income is \$92,763, of which the students paid \$69,584.

Are Missions in Turkey Worth While?

While not making so large a proportion of converts in Turkey as in some other lands, nowhere in the world, says an observing writer, not even in China or Japan, are the results of the labors and influence of American missionaries more conspicuous or more generally recognized than in the Ottoman Empire. Mr. Bryce, the British ambassador to Washington, in one of his books, says: "I can not mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire." Sir William Ramsey, the famous British scientist, who has spent much time in Turkey, is quite as enthusiastic. The American missionaries have over 400 schools, 130 or more large churches in the centers of population, with congregations numbering as high as 2,000, besides a multitude of out-stations in the villages of Asia Minor.

The Mission at Sidon, Syria

One of the most successful stations in Syria from an evangelical standpoint is the American Presbyterian Mission in Sidon, where Dr. Samuel Jessup and his son Stuart Jessup are laboring. Emigration continues to deplete the ranks of the Syrian laborers and church-members. Army conscription is now accelerating the emigration in spite of difficulties, however, the education and evangelistic work are progressing and there are many encouraging results both direct and indirect. One great need is for a new Arabic hymnal. It is hoped that some friend will make possible its preparation and printing.

A Missionary Farm at Sidon

"An interesting development in missionary effort has taken place at Sidon, the Syrian mission of the Presbyterian Church, having opened an agricultural

school and a mission farm of several hundred acres, some two miles outside the city. Agriculture must always be the staple industry of Syria, but the vast stretches of fertile plains have been neglected for generations through lack of honest and efficient government. The present methods of cultivation are centuries old, and the tiller of the soil has no scientific help for dealing with pests and other problems. This undertaking will round out the symmetry of the Presbyterian mission's educational work in this district. Dr. George A. Ford began the preparations fifteen years ago, and will act as superintendent of the farm. The mountain sides have been tunneled into for water, and the slopes terraced for the planting of fruit trees. The farm is accessible to a seaport market for the disposal of its produce. —*Assembly Herald*.

Bedouin Revolt at Kerak

The revolt of the Bedouin on December 5, 1910, against the Turkish Government at Kerak, in the East Jordan district, appears to have been due in the main to an attempt on the part of the authorities to disarm the tribesmen. The first outbreak was at Katraneh, the nearest station to Kerak on the Hejaz Railway, where several of the station officials were killed, telegraph wires were cut, and the line destroyed for five or six miles of its length. From thence the Bedouin, in strong force, marched upon Kerak, and delivered an organized attack. Many of the leading Turkish officials and soldiers were murdered, while nearly all the Government buildings, including the school, were burned. The lives of the Christians were spared and their horses were not damaged or looted. For thirteen years the Church Missionary Society maintained medical mission at Kerak, but in 1908 it was closed.

Girls' College at Smyrna Burned

It is a cause for regret to learn of the partial destruction by fire of the American Collegiate Institute, the American Board mission college for girls at Smyrna.

It is feared that this will seriously interfere with the work of the institute, which was established thirty years ago.

The students at the college number about five hundred, while the Faculty includes several American women.

Medical Work in Resht, Persia

Dr. J. D. France, of the American Presbyterian Mission in Resht, Persia, writes that their dispensary last year treated 2,432 new cases and 3,498 patients who returned for treatment. The assistants prescribed for or dressed 3,703, so that the total was 9,633, or an average of 30 a day. There has been a great increase in native Persian physicians, some of whom are *skilful but many of whom are quacks*. The hospital and surgical work has been very important, some patients being obliged to sleep on the floor.

There is still a strong popular prejudice against minor operations, but this prejudice is decreasing and patients have been coming from practically every place visited last year by the missionaries. The evangelistic opportunities are beyond the power of the missionaries to accept. Resht is 20 miles from the Caspian Sea, and is a city of fifty or sixty thousand inhabitants. There is great need for a larger hospital and more workers.*

INDIA

Self-Support and Self-Christianization

Those who heard George Sherwood Eddy during the Laymen's Movement Campaign last year will recall the powerful use he made of the career of the Rev. V. S. Azariah, a native only two generations removed from devil-worship, but who had been associated with Mr. Eddy in Christian service as the honorary secretary of the Tinnevely Missionary Movement, and was likely to become the first Anglican bishop of Asia. Speaking of the Tinnevely Missionary Society, Mr. Azariah has said: "In the first year of its life we gathered only 1,500 rupees; but last year, the seventh, our income

was close on 10,000, all for missionary purposes, this in addition to over 60,000 for self-support. The first missionary was sent out in 1905, and to a field where no Christian work had ever been done, but where to-day there is a community of 1,000 Christians, looked after by a band of 20 Telugu teachers, themselves early converts, and 6 native Indian missionaries from Tinnevely, all wholly supported by the native society.—*Men and Missions*.

A Mission Arranged by Native Christians

In September last the Tinnevely itinerating band, under the leadership of Mr. E. Keyworth, worked for a week in Srivaigundam in a "mission" arranged by friends of the Indian Missionary Society of Tinnevely. Mr. K. writes: "They had arranged a campaign for the benefit especially of English-speaking government officials, land-owners and lawyers. Mr. Appasami, a widely-known and much-respected convert of long standing, now retired from the bar, threw himself into the work with great enthusiasm in arranging lectures on 'The plan of salvation,' 'Follow the gleam,' 'The Supernatural in nature,' etc. For four nights the meetings, enlivened by Tamil Christian music, were well attended by the class of hearers that we sought to reach, some of whom afterward bought a quantity of Christian literature."

A Union College at Bangalore

The *Madras Mail* gives an account of the opening meeting of the United Theological College for South India and Ceylon. The principal is the Rev. James Mathers. The International character of the college council is interesting—England, Scotland, Ireland, America, and Denmark have each their representatives. The Wesleyan mission has decided to participate in the work and support of the college, and has made a nomination of a professor. The members of the staff include a Danish Lutheran, an Irish Presbyterian, a Wesleyan, and a member of the South Indian United

* Rev. and Mrs. Henry C. Schuler, of Resht, are now in America on furlough.

Church. It is expected that the establishment of this college will mark an era in the progress of Indian Christianity.

Illiterates in India and China

The Christian Literature Society of India, of which the Hon. Lord Reay, of London, is president, is calling attention to the deplorable illiteracy in the Far East. In the Indian Empire it is stated that there are 277,000,000 and in China 300,000,000 who can not read and write their own languages. This illiteracy is one of the greatest of all hindrances to the progress of the Gospel. They can not read, they can not think, they can not understand the teachings of Christianity. In India practically all the women and girls are illiterate, only 1 in 90 being able to read and write. A phonetic method is advocated by Mr. Joshua Knowles, a method by which roman letters and roman symbols will displace complicated characters and will greatly simplify and facilitate the instruction of the Far Eastern peoples.*

CHINA

A Union Revival Effort

Suchou, the capital of Kiang Su province, is the home of about half a million souls. It was occupied by missionaries more than fifty years ago. Never in its missionary history has there been such a revival as the one with which it was so wonderfully blest during the last year. Baptists and Episcopalians, Methodists and Presbyterians, on both sides of the Mason and Dixon line, united in one union effort. The results vindicated the wisdom of the plan. There was no friction. Every denomination was represented in the pulpit at some time during the meeting. And yet there was unanimity in the messages of the preachers, for Jesus Christ, the Savior of the world, was the burden of every sermon. The results of such are not

easy to estimate. Believers are not immediately taken into the church. Two thousand persons signed probationist slips. A geographical distribution of these has been made among the various denominations, so that each church becomes responsible for the converts and probationers in its immediate neighborhood.

The Future of the Chinese Church

A self-supporting and self-governing church in China is the reward, the fruit, the joy, and the crown of your long period of labor in that land. Some of our missionary friends are, indeed, a little afraid of the Chinese Church Movement. But the Church can only become able to manage its own affairs by actually trying to manage them. A child learns to walk by actual walking. Does this mean the breaking of friendships with those who have sent us the Gospel, or is this anti-foreign? Decidedly no! We can never thank you enough for what you have done for us. But now the time is come when every Chinese Christian should be taught and led to undertake this responsibility, and to know his relation to the Church. What is the motive power of all this? It is the working of the same Spirit that inspired you to realize your responsibility toward men of other lands. Yes, the same blest Spirit of God.—MR. CHENG, delegate to the World Conference.

Christian Endeavor Moving On

The delegates present at the recent three-days' Christian Endeavor convention at Kwangchow, Honan, China. In many ways the gathering was one of the most notable ever held in China. The occasion was the first anniversary of the organization of the first Christian Endeavor society in that section. It was all planned and carried out by the Chinese from ideas which three of them got at the Nanking Convention in May, 1909. At Kwangchow, as in almost every part of China, the missionary force is so inadequate that if a missionary is laid aside for illness or other cause, these young Chris-

* See the leaflet "Our Duty to India and Indian Illiterates," published by the Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C., England. (15 cents.)

tians are often left largely to get on as best they can. Our Christian Endeavor secretaries, Mr. and Mrs. Strother, encouraged these three young men to start a Christian Endeavor Society to hold their people together, and make every Christian feel his responsibility to work for Christ and the Church. Their case is another proof of the efficacy of Christian Endeavor and its wonderful adaptation to local conditions and needs. Four hundred dollars was raised and 50 persons were pledged to do evangelistic work in the country.

No Cabinet Yet for China

The throne has issued an edict, refusing to create a Constitutional Cabinet, in compliance with a memorial recently presented by the National Assembly. The Imperial Senate adopted a resolution praying for the immediate creation of a Cabinet, and it was believed that the throne had decided to accede to this demand.

Christian Work on Japanese Railroad

Rev. T. C. Winn, of Dairen, Manchuria (formerly called Dalny), is extending his work along the whole length of the South Manchuria Railroad. The railroad is under Japanese control and there are large colonies of Japanese at every station. Mr. Winn now has six regular preaching-places on the line above Mukden, and the railroad company has employed five Christian men to spend their whole time visiting the families of employees along the line to cheer and encourage them. The company does not allow these men to talk on positively Christian themes unless individuals express a desire to hear of Christianity, but the president of the railroad says this form of service can be done by nobody save by Christian men. The company in one town has erected a building for religious purposes which Christians and Buddhists use alternately.

Facts About Lien Chou

The situation in the Lien Chou field of the Presbyterian Board of Foreign Missions in Southern China shows

that there was no destruction of property at Lien Chou, but at Sam Kong, ten miles away, where the chapel, school, parsonage and foreign house have been ruined. The first three of these buildings were of brick, and the bare walls remain standing, but the foreign residence is totally destroyed. As no foreign missionaries are now resident at Sam Kong, this house will not be rebuilt. Rev. Stewart Kunkle, who was alone at the Lien Chou station when the disturbances occurred, has been in no danger at any time, and the report from Sam Kong is received from him.

There seems to be no danger of further trouble at either point, and Mr. Kunkle explains that there was no serious anti-missionary spirit manifested in any of the recent occurrences. The wrath of the mob was directed entirely at the local officials, who were undertaking to establish a new public-school system for that part of China, and the point of their grievance was that the taxes for this purpose were being levied on the poor, while the schools were being so organized that they would be especially for the advantage of the rich. After the Sam Kong riot, there was talk among the radicals of marching on Lien Chou to drive out the missionaries there, but the men of a number of the villages adjacent to Lien Chou held a mass-meeting and announced that they would go to the defense of the mission premises there if it were necessary to protect them, and this bold stand dissipated the danger.

The Need of Christian Schools in China

The goal of the old system of education in China was official preferment; the goal of the new system is the same, but the subjects of education and the methods of instruction are different. The Board of Education in Peking has elaborated a complete system from kindergarten to graduate and professional schools, but the Chinese are finding out that it is one thing to formulate ideals and quite another thing to carry them out. The

provinces are joining in the procession for educational progress, but it is discovered that very many of the new schools are a farce, and the students are helping to make them such. Immoralities are conspicuous, and as true educational and moral forces the schools and colleges are failures. They do not teach students how to live, do not develop character, and do not inspire to lofty ideals of service. In many cases teachers who are conscientious and capable are dismissed because they are unpopular.

China's most pressing need is for men of character; there is need therefore for Christian Schools where men are trained not only intellectually but morally and spiritually.

An Innovation in China

The Chinese calendar for 1910—the second year of the new Emperor, Hsüan T'ung—is remarkable for one extremely important fact: the Christian Sabbaths are marked, along with the other Confucian feasts, holy days, etc., etc. The importance of this from our point of view becomes apparent when we remember that this "calendar" is an official document in a way. It is issued by the government for the guidance of its subjects. It is more than a calendar. It is a guide to correct conduct during the coming year. For example, the red printing on the top of the pages mentions the "lucky days" for starting on journeys, etc. There is also full guidance given as to the proper days to select for weddings, burials, etc.; lists of days when visits are to be paid, presents offered and accepted, etc.; the dates for united worship before the tablet of Confucius and this year, for the first time, in addition, the dates of the Christian worship days are marked! The calendar has a huge circulation. They say three out of every five Chinese homes will possess one.

What Paucity of Missionaries Means

The most fully occupied province in China has one missionary to every 40,000 people, while five other provinces have only one missionary to

every 100,000, and no less than four provinces have one missionary to every 250,000. That would mean twelve missionaries for the whole city of New York, and between three and four hundred for the United States. Out of 1,971 walled cities in China, only 527 are occupied, 27 per cent., leaving 1,450 great cities without a single missionary. The aboriginal tribes of China (6,000,000) have no missionary.

KOREA

The Little Land of Big Things

Dr. George Heber Jones has recently said: "Previous to 1905, before Korea's union with Japan, Japan faced America, and Korea was simply a backdoor neighbor; but since 1905, Japan has changed face. She is now facing Asia, big with possibilities and with policies, and Korea has become the front door of the Japanese Empire. Japan during the past five years has spent over \$40,000,000 in railroad exploitation in Korea; but those railroads are built of Pittsburgh rails, laid on Oregon ties, with locomotives from the Baldwin Company, and rolling-stock from the Pullman and other American companies. The Koreans have a genius for religion. There is dawning upon the Christian world a Korean interpretation of Christian life and practise. I used to hope to live to see the day when there would be a thousand Korean Christians. Now there are 250,000, and more believers in Jesus Christ."

The Gains of Twenty-five Years.

When the Rev. John F. Goucher made his gift for the founding of the Korea Mission of the Methodist Episcopal Church in 1884, there was no prophet whose vision could foresee that in 1910 there would be 50,000 probationers, members and inquirers as a result of that small beginning. Prophecy has been outrun. To-day there is an annual conference of this church in Korea, with 34 full members, 21 probationers. Seven conference districts take care of the work

being done in over a thousand cities, towns and hamlets, and the spirit of evangelism in the name of Jesus Christ is flaming from heart to heart among our workers, both ministers and laymen, in a manner unprecedented since the days of the Acts of the Apostles. The Gospel is being preached, and thousands are turning to Christ. The sick are being healed, over 30,000 receiving treatment from our physicians last year. The youth are being taught, there being 6,000 boys and girls in the Methodist schools.

JAPAN

A Japanese Statesman on Ethics

Count Okuma has recently said: "The fatal defect in the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, tho it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."—*Chinese Recorder*.

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house explains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way

the servants repeat the same prayer day after day is rather funny. Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the morning meeting at the breakfast table to worship God.—*Japan Weekly Mail*.

Roman Catholicism in Japan, Korea and China

One of the leading Catholic missionary magazines, *Katholische Missionen*, publishes interesting figures concerning the progress of Roman Catholicism in Japan, Korea and China between 1889 and 1909. According to these figures, Japan had 37,016 Roman Catholic natives in 1889, and 65,741 in 1909, so that the progress there was remarkably slow. Korea had 15,416 Roman Catholic natives in 1889 and 68,016 in 1909, which might be considered a quite encouraging increase were it not that the Protestant natives have increased far more rapidly. China had 542,662 Roman Catholic natives in 1889 and 1,210,054 in 1909. While the increase in China was very slow during the closing ten years of the nineteenth century, it has been between 80,000 and 100,000 annually during the last years, so that Roman Catholic missionaries in China are greatly encouraged.

AFRICA—NORTH AFRICA

President Alexander Resigns in Egypt

Universal regret will be felt that Dr. John R. Alexander has felt constrained to tender his resignation of the presidency of Assiut College. The announcement has come to us unexpectedly, and causes a deep sense of loss. The statement made by the Board of Foreign Missions contains no explanation of the reasons for the step, but Dr. Alexander's deep interest in the college would yield only to necessity in asking to be relieved. Dr. Alexander was governed by a well-defined purpose, an educated people and a native ministry for the Church. He made no attempt to give the college a name or a position above or

apart from its actual work. He saw the need of Egypt and met it by a school with a broad curriculum and a high standard, a school in which character and training for effective Christian work were ever kept in view. The result is seen in the native ministry trained within its walls. He and his work have so appealed to the Church and to the large number of visitors from other churches and other lands that the name of Assuit College is known throughout the Christian world, and is a factor of unmeasured power in the spiritual and political regeneration of Egypt.—*United Presbyterian*.

The Girls' College at Cairo

The need for a higher educational school for Egyptian girls has long been pressing. Many have been turned away from the United Presbyterian Girls' Boarding School in Cairo, and the parents have shown a willingness to support a more advanced institution. The First United Presbyterian Church of Allegheny, Pa., has given the money to purchase the ground needed and many have united to supply the funds for buildings. After many delays the college was opened as a day school, December 6th, with 176 pupils in an unfurnished building. The boarding department opened December 20th, with fifty boarders. Among the pupils are 80 Copts, 15 Protestants, 54 Moslems, 12 Jewesses and 15 Roman Catholics. One is the daughter of a former Turkish Ambassador to America. The school building is well planned, with chapel, school-rooms, etc. Beside the regular classes for academic studies, there are Sabbath-school, C. E. Society, Arabic preaching service, etc. Recently the girls gave a thank-offering of \$135 for work among the women in Egypt.

England and Mohammedanism

The British Empire continues to grow in extent, but whether we are sufficiently alive to our responsibilities toward those who are brought under British rule is somewhat doubtful. The

agent of the Church Missionary Society has just reported in regard to the Sudan district of Lavo Enclave, which we have recently taken over from the Belgian Government, that the condition of things "provides a startling object lesson in the meaning of Anglo-Egyptian rule." He states that the thickly-populated district will form a splendid ground for missions, but that, at present, "without meaning it," we have encouraged Mohammedanism. "Some 500 Mohammedan soldiers and junior officers have been poured into the country, and, of course, Friday has become the official day of rest. All government work goes on as usual on Sundays. . . .

The only schools are those held by the Mohammedan mollahs of the Sudanese battalions, and the base of their teaching is the Koran. This system is forcing Mohammedanism on the country, and it has already held sway for years over what we call the Pagan Sudan. . . . At present the nation can only conclude that Mohammedanism is the religion of England." —*The Christian*.

A Traveling Evangelist in Africa

In *Der Evangelische Heidenbote*, Missionary H. Henking, of Nsaba, in the Gold Coast Colony of West Africa, writes concerning a remarkable African itinerant preacher, who visited his station last September quite unexpected on a Saturday. "On Sunday morning, we and our native Christians went to the heathen's town, where the strange preacher, in simple and plain English, discuss the ways to condemnation and to life. One of our teachers translated the exceedingly clear address, which could be understood by any ignorant heathen. At the evening service the stranger admonished our Christians and our teachers and the next day he wandered on, a long cane in his hand, hard sandals on his feet, and a light bundle of clothing upon his back. None would have suggested that the wanderer had been roaming thus through the thick forests and the hot deserts of Africa for four years.

In the short hours which the wanderer spent with us he reluctantly gave a little account of his life. His ancestors had been brought as slaves from West Africa to the West Indies, where he himself was born on the island of Trinidad, and was called George Newton. Brought up as a Roman Catholic, he later came into fuller light and felt called to preach the Gospel to his black brethren in Africa as an itinerant preacher. He started from the West Indies without any certain plan of procedure, landed in Cape Town, and immediately began a life of missionary itinerancy. He wandered through Cape Colony and Basutoland, discarding gradually all his baggage as too heavy or too expensive. Then he went, almost always on foot, through the lands of the Boers, the countries of the Bechuanas and Barotses, and the Belgian and French Kongoes, making his way slowly northward, calling to the people everywhere, "Seek ye salvation for your souls." Trusting the Lord for the supply of every need, he crossed the great continent, until, finally after four years, he reached the Gold Coast Colony and the station of Mr. Henking, whence he proceeded on his mission of mercy. The natural timidity of the African negro has left him and full consecration has taken the place of the common negro's inclination to seek the easiest job.

In every place he preaches but once, because he feels it his duty not to rest until he has brought the tidings of salvation in Christ to all Africa. Thus he expects to go on, from place to place, an itinerant evangelist, until the tired feet will no longer carry him and the worn-out body will be unable to stand the strain.

George Newton, the black traveling evangelist of Africa, is a wonderful example of the power of divine grace in the heart of man.

A New African Railroad

The scheme for a new railroad, 1,750 miles in length, down the west coast of Africa, from Tangier to Dakar in Senegal, is being pushed with

renewed energy. The plan was laid before the international railway congress at Bern last summer. It is proposed to build this line either to Dakar or to Bathurst, which ever is the nearest point to Pernambuco in Brazil. The sea voyage from Pernambuco to Dakar requires three days, the time by rail from Dakar to Tangier would be about two days. From Tangier across the strait to Gibraltar is ten miles. The entire distance from Europe to South America would be reduced to five days. It is proposed to build the road on the standard European gage, so that it will be possible to ship European trains across the Strait of Gibraltar without breaking bulk. The promoters confidently expect a heavy traffic, and plan to build a double track.

Slavery to be Abolished

The *British Friend* is informed by the Anti-slavery and Aborigines Protection Society that, recognizing the unique opportunity now presented for bringing about the liberation of the 40,000 slaves on the coca-producing islands of San Thomé and Principe, and also the prevention of slave-trading in Angola, they have decided to send an influential deputation to Lisbon at an early date. They also state that they have received authoritative evidence confirming the truth of the charges of pillage, outrage and massacre made against the officials of a rubber company trading in the upper Amazon, which has its headquarters in London. The story, which will shortly be made public, surpasses in horror, it is said, the worst of the Kongo atrocities.

Training for Zulu Preachers

A Norwegian missionary to the Zulus writes *Norske Missions Tidende* of his training school for evangelists among these intrepid savages—5,555 of whom are now in the membership of various Christian missions. The course is nine months long, and carries the student through a careful evangelical study of the gospels and certain epistles, the catechism with Klaverness' explanations, and Vogt's church

history, besides providing exercise in preaching and instruction concerning the care of souls. The pupils go out two by two, Sundays, to preach in heathen kraals. "For diligence, attention and Christian walk I can give them the highest praise. It has been a delight to work among them, for they seem to ripen more and more and to get hold of the central teachings of Christianity. I have noticed that the beginners usually preach on moral themes, but as they develop, the ground principles of Christ's teaching take a continually more important place in their thought."

Chinese Coolies Converted on the Rand

"We have been often hearing," writes one of our missionaries in China, "of Chinese coolies deported from South Africa to their native land, coming to varied mission stations with letters of introduction from Christian workers in South Africa. A party of these men returning to China applied on one of the boats to the captain for a place to meet, and there they gathered for prayer and the study of the Scriptures during the voyage. One of these men told the missionary that while on the Rand he and others came under the influence of a remarkable man, a Norwegian, a self-supporting missionary to the coolies and others working there. He preached in their language to blacks, whites and yellows, as occasion offered. He learned Chinese by working with Chinamen in a carpenter's shop. This coolie himself was one of a batch of 40 Chinese, who, coming under the spell of this Norwegian, learned the story of Jesus' love, gave up their evil practises, and entered their names as applicants for baptism; and when they were returning to China they received open letters to various missions there from Christians in Africa."

OBITUARY NOTES

Rev. Samuel Martin of India.

Rev. Samuel Martin, D.D., a pioneer missionary of the Presbyterian Board of Foreign Missions died

December 24th at Sialkot, India. He was born in Irondale, Ohio, in 1836, was graduated from Jefferson College, (now Washington and Jefferson College,) studied at the Allegheny and Xenia Theological seminaries, and was ordained in 1865. The following year he went to India. Three daughters are missionaries in India.

Rev. Dr. John H. Harpster

On February 1st, Dr. John Henry Harpster, the veteran missionary of the Lutheran General Council, died in Mount Airy, Philadelphia. He was born at Center Hall, Pa., on April 27, 1844, and after serving in the Civil War, was ordained to the Lutheran Ministry in 1871. He went to India, where he was stationed at Guntur. From 1879 to 1893 he was pastor of churches in America, after which he returned to India, where he served until 1909, when he returned on furlough and engaged in deputation work. Dr. Harpster was a consecrated Christian and an able missionary. His death means a great loss to his Church and to the world.

Rev. J. H. Sobey, of Costa Rica

After a ministry of forty years, Rev. Joshua Heath Sobey, of Costa Rica, passed away in November. He held a number of Baptist pastorates, and at the invitation of the Baptist Missionary Society he took charge of the Second Baptist Church at Montego Bay, Jamaica, West Indies. In five years he was led to engage in the establishment of Christian work on the Cayman Islands. Then he went to investigate the condition of the people on the coasts of Central America. What he discovered led him to leave his Church to take up pioneer work in the Republic of Costa Rica, at Port Linon, where his work was abundantly blest.

When the Isthmian Canal Commission took charge of the work of constructing the Panama Canal, Mr. Sobey became associated with them as a chaplain.

FOR THE MISSIONARY LIBRARY

THE UNIQUE MESSAGE AND UNIVERSAL MISSION OF CHRISTIANITY. By James Franklin Love, D.D. 12mo, 256 pages. \$1.25. Fleming H. Revell Co. 1910.

There is no more important subject in connection with the missionary work of the Church than the essential character and value of the gospel message for the whole world. If Christ brought no all important message which other religions do not possess, or if this message is not adapted to all races and classes of men, then there is no sufficient reason for the Christian propaganda.

Dr. Love shows that the truths that actually save men are confined to Christianity and that they apply with equal force to all mankind. In developing his subject the author shows man to be a religious being, that a supernatural revelation is a human necessity if truth is to be ascertained, and proceeds to give evidence that such a revelation is contained in the Old and New Testament teachings and in the personality and work of Jesus Christ.

If Christ and His religion are true, and if through Him comes the only hope of man's salvation, then the obligation of all Christians to help in the extension of the Gospel is unavoidable. The theology of the volume is conservative.

THE PAST AND PROSPECTIVE EXTENSION OF THE GOSPEL BY MISSIONS TO THE HEATHEN. By Anthony Grant. 1843. Reedited by Canon Charles H. Robinson. 12mo, 270 pages. S. P. G., London, 1910.

Dr. Robinson has considered these Bampton Lectures, delivered at Oxford nearly seventy years ago, of sufficient merit to be republished. Their chief contribution of value to missionary literature is their account of early and medieval Christian Missions. Some of the information in the appendices is not elsewhere to be found in print—it has been gathered from many Latin sources.

Dr. Grant gives us a careful study of the Subject of missions from the view-point of the first half of the Nineteenth Century. He upholds the universality of the Gospel, describes

the hindrances met in missionary work, and gives an excellent account of Christian missions before and after the reformation. One chapter is devoted to early Church of England Missions, and one to the outlook in 1843.

It is interesting to note that even at that early date Dr. Grant recognized the need for a scientific study of missions and of the science of missions. He pleads for a careful investigation of non-Christian beliefs and practises, and an investigation of *Caste* and its influence. He sees in the progress already made an augury of future success and notes in pagan nations the signs of new life. Some of the statements about Africa and Turkey might almost seem to have been written ten years ago, so little has the situation changed except in the number and strength of missionary centers.

LEPERS. By Rev. John Jackson, F.R.G.S. 8vo, 208 pages. 3s 6d net. Marshall Brothers, London. 1910.

The story of thirty-six years of work among lepers is pathetic but stimulating, for it is sad and heroic. This new and revised edition of the history of the Mission to Lepers in India and the East can not fail to awaken sympathy for the unfortunate sufferers who are afflicted with living death and for the noble ministers to their physical and spiritual needs. Such work calls for and merits the hearty support of every Christian. Read the book and then make a thank-offering.

LIFE IN THE ORIENT. By K. H. Basmajian. 8vo, 277 pages. \$1.00 net. American Tract Society, New York. 1910.

An Armenian author gives his views of the social religious and political conditions in Turkey at the present day. The book is a third edition revised to bring it down to date. The author is a strong believer in Christian missions and speaks emphatically in their favor. He was born in Adrianople in 1853, was converted at eighteen years of age in a Protestant Church, was driven from home, became a preacher at Marsovan

and elsewhere, and studied at Crozir Theological Seminary in America.

Mr. Basmajian's book gives an excellent description of the Armenian Church and its condition, of the missionary work among Armenians and the general situation in Turkey under Sultan Abdul Hamid II. The chapters on the "Present State of the Eastern Church" and the "Down of the New Era" throw much light on the conditions and outlook for the general reader.

MISSIONARY HEROES IN OCEANIA. By John C. Lambert, D.D. Illustrated. 12mo, 163 pages. 75 cents. J. B. Lippincott Co., Philadelphia. 1910

No field is more full of romance and adventure, or picturesque atmosphere and thrilling interest, than the mission fields among the savages in the islands of the Pacific. There have been enacted feats of daring heroism and there have been witnessed marvelous transformations. Dr. Lambert has selected some of the heroic incidents from the history of missions in Oceania for his present volume. There are the stories of Patteson in Melanesia, Chalmers in New Guinea, Damien and Kapiolani in Hawaii, Calvert in Fiji and Paton in the New Hebrides.

The author does not give as full and graphic description of incidents with lives of his heroes as the circumstances merit. A more detailed account of some of the adventures would make the volume more attractive to young readers. The biographical sketches are, however, forceful and inspiring.

TRIUMFEN VAN HET KRUIS. Schetsen der Zending onder de Heidenen van alle eenwen en allerei landen. Voor ons Hollandsch Volk geteekend door Henry Beets. Met Afbeeldingen, 282 pages. J. B. Hulst, Grand Rapids, Mich.

The book, written in the Dutch language, is chiefly penned for the benefit of the members of the Christian Reformed Church, of which the author is a prominent pastor and editor, but it is of much interest to any one who is able to understand the Dutch. Giving a brief history of the

progress of Christian Missions since the days of the Apostles, the author chronicles the most outstanding triumphs of the Cross. His language is clear, his conception is fine, and his judgment is good. Thus the book is most instructive and interesting. May it fulfil its purpose which we conceive to be the stirring up of the Christian Reformed Church unto Missionary activity among the multitudes of heathen in foreign lands. That prosperous denomination, with 138 ministers, 189 churches, 14,554 families, and 76,083 souls, has hitherto limited its missionary activity to the heathen Indians of New Mexico and to the Jews in the United States. It has the means and, we believe, the men, to enter upon missionary work abroad without injuring its blest work at home. May this book, which we heartily commend, aid in the starting of a forward movement.

REAL RELIGION. Rev. Howard A. Bridgman. 12mo, 185 pages. 75 cents, net. The Pilgrim Press, Boston. 1910.

The managing editor of *The Congregationalist and Christian World* has gathered together in this attractive little volume a bundle of very practical messages on every-day life and religion. They are short straight talks on such topics as Luck, Beginning Again, Good Cheer, The Buried Life, Business, Easy Street, Snap Judgments etc. They are not intended as studies in fundamentals, but are calculated to start helpful lines of thought and lead on to better living.

NEW BOOKS

THE BALANCE OF TRUTH (The Gospel for Moslems). By Rev. C. G. Pfander, D.D. 8vo. 10s, 6d, net. Religious Tract Society, London. 1911.

UNKNOWN PEOPLE IN AN UNKNOWN LAND. By W. Barbrooke Grubb. 12mo. Seeley & Co., London. 1911.

DR. APRICOT OF HEAVEN BELOW (The Hang Chow Medical Mission C. M. S.). By Kingston de Gruché. 8vo, 144 pages. \$1.00, net. Fleming H. Revell Co. 1911.

THE NEXT TEN YEARS—A Centennial Address by Samuel B. Capen. American Board of Commissioners for Foreign Missions, Boston. 1911.

HENRY GRATTAN GUINNESS, D.D. Memorial Number of the Regions Beyond, London. January-February, 1911.



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

The Missionary Review of the World

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VOL. XXIV. No. 4
New Series

SIGNS OF THE TIMES

THE NEW NATIONAL ANTI-OPIUM MOVEMENT IN CHINA

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

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

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

FAMINE AND PLAGUE IN CHINA

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

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

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

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

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

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

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

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

Rev. E. C. Lobenstine, of Hwai

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

CHINA'S EVANGELISTIC WORK

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

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

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

in the interpretation and exemplification of the Gospel.

THE PROGRESS IN KOREA

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

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

A REVIVAL AT PENG YANG, KOREA

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

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

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

RELIGIOUS LIBERTY IN KOREA

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

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

CHANGES IN THE KONGO STATE

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

A GOOD SIGN IN WEST AFRICA

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

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

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

THE OUTLOOK IN TURKEY

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

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

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

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

GOOD NEWS FROM MACEDONIA

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

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

THE WOMEN'S MISSIONARY JUBILEE

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

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

SAILED VOLUNTEERS FOR 1910

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

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

ISLAM IN ENGLAND—A CORRECTION

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

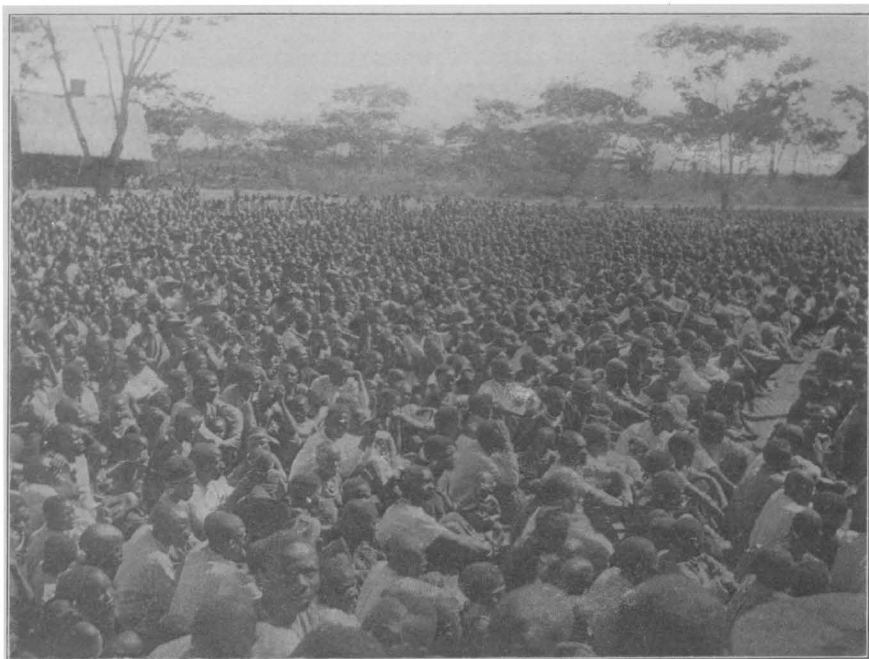
were not moslem, but were largely borrowed from Christian sources.

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

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

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

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



AN OPEN-AIR EVANGELISTIC MEETING AT LOUDON, NYASALAND

SIGNS OF THE DAWN IN NYASALAND

BY DONALD FRASER, LOUDON, LIVINGSTONIA

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

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

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

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

The Early Days

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

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

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

The Forces at Work

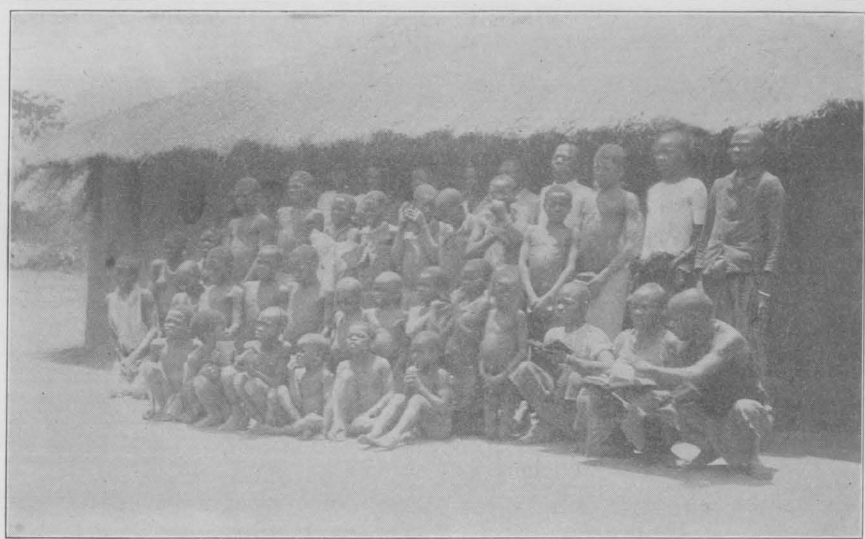
I shall not attempt to trace the progress of all the new forces which are making this land a new land. A missionary very soon realizes how manifold and complex are the agents which God employs for the establishing of the Kingdom of Christ. Many who little suspect it are His unconscious servants of evangelization.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

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

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

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

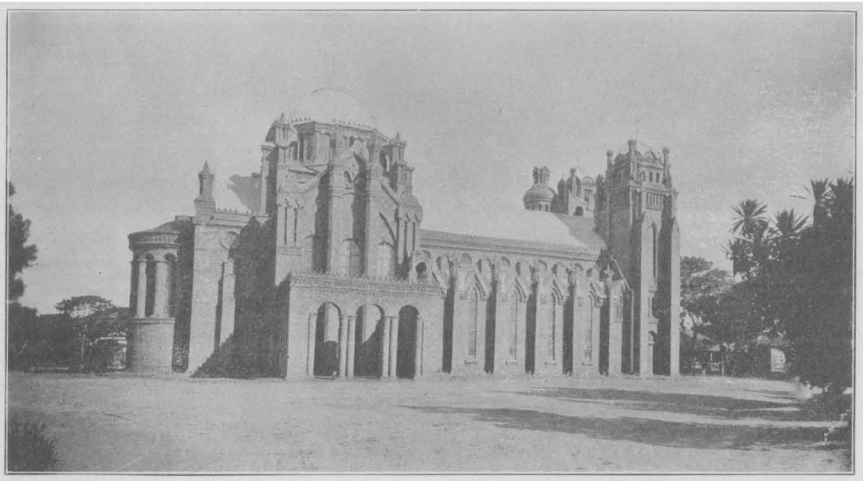
But if one were to seek out and enumerate all the agents whom God



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

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

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



THE BLANTYRE CHURCH—BUILT BY NATIVE LABOR IN NYASALAND

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

Success in the Blantyre Mission

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

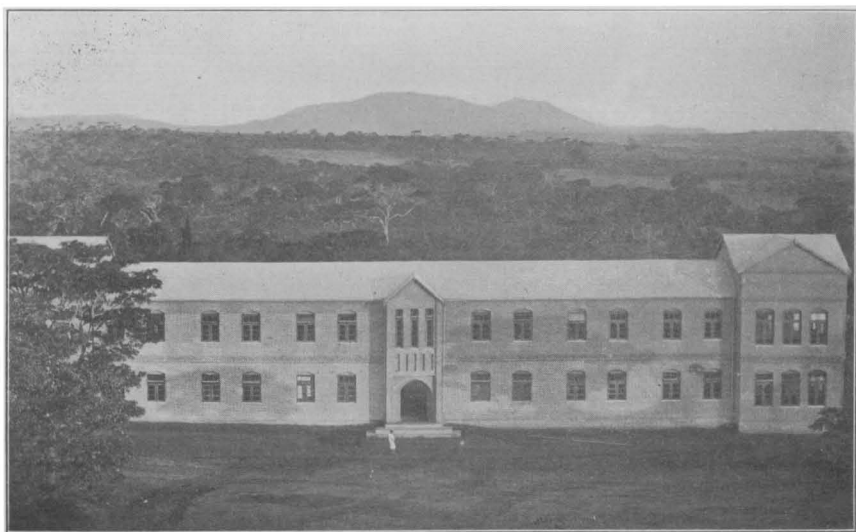
First must come the Blantyre Mission of the Church of Scotland. It followed soon after the Livingstonia Mission, and has realized more fully the original ambition of David Livingstone when calling for occupation

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

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

The Blantyre Mission has success-

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



From a Photograph by a Native.

THE HENRY HENDERSON INSTITUTE AT BLANTYRE, NYASALAND

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

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

The Dutch Reformed Mission and Others

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

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

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

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

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

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

The Livingstonia Mission

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

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

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



A CLASS OF BOARDING-SCHOOL GIRLS AT LOUDON, NYASALAND

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

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

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

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

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

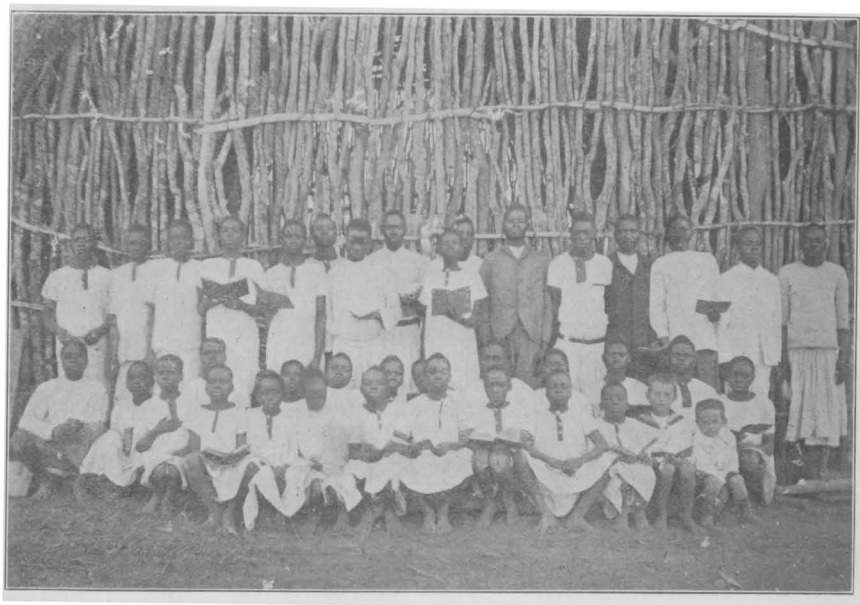
gelists are scientifically trained, and large numbers of apprentices go through a four and five years' course in carpentry, engineering, building, tailoring, etc. The Institution would take an article all to itself to adequately describe, suffice it to say that it has been planned and developed on the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

But to return to the schools. The

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

Requirements for Church Membership

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



TEACHERS AND BOARDING PUPILS AT CHETAMBA MISSION STATION, NYASALAND

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

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

The Growth of Schools

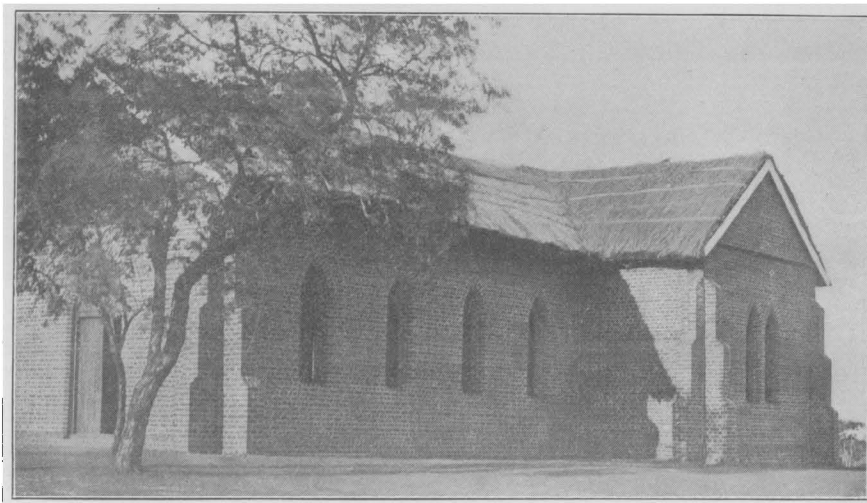
A government official who had been considering the rapid growth of our schools recently said to me, "But where is this to stop? The demands on the home liberality must increase at a huge rate." Well, one would naturally fear so, and I think our committee at home rejoices with a good deal of trembling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

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

First of all, Government has recently

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

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



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

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

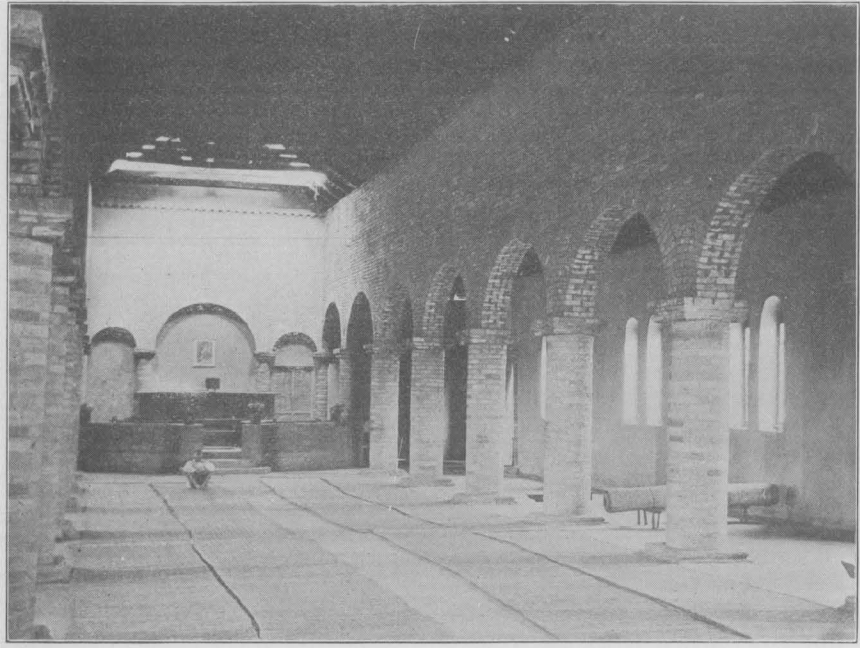
During these past months an awakening of a very spiritual and fruitful character has come to the church. The Rev. Charles Inwood, a deputy from Keswich Convention, held a series of four large conventions which were attended by many

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

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

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

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



THE INTERIOR OF THE LOUDON CHURCH, NYASALAND

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

We have had sore times, too, in

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

MONEY GIFTS AND THEIR VALUE

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

INDIA'S NATIONALISM AND MISSIONS

BY REV. HENRY MANSELL, D.D.

Missionary of the Methodist Episcopal Church, 1866.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Why did the instinct for political

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

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

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

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

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

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

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

Christians education to work for the salvation of their countrymen.

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

5. The English Baptists also are awake and successful.

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

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

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

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

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

WOMAN AND THE REGENERATION OF INDIA

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

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

Woman's Place in India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Hindu Woman's Ability

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

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

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

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

Moslem Women

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

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

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

Education of Boys

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



ONE WAY IN WHICH LADY MISSIONARIES TRAVEL IN INDIA

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

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

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

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

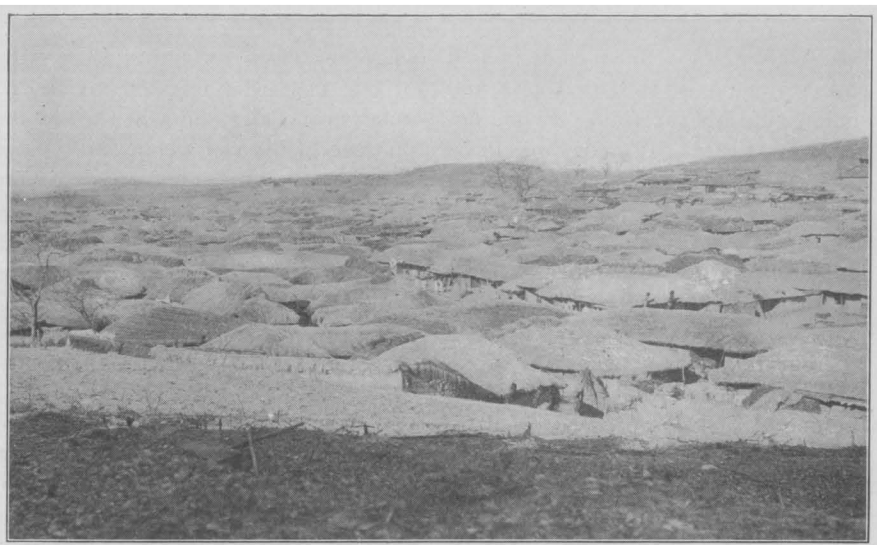
Much more might be written along this line, but enough has been written to prepare the way for the words with which I would conclude this article.

Woman's Work in India

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

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

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



CHAI RYUNG—A TYPICAL KOREAN VILLAGE

KOREA—THE LAND OF OPPORTUNITY *

INVEST NOW. BIG RETURNS!

BY MISS ANNA W. PIERSON

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

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

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

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

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

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

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

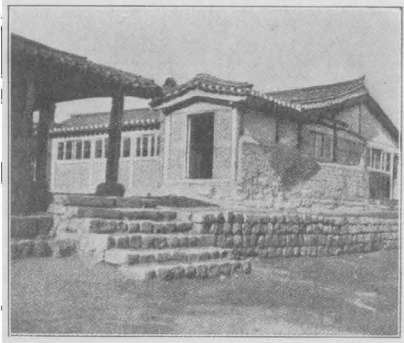
what they learn. Dr. James S. Gale tells of one man who traveled a hundred miles to see him and when asked the purpose of his visit replied: "I have been memorizing some verses of the Bible and I came to recite them to you!" The man recited without an error the entire "Sermon on the Mount." Dr. Gale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

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



THE YOUNG MEN'S CHRISTIAN ASSOCIATION AT SEOUL, KOREA

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



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

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

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

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

In "Korea in Transition," Dr. Gale

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



A PUNG YANG WOMAN'S HAT

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

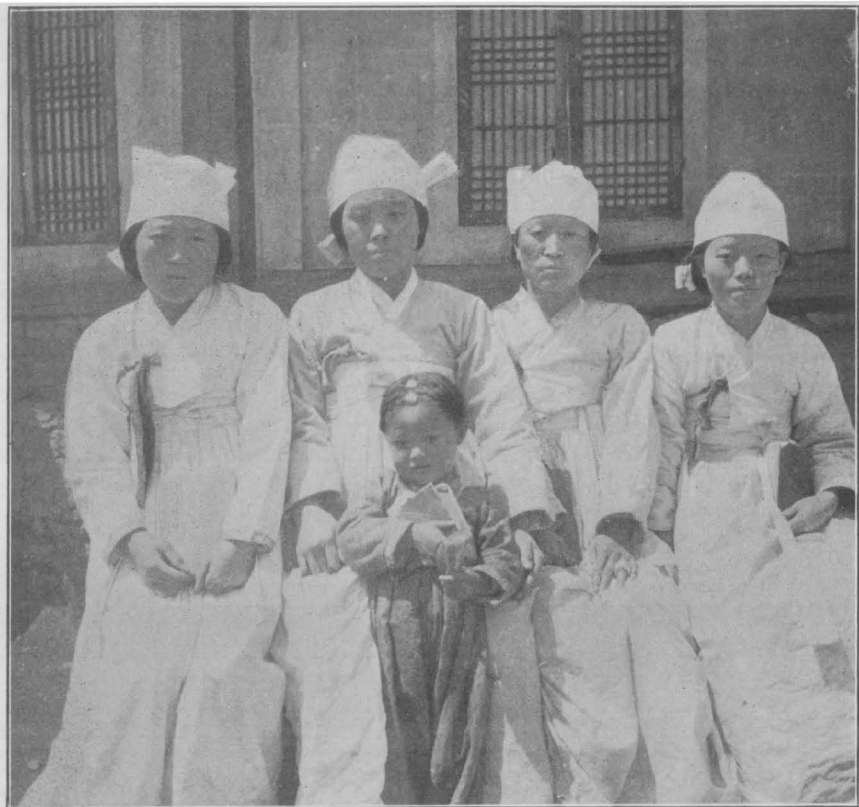
the Capitol, one went to America and took a post-graduate course at Harvard, one is a consistent Christian in government service, one is director of religious work in Seoul Y. M. C. A., one is general secretary of a native branch of the Y. M. C. A., one is an elder in a Presbyterian Church in Seoul,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

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

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

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

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



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

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

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

As we were leaving Korea, Mrs.

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

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

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

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

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

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



A MARKET DAY IN PENG YANG

A TRAVELER'S SUNDAY AT PENG YANG, KOREA *

BY E. G. KEMP

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LUCKNOW CONFERENCE ON MISSIONS TO MOSLEMS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PRESENT ASPECTS OF THE MOHAMMEDAN PROBLEM *

BY REV. CHARLES R. WATSON

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

Events in the Moslem World

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This hurried survey of Moslem events would be inexcusably incom-

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

Missionary Events Among Moslems

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

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

It is a most pathetic fact that the

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

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

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

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

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

On April 1, 1910, the Methodist

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

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

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

THE ASSIUT TRAINING COLLEGE

A STRATEGIC POINT IN THE CHRISTIAN CONQUEST OF NORTH AFRICA

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

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

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

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

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

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

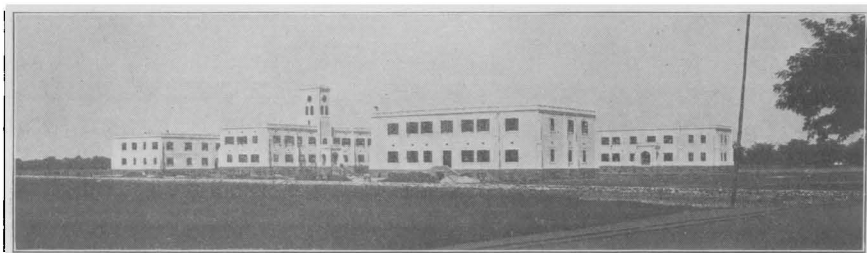
chapel, all of them desirous to become preachers in Egypt and the Sudan, I felt that they were a chosen band indeed and would make good. Many of the students are very poor and are denying themselves greatly in order to obtain an education. The college receives no student unless he pays in cash or in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

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

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

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

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



THE NEW BUILDINGS OF THE ASSIUT TRAINING COLLEGE

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

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

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

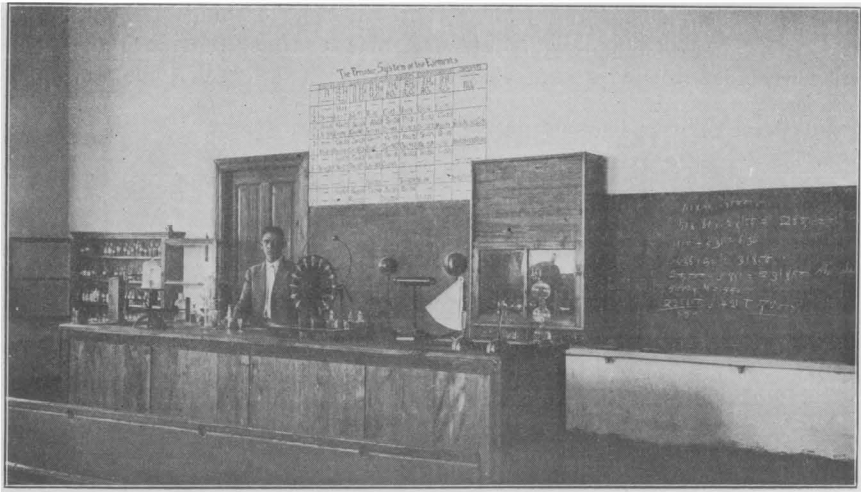
“primary” and “secondary” instruction. A sheik educated at the Azhar, together with a trained Arabic professor, are in charge of this department. History and science courses, as well as those in mathematics, are taught in English and Arabic, and the teaching in English is acknowledged to be the best of any school in Egypt. One has only to compare the atmosphere and the curriculum of the great El Azhar University in Cairo, which receives so much free advertisement from tourists, with those of this modest institution far up the Nile, to realize that Islam will not hold its own even in Egypt. The future is with Christ and with His Church, and while the fanatic struggle between

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

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

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

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



THE LECTURE-ROOM IN THE SCIENTIFIC DEPARTMENT, ASSIUT COLLEGE

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

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

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

According to this report, the Amer-

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



A GROUP OF PROFESSORS AND TEACHERS AT THE ASSIUT TRAINING COLLEGE

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

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

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

THE PEST OF SECTARIANISM *

BY J. R. ALEXANDER, D.D.

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

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

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

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

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

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

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

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

The Plymouth Brethren in Egypt,

* Condensed from *The United Presbyterian*.

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

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

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

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

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

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

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

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

Neither Beirut nor Assiut taught him the doctrines of Beha!

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

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

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

MISSIONARY WORK IN LOGGING-CAMPS *

BY REV. FRANK E. HIGGINS

Missionary of the Presbyterian Board of Home Missions.

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

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

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

* From *The Record of Christian Work*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GENERAL MISSIONARY INTELLIGENCE

INDIA

Failure of Hinduism

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

How the Gospel Transforms

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

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

Indian Missions to India

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

Hinduism Loses to Christianity

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

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

The Growth of a Decade

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

George Sherwood Eddy's New Work

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

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

The Gospel Among the Korwas

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

An Indian Mother

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

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

CHINA

Chinese Mohammedans

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

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

Some Interesting History

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

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

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

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

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

Queue-cutting in China

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

What Do the Chinese Believe

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

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

A Pocket Testament League

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

The Adventure of a Booklet

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

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

JAPAN AND KOREA

What Japanese Christians Can Be and Do

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

Superstition in Japan

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

Industrial Exhibition Utilized

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

A Japanese Lawyer Converted

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

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

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

ASIA—MOSLEM LANDS

Numerical Strength of Islam

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

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

Are They Christian or Moslem?

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

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

Earthquake in Monastir

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

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

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

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

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

School for the Deaf in Turkey

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

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

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

Christian Comity in the Orient

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

English Mohammedans in Mecca

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

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

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

Islam Organizing Into Congregations

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

AFRICA

New Mission-boat for the Nile

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

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

Methodist North Africa Mission

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

WEST AFRICA

Methodist Liberian Mission

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

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

The Gifts of the Negro

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

Noble Deed of an African Prince

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

A Belgian Kongo Mission

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

What Black Men Can Be and Do

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

Embarrassment of Success

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

Kongo Free State

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

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

Reenforcements for the Kongo

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

Missionary Schools Appreciated in Kamerun

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

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

Sleeping-sickness in Livingstonia

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

SOUTH AFRICA

Dutch Reformed Church Prospering

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

Y. W. C. A. in South Africa

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

King Khama's Jubilee

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

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

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

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

Training School in German Southwest Africa

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

A New Station in Transvaal

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

What Medical Missions Can Do

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

AMERICA

Semi-centennial of Women's Work

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

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

Christian Endeavor Abroad

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

After Fifty Years of Freedom

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

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

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

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

Chinese Students as Peace-makers

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

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

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

Jerry McAuley Mission

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

Hosts of Hindus Flocking In

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

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

Slavic Invasion of Canada

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

EUROPE—GREAT BRITAIN

The Continuation Committee

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

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

Crusade Against Mormons

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

Anglican and Free Church Cooperation

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

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

The Y. M. C. A. in London

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

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

THE CONTINENT

Missions Made Visible

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

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

Tubingen Medical Mission Institute

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

Professors and the Vatican

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

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

The Open Bible in Italy

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

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

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

A German Mission in the Balkans

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

Buddhism in Europe

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

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

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

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

ISLANDS

Filipinos Pushing for Independence

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

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

Methodist Gains in the Philippines

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

Christian Colonies in Java

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

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

Methodist Mission in Java

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

An Uprising in the Caroline Islands

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

OBITUARY NOTES

Rev. Samuel McFarlane

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

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

Herbert M. Allen and Constantinople

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

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

Dr. Martin N. Wyckoff of Japan

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

Mrs. Sorabji of India

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

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

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

Miss Duryea of China

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

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

Senior Missionary A. Kropf, D.D.

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

Missionary Fenchel

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

Lars Skrefsrud, of India

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

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

GENERAL

The Statistical Tables—Correction

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

Donations Received

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

FOR THE MISSIONARY LIBRARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Anything about John Paton at once claims the attention of all who are interested in missions. Very few men have been used as he was, to draw out the affection and sympathy of Christians everywhere toward the work of preaching Christ where he is not known. The inscription of this present volume, which describes him as the one "Than whom Scotland never had a braver son, nor mortal man a truer friend" is no exaggeration, for of all the great missionary personalities of the last century, he will ever remain most conspicuous. This volume is concerned entirely with the closing years of his life, in which his labors were not less abundant than when as a young man he went out to the New Hebrides with magnificent faith and heroism. It contains many glimpses of his home life, and is, in reality, an intimate sketch drawn by loving hands for the benefit of those

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

NEW BOOKS

HISTORY OF THE SYRIAN NATION AND THE OLD EVANGELICAL-APOSTOLIC CHURCH OF THE EAST. From Remote Antiquity to the Present Time. By Prof. George David Malech. Illustrated. 8vo, 449 pp. \$2.50. Augsburg Pub. House, Minneapolis, Minn., 1911.

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

THE UNOCCUPIED FIELDS OF AFRICA AND ASIA. By Dr. Samuel M. Zwemer, D.D. Student Volunteer Movement, 125 East 27th Street, New York, 1911.

OUT AND ABOUT IN THE SUDAN. Five Years in the Sudan. By Edward Fothergill. 16s, net. Hurst & Blackett, London, 1910.

TRAMPS IN DARK MONGOLIA. By John Hedley. 12s, 6d, net. T. Fisher Unwin, London, 1911.

JOHN G. PATON. Later Years and Farewell. A sequel to "John G. Paton"—An Autobiography. By A. K. Langridge and Frank H. L. Paton. Introduction by Lord Kinnaird. 286 pp. \$1.25. George H. Doran Co., New York, 1911.

THE KINGDOM WITHOUT FRONTIERS. By Thomas Moscrop. 3s, 6d, net. Robert Culley, 26 Paternoster Row, E. C., London, 1911.

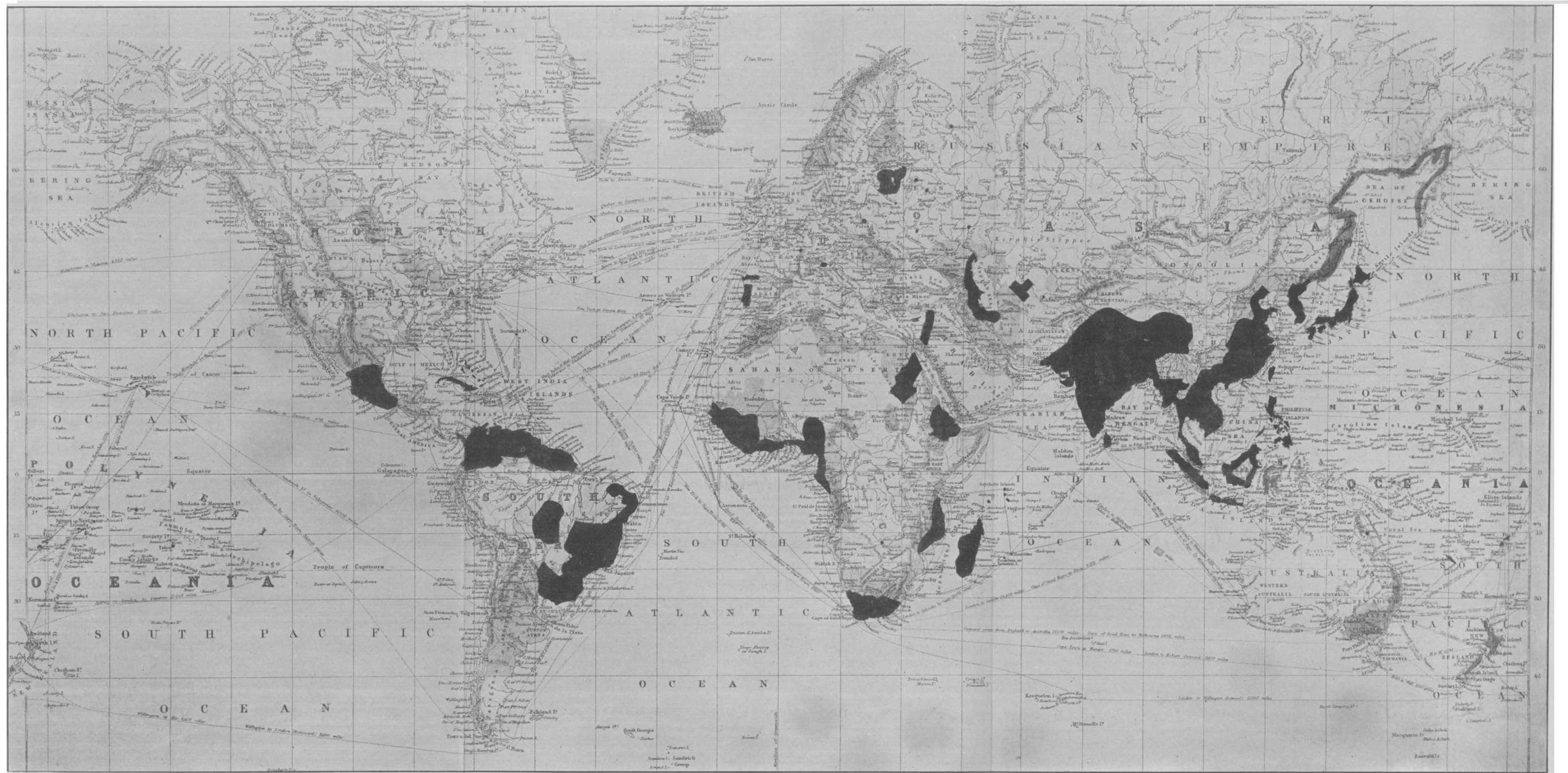
INDIAN IDYLLS. By Austice Abbott (Elliott Stock). 3s, 6d, net.

ON TRAIL AND RAPID BY DOG-SLED AND CANOE. The Story of Bishop Bompas's Life Among the Red Indians and Eskimo. Told for Boys and Girls. By Rev. H. A. Cody, M.A. Illustrated. 203 pp. J. P. Lippincott Co., Philadelphia, 1911.

IMMIGRANT RACES IN NORTH AMERICA. By Peter Roberts, Ph.D. \$50. Y. M. C. A. Press, New York, 1911.

TWICE BORN SOULS. By the Rev. Claud Field, M.A. 1s, net. Chas. J. Thyne, London, 1911.

A PRAYER BEFORE THE LESSON. For superintendents and teachers in the Sunday-school and in the quiet hour at home. By Philip E. Howard. 16mo. 153 pp. 50 cents. Sunday School Times Co., Philadelphia, 1911.



The Missionary Review of the World

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New Series

SIGNS OF THE TIMES

PROGRESS TOWARD PEACE

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

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

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

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

THE OUTLOOK IN CHINA

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

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

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

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

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

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

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

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

OTHER SIGNS IN CHINESE MISSIONS

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

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

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

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

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

A CHRISTIAN CONGRESS IN INDIA

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

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

ENCOURAGING WORK IN CEYLON

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

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

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

THE JAPANESE POLICY IN KOREA

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

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

THE PLAN OF CAMPAIGN IN JAPAN

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

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

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

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

CHRIST AND MOHAMMED IN WEST AFRICA

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

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

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

THE MEXICAN DISTURBANCES

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

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

IN THE DUTCH EAST INDIES

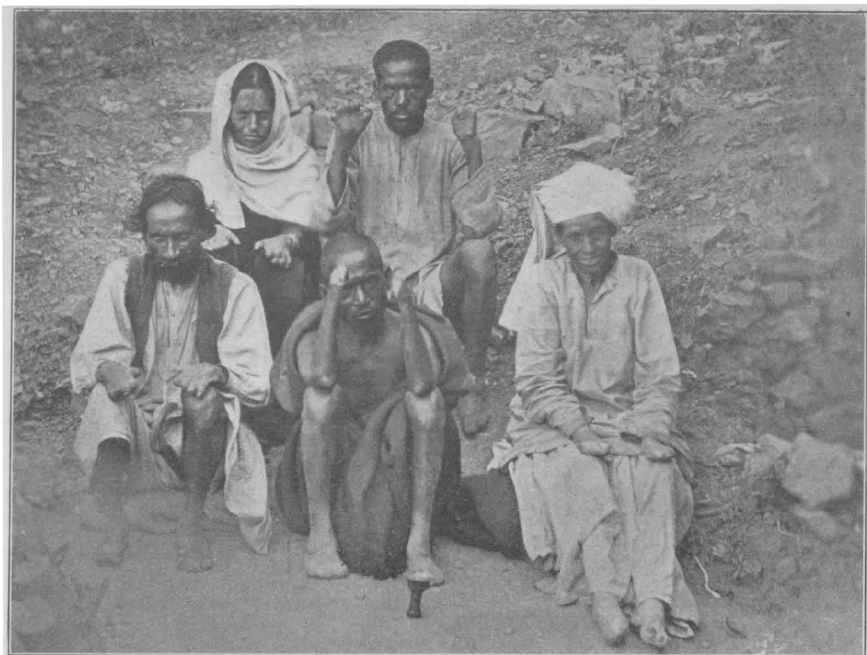
The missionaries of the Rhenish Missionary Society, in the Dutch East Indies, are finding great encouragement in certain places. Upon Sumatra the progress of Islam seems to have been definitely checked, especially in the country of the Pakpak, where a number of Mohammedan prayer-houses have been permitted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

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

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

NATIONAL AWAKENING UPON JAVA

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



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

THE LEPERS OF THE WORLD *

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

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

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

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

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

unreliable and, for the most part, understated.

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

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

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

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

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

Leprosy in Europe

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

In Paris, it was estimated that there

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



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

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

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

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

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

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

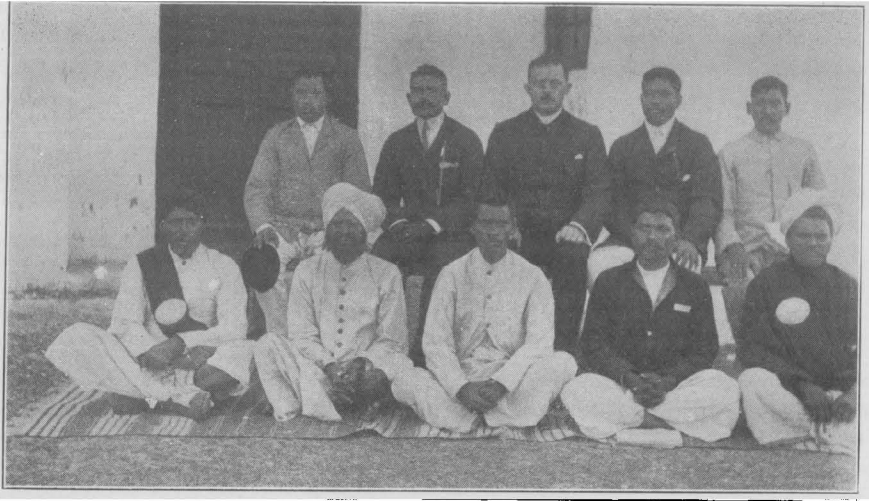
service awaiting a new St. Francis, but the devotion that erected lazarettos and ministered to their occupants in medieval times seems lacking in the twentieth century—at least in Europe. The prevalence of the scourge in the Middle Ages and the charity of the Church of that day are alike evidenced by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

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

Leprosy in Asia

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

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



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

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

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

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

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

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

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

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

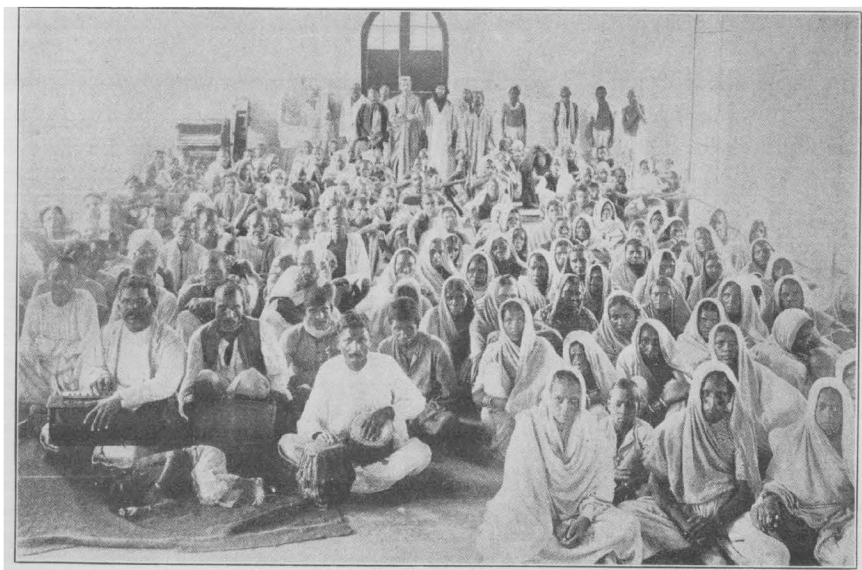
With this qualification, it is encouraging to note the results of three

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

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

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

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



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

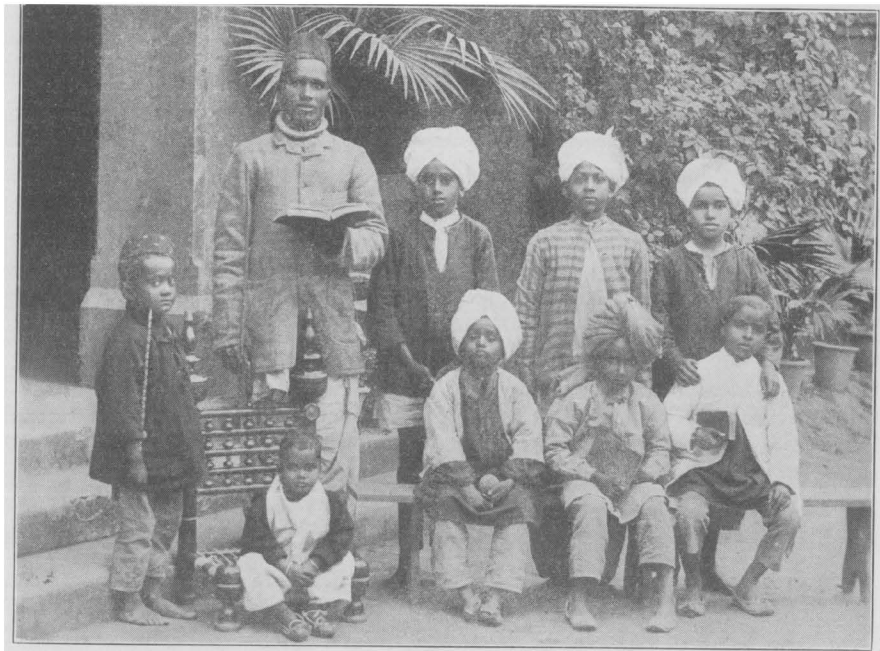
Dr. West, the medical officer, is on the left, playing the accordion. The woman in front is Miss Francis, a teacher, who became a leper when just about to take up the work of Bible woman.

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

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

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

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



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

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

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

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

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

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



A LEPER DORMITORY IN THE MORAVIAN HOSPITAL, JERUSALEM

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

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

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

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

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

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

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

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

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

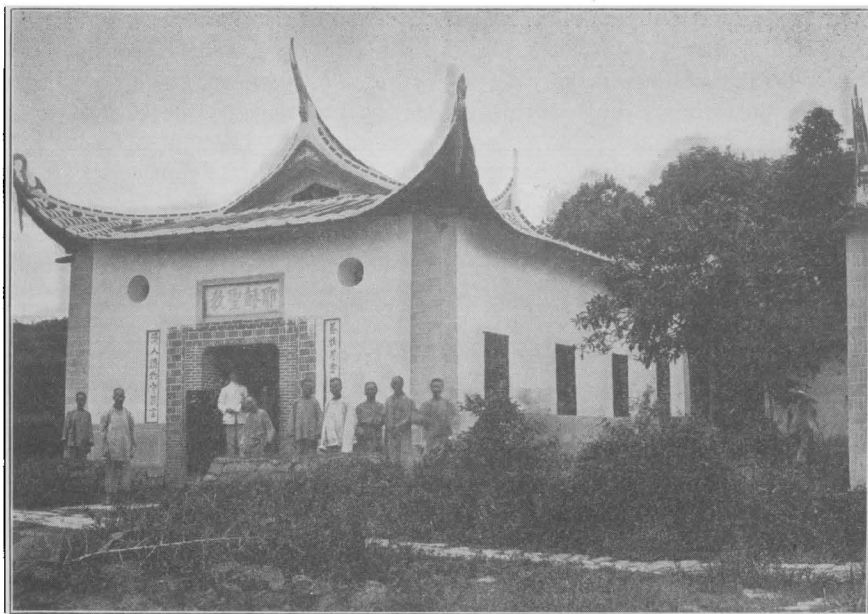
sanitary dens. Two years ago I visited what is, I believe, considered a favorable specimen of these villages—one mile outside the East Gate of Canton. In it I found some 800 sufferers crowded into small, dark hovels in narrow lanes. Tho familiar with the lepers of many lands, here were some of the most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



A GROUP OF LEPERS IN THE PENANG ASYLUM, MALAYSIA

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

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



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

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

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

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

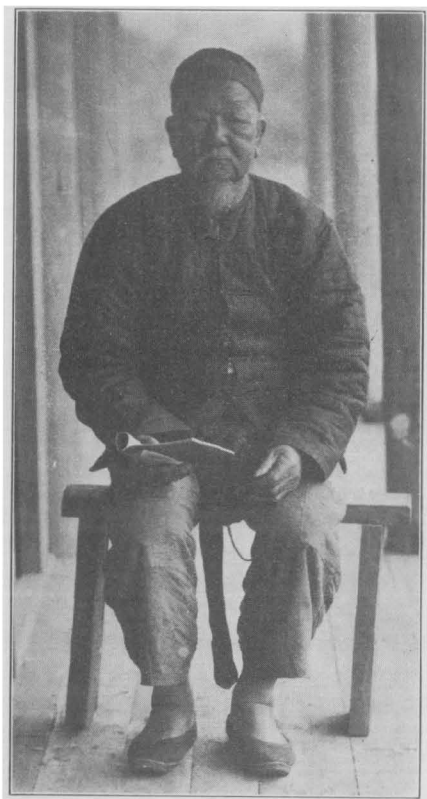
The lepers of JAPAN were, in 1908, according to official statistics, about 40,000. As this compares with 23,000 in 1897, and 30,000 in 1908, there is an alarming increase apparent. As until 1908 the only provision made to

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



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

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



SHAM FUNG LAU

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

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

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

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

Leprosy in Africa

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

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

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



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

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

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

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

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

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

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

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

Leprosy in America

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

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

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

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

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

Leprosy in Oceania

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

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

It was with especial interest I

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

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

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

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

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

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

PROTESTANT CHRISTIANITY IN MEXICO

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

Author of "Mexico Coming Into Light," etc.

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

Roman Catholicism in Mexico

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

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

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

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

The people were amenable to func-

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

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

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

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

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

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

Religious Liberty

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

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

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

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

Protestant services in Spanish after the empire.

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

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

Church and did much toward establishing Protestantism in Mexico.

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

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

Protestant Missions To-day

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

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

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

the older congregations are supporting new mission work.

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

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

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

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

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

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

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

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

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

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

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

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



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

LOOKING UP THE LAOS

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

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

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

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

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

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

Looking Up the Lao by Exploration

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

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

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

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

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

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

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

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

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

Looking Up the Lao in History

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

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

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

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

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

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

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

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

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

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

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

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

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

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



SOME LAO PEOPLE BORN IN CHINA, NOW LIVING IN BURMA

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

Looking Up the Lao in Missions

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

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

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

sion of women; hospitable, tractable, receptive.

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

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



A LAO CHRISTIAN GIRL

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

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

HOW TO PERSUADE ASIATICS TO ACCEPT THE GOSPEL

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

Missionary of the Presbyterian Board of Foreign Missions

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

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

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

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

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

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

* See Matthew, 9: 35-39.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Ie Buddha chou, man pen ari.

Man mi roo chak quam ching."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GOVERNMENT AND MISSION SCHOOLS IN TURKEY

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE.

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

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

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

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

* Page 9, article by Dr. Julius Richter.

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

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

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

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

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

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

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

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

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

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

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

INVESTMENTS AND THE SILENT PARTNER

BY A LAYMAN

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

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

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

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

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

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

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

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

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

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

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

They are the investment of—

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

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

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

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

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

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

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

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

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

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

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

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

THE LAND OF THE DEATH SHADE

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

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

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

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

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

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

FOUR YEARS OF THE LAYMEN'S MOVEMENT *

BY SAMUEL B. CAPEN, LL.D.

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

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

A New Atmosphere

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

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

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

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

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

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

* From *Men and Missions*. Address delivered at annual meeting of the General Committee, New York, February 22, 1911.

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

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

What is true of the United States and Canada is more or less true in Great Britain, and upon the Continent and in Australia. Dr. Mott, in summing up the results of the Edinburgh Conference and the meetings in connection with it, has said that nothing so impress Great Britain, next to the demonstration of the essential unity of the Church, as this new missionary movement among laymen. England and Scotland apparently are falling rapidly into line in the great world movement. They do not hesitate to say that they have been profoundly moved by the results they have seen on this side of the water. Organizations are being perfected on the Continent and also in Australia, and even in some parts of the Orient they are beginning to organize on a basis similar to ours.

The Laymen's Movement is awakening multitudes of men out of their indifference and forgetfulness; men

have a new conscience about missionary work; they have seen a new vision of the world's needs and their own responsibility. There is something larger than nationalism in their thought now, namely, "internationalism." The man of to-day no longer asks, "Am I my brother's keeper?" but in place of it asserts positively, "I am my brother's brother."

Reaching Mature Men

By creating this new atmosphere this movement is *reaching the mature men* as no other movement has ever done. We recognize the greatness of the work carried on by the other organizations. One of the great features of this movement is that it is reaching the men of affairs, the merchants, bankers, railroad officials, etc. In a recent canvass for missionary funds a judge of a United States Court and a former mayor of the city canvassed from house to house; in a recent missionary convention one of the chief judges and a candidate for governor of a State were leaders. Only a few weeks before he died, Justice Brewer helped in the canvass in his church in Washington.

Men who have not been touched before have seen a new vision, and are responding to the call for service. This great world-embracing plan that looks toward the planting of Christian institutions in every part of the world and doing it in our generation—not in our children's, or our grandchildren's—this has caught the vision of men and gripped them. Christ's command to "Go into all the world" is becoming more real at last. Men no longer thinking locally or nationally or even continentally, but in terms that embrace the world. The Laymen's Movement is a revival of religion in the very truest sense of the word. There is no wild excitement with regard to it, and it is supremely unselfish in its purpose and aims. In the Church itself it is giving new life and new power; mature men are being brought back from formal Christian living, and are becoming active and earnest in every form of church work.

There is one matter which, in this awakened interest, our business men ought to consider most seriously, namely, to put the principles of Christianity more effectively into our impact with the East. As every one knows, one of the most serious hindrances to missionary work is the injury done by selfish business interests and by travelers from Christian nations who have none of the spirit of Christianity. Ambassador Bryce at the Rochester Convention of the Student Volunteer Movement called attention to the baleful influences which come from men who, when the restraints of home are removed, lead unholy and wicked lives. Business interests also crowd in with only the thought of how they can selfishly make money. When the worst of the East and the worst of the West meet in some of the port cities in the Far East, it is literally a hell on earth. Now that business men are becoming interested through the Laymen's Missionary Movement in the evangelization of the world, there is a better chance than ever before to correct some of these very harmful influences and remove one of the greatest obstacles which the missionaries have had to contend with in their work. Our churches have been sending out missionaries and Christian nations have been sending out other things which tend to counteract their influence.

It is important also to recognize the splendid influence of this awakening of mature men upon the younger men, who are to be the leaders of the Church to-morrow. All life in a certain sense seems to be a great game of "Follow Your Leader." Boys inevitably are tremendously influenced by the lives of the men who are in the thick of the fight, and who are recognized leaders in the business world. As they see now the earnestness of these men for world-wide missions, they become interested themselves, and kept steady in their purposes for humanity. The greatness

of this influence for the future years can not be over-estimated.

A Better Business Basis

By thus enlisting the mature men the movement is helping to put the whole Church upon a *better business basis*. Leading business men, many of them hitherto uninterested, are putting their experience at the service of the Church. Even the most conservative of our communions are adopting the every-member canvass and the weekly offering plan. I received a letter recently from one of our active men, who says the movement is worth all the effort, if it does nothing more than to improve the financial systems in our churches. Thought and preparation are being substituted for chance and carelessness. Because men are more fully realizing that the Church is not organized primarily for self-culture, but to give the Gospel to others, they are forming plans worthy of this new conception. Hundreds of churches are giving up their old plan of having one Sunday in the year for a missionary offering for a special cause, and are substituting the methods recommended by the Laymen's Missionary Movement, which embrace preparation by education, a personal canvass, and a definite pledge to be paid by a weekly offering. The conventions have left such an impression that men are ready to organize for continued service; the effect is not transitory, but permanent.

Missionary Work at Home

It has helped the missionary work at home. We are all familiar with the law in the physical world that action and reaction are equal and in opposite directions. What is true of the physical world is equally true in the spiritual; the Church that forgets itself in its passionate love for others is blest in its own life. The last century of modern missions has proved this to be scientifically true. Where a church has Christ's thought, which embraces the whole world, and recognizes its obligation, it is absolutely certain to recognize its responsibilities

in the home-land. There was at first a feeling natural enough that by laying such stress upon the neglected work abroad we might unduly take thought and support from equally needed work at home. But such fears have proved to be entirely groundless, and the great uplift in giving, which has come to foreign missionary work, has brought new support in a large way to work in the United States and Canada.

A gentleman who had never done for any cause anything worthy of mention, was aroused from his indifference by the story of the work in foreign lands, and made a generous gift to it. That was two years ago. Since then the Church to which he belongs, largely through his influence, has given more to home missions than all the other churches in that presbytery. A few days ago he gave to a needy home cause \$10,000. A leading pastor in the South said a few days ago that the easiest way to reach his men now was by Japan and the Far East. It is interesting also to note that the officers of many Women's Missionary societies say that the Laymen's Movement has been of more help and inspiration to them than anything else. It is found to be perfectly practicable in denominational campaigns to lay stress upon the whole work at home and abroad. In the newer, broader thought of to-day men are beginning to see that there is no such distinction as *foreign* and *home* missions; they are just *missions*, parts of one work for one world, which needs a Savior. Those who are working in either field can never, in any sense, be competitors, but are brothers working together under the same great Leader.

The Benefit to Local Expenses

The movement has made it easier for churches to meet their own local expenses. The reason of this is that when men's hearts are touched, and they see the world-wide need, they are quick to respond to the obligation which is at their very door. Pastors

write that it has never been so easy for them to get the wants of their own parish cared for as since the Laymen's Missionary Movement was started.

A pastor cites the experience of his own parish in Aurora, Ill., in which, when he took charge as rector, nothing whatever was being given to missions, either diocesan or general. In the face of an annual deficit, the vestry could not be convinced of the wisdom of trying to raise any money for objects outside Aurora. From the time he took the parish, the rector began to dwell on the joy of giving to God, on the fact that the real sacrifice becomes the real happiness, and on the privilege and honor it really was to contribute regularly, systematically and proportionately for the extension of the Kingdom. It was not long before the vestry began to share the rector's enthusiasm, money was pledged for missionary purposes, and nothing at home was neglected. In fact, the parish grew in every department, and there was a splendid expanse of activity in which every one had a part. The rector says in conclusion:

"To my mind the secret is this: Faithful, systematic, and enthusiastic preaching of the glory of the missionary spirit and what is actually being done; the weekly system for both parochial and missionary treasurers; the every-member canvass, and, above all, the blessing of God upon the unselfish."

To show the opposite of this: A minister asked a friend of mine to preach to his people a missionary sermon, but he added, "I do not dare to announce your subject, for there is no missionary interest in my church, and if my men should know there was to be a missionary sermon, they would absent themselves from the service." My friend went to preach in this church that had no thought for others, and was interested to note that on this very Sunday the pastor was pleading for money enough to pay the coal bill of the church. The pastor had

not learned that the easiest way to get money to pay the coal bill was to tell his men of world-wide needs and of their obligations.

Some years ago Phillips Brooks was asked what he would advise if a church was thoroughly disheartened and discouraged in the work of their own field, and he replied: "I would preach to them a missionary sermon." The advice is being proved to be as good to-day as it was then, and wherever it is tried it never fails. A friend of mine was called to a church that was burdened with a debt so large that it threatened to destroy the church. The first thing he did was to propose a large gift for foreign missions; his men were amazed at the suggestion, and tried to dissuade him from carrying it out, but he stood firm, and the men responded to what seemed to them to be audacious; the large amount was raised, and in less than a year the whole debt of the church was pledged and afterward paid. "There is that scattereth and yet increaseth," and the work of the Laymen's Missionary Movement the last three or four years in this country has proved anew the truth of this Scripture.

The True Place for Foreign Missions

The movement has helped as nothing else has ever done to give foreign missions its true place. The Church, as a whole, has never taken the foreign missionary enterprise seriously; to many minds it has been incidental. In the past, if you asked a man for a gift he would regard it as optional with him whether he should give or not; he looked at it very much as he would at an invitation to buy a concert or a lecture ticket. But that day is passing away, and men are beginning to see that an obligation rests upon them. The command, "Go ye into all the world," was not restricted to the apostles. To-day, nineteen centuries since Christ gave His order, there are a thousand million people in the non-Christian world as yet without any adequate knowledge of Christ.

This puts the missionary appeal upon something infinitely higher than a mercenary basis. Under the old plans, missions were seldom alluded to in the church except at the time of the annual offering; or, as it was called in the old times, the "collection!" Now the new system of a personal canvass and a pledge that covers the whole year, gives our pastors an opportunity to preach missionary sermons and to give missionary intelligence, without the necessity of telling harrowing stories in the effort to squeeze money out of an unwilling and indifferent people. It is a tremendous gain thus to dignify the whole missionary propaganda, and to divest it in the minds of so many from the one thought, that its sole purpose is to get money.

We are reaching men; the Movement lays its emphasis upon the stewardship of life. It knows that if it can reach the hearts of men and arouse their interest, there will be no difficulty in securing funds for every need. In the new thought the missionary offering is seen to be a part of divine worship. I had occasion years ago to call the attention of a minister to the absurdity, to put it no stronger, of his offertory prayer. When the collectors stood before the altar he would pray that the gift might be used to the extension of the Kingdom of Christ in all the world; when, as a matter of fact, every dollar that was upon the plate was absorbed by the church for its own support. All this is changed now, and with the offering for the support of the home church goes the offering for the Kingdom of God in all the world.

Encouragement to Missionaries

This new emphasis upon missions has brought *encouragement to missionaries*. Nothing in recent years has given so much heart to our missionaries as the Laymen's Missionary Movement. The hardest of all the burdens they have had to carry was the feeling that they had been sent to the front only apparently to be neg-

lected or even forgotten by the church at home. They knew of the costly buildings at home, and the personal luxury; they saw this when on their furloughs, and heard of it through friends. They saw the graduates of colleges, sometimes their own "college chums," giving to the institutions from which they graduated, hundreds of thousands of dollars every year; they knew the enthusiasm of the class spirit in which this was done, and then they wondered why some of that spirit of giving did not inspire Christians in the noblest work in the world. There was money enough, they said, for everything else, but for that which they believed was closest to the heart of Christ, and for which they were sacrificing their all.

They saw their own work growing year by year, and the needy hands outstretched for help; they heard the pitiful cry for something better from the thousands all about them. Then they turned to the home land and voiced this cry, and it seemed to them sometimes as tho the churches had mocked them. They asked of us bread, and, if we did not give them a stone, many of us sent them only crumbs. Some of them had grown old in the service, and had but a few more battles to fight before they were to hear the *reveillé* call in another world. Do you wonder that sometimes they felt discouraged at the poor support we gave them? But this Laymen's Movement has given them new courage and new hope. They rejoice in its success; they pray for still larger things to come. It seems to them like the dawning of a new day for which they have been looking. If we do not "make good" now we shall break their hearts. It is a sacred trust not to fail these brave men now.

The Promotion of Unity

The Movement has done much to promote unity in the Church. In past years we have been divided into different camps, and each denomination has been thinking only of its own interests; all this has been changed. In

this Movement, which is both interdenominational and international, there are no more rivalries; we are not building up denominations and sects, but the Kingdom of God. We have really forgotten our sectarian tags; it is now, all for each and each for all. The Movement has helped to bring about a greater practical cooperation between mission boards. The recognition of their common cause is making them stand together. At interdenominational conferences they learn of others' works, and are inspired by what others are doing to lead their own denominations to do more. The interchange of good literature is very common; there are cases of literature syndicated by one Laymen's Movement to boards of other communions, and distributed by them in large quantities; thus saving money and getting the best material available. In fact, the Movement has put within the reach of all churches the best in each. In conventions and conferences, where all meet upon a common platform, the best of all is gotten, the best methods, the finest enthusiasm, and the true principles upon which the work rests. For a hundred years the Church has wasted much of its strength in profitless discussions; we are trying to hush that voice that we may more distinctly hear the cry of humanity and the voice of God. In the judgment of some, this is the greatest work of the Laymen's Movement.

A New Spirit of Prayer

One of the greatest results of this Movement has been the new spirit of devotion and the new meaning to prayer which has come to thousands of lives. Missions have a place in the "Silent Hour," at the family altar, and in public worship, that they did not have a few years ago. A letter recently received from an observer well situated to know the facts states that he believes there is twice as much prayer heard in the Church of God for missionary work as there was six months ago. Prayer is the real dynamo in the Church life of to-day as it has been

in all the movements of the Church from the beginning.

We rejoice to remember always that this Movement was born in a prayer-meeting. A short time ago, when I was permitted to speak to a thousand men representing one of the great denominations, this word came, "20,000 people are praying for you." I am sure we can recognize that if so many laymen are praying at home, there will naturally be more prayer in public. The pastor who does not, Sunday by Sunday, remember world-wide missions in his prayers would seem to have no place now in the ministry. The "Te Deums" which we offer to Him in our worship are a mockery if we do not translate them into prayer and service for others. Greater than the need of men and money, great as these needs are, is the need of more earnest prayer, and I think we can feel sure that as a result of this movement such prayers are being offered.

The Financial Gains

This review of the past four years would be incomplete without calling attention to the gain in the offerings to all our mission boards. If world-wide missions are fundamental to the life of the Church, then giving to support them must be a sacrament. There is ten times as much said in the Bible about giving as about praying. We read, "Thy prayers and thine *alms* are come up for a memorial before God." It is expensive to pray "Thy Kingdom come," if we really mean it. The Laymen's Movement is making it more and more clear that stewardship must mean something, and giving is to be more and more a test of discipleship. Not the amount we give, but the proportion it bears to what we have left, measures the greatness of the gift. Our increased wealth as a nation, in which the Church has fully shared, makes it possible to do larger things now. The Secretary of State a little time ago gave our great wealth as a reason why we can now embark more largely in foreign commerce. It certainly is equally true that our

churches have ability as never before to invest in foreign missions. God has given us this increased wealth not to hoard but to give, and many during the last two or three years have learned that one of the efficient ways for them to "pray" is to "pay."

The figures show that the Laymen's Missionary Movement has stood this severe test, and that men have shown their increased interest by their larger gifts. Canada caught the fire of this Movement first, and organized a year in advance of the churches in the United States, and has kept in the lead. Probably the best single illustration of the financial success of the Movement in a whole city is seen in Toronto, where the gifts have increased from \$211,217 in 1907, to \$410,773 in 1909-10. These gifts include the work for the home field as well as for work abroad. In the United States the Presbyterian Church South organized very promptly, and their gifts to foreign missions have increased in four years from \$276,262 to \$420,602. It can not fairly be said that all this increase is due to the Laymen's Missionary Movement, for they had a Forward Movement already at work, but the Laymen's Movement has had a large share in the increase. In addition to the increase noted above, the Laymen's Missionary Movement of this denomination stimulated the raising last year of \$75,000 as a special fund for advance work in Korea.

The following interesting facts are given with regard to the city of Buffalo, showing the gain in one year:

Four Lutheran churches, from \$990 to \$3,008.

Twenty-two Methodist Episcopal churches, from \$7,502 to \$17,023.

Twelve Episcopal churches, from \$1,464 to \$3,075.

Four Presbyterian churches, from \$11,332 to \$19,556.

Twenty Baptist churches, from \$4,358 to \$6,430.

The Cathedral Episcopal Church, of Louisville, Ky., gave last year, before the Laymen's Movement Convention

was held, \$468. They had a thorough educational campaign, and then made the canvass. They are now giving for missions more than \$4,000, of which \$1,539 is specifically given to the foreign field.

We need not follow these details further, for there is no end of illustrations that may be given. The Methodist Church has performed a very distinct service in publishing a leaflet entitled, "They Did It," which gives under different heads a most valuable summary of specific churches. They are admirably arranged in groups, as, for instance: "The Large Church," "The Small Church," "The Country Church," etc. This leaflet ought to be in the possession of every man interested in the Laymen's Movement.

We can see the grand result if we compare the gains of total gifts in the United States and Canada four years ago with the gifts last year; the gain is almost \$3,000,000, even in spite of a period of financial depression. I believe it will be generally acknowledged that the largest single factor in bringing about this great increase has been the Laymen's Missionary Movement.

It is interesting to note as an illustration of the direct and the indirect results, that in one denomination pressure was put upon a group of 18 churches to increase their foreign missionary giving. The result was a gain of \$10,175. At the same time the gifts from these same churches for home missions increased \$14,150, and for congregational expenses the increase was \$27,596.

I have heard the public statements of an official of the Reformed Church in America, of the Presbyterian Church South, and two officials of the Episcopal Church, to the effect that in their judgment the Laymen's Missionary Movement was the greatest religious movement since the Reformation of the sixteenth century. How far this is true it is for each person to judge for himself, but that, by the blessing of God, a mighty work has already been done through this Move-

ment can not be doubted. We have come to a critical hour in the life of the nations. "The next ten years will, in all probability, constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history."

It has been said that "we need a moral equivalent for war." Foreign missions give us that equivalent in its spirit of conquest, and in the courage and sacrifices it calls forth. We want to mobilize the men of to-day for the last great struggle. We believe they are going to swing into line with such reserves of money as were not dreamed of a few years ago. Our times are full of "big things." I like the word "big" rather than "large," it is a much bigger word. The Pennsylvania Railroad can, at an expense of a hundred million dollars, tunnel the Hudson and build a great terminal. Similar enterprises are going on all about us. We are coming to a "big" time in missions; the day of formal praying and petty giving is about over; the day of great consecration and self-sacrifice is at hand.

In the work of our Laymen's Missionary Movement all differences of creed have been forgotten, and we are united in a common work. Men are beginning to recognize as never before the solidarity of the race, that our world is one home, that we are children of one Father, that the barriers are now down, and that it is possible to reach now all our Father's children throughout the whole world. It has been well said, "The nineteenth century made the world a neighborhood, the twentieth must make it a brotherhood." We want to put ourselves and all we have and are into this men's Movement.

EDITORIALS

UNSUPPORTED MISSIONARIES

"The laborer is worthy of his hire"; he is also worthy of proper tools, suitable buildings in which to work, and sympathetic cooperation from his fellow workmen. In the last few weeks we have received several letters describing the conditions under which missionaries in home and foreign fields are obliged to wear themselves out.

From a home mission station in the West comes the following letter from one of the noblest, most self-sacrificing, refined, educated, Christian women we have ever met:

"Mr. — and I have been much overtaxed during these last years, and have had a great financial burden in connection with the school. The work is developing splendidly, but we have had a hard time trying to carry on the school. Last year we almost had to give up, but we decided to hold on a little longer, hoping the churches would rally to our support. We have taken the school-children into our home, because there were no funds to put the school building into livable condition. I have wondered if some one could not become interested to endow the Christian schools for Indians. Government schools do not fill the bill, for *Christian* education is most needed. It is pitiable to see such good work hampered for lack of funds. Here, for instance, we have barely enough for running expenses, economize as best we can, so that our building is run down and needs from \$300 to \$500 to put things in livable condition. If we had even \$50 to paint and repair the interior where absolutely needed, we could use the building again, and be relieved of some of the burden. How we wish that some Protestant Christian would become the benefactor of this work."

This letter was sent to a pastor of a wealthy church of the same denomination. He referred it to the local missionary society and they declined to help because of other pledges. At the same time some members of that church would not hesitate to spend

the amount urgently needed, for a useless luxury. We need more sympathy and fellowship in sacrifice with our missionaries at the front.

Another home missionary lady—a college graduate, of good family—lives in a small, uncomfortable house, without proper sanitary or housekeeping arrangements, without sufficient salary to employ help, even for the most menial and arduous work. She is devoting her strength of body, mind and spirit to the work of helping the needy mountaineers, and in addition to this, is being worn out by financial anxieties, because the Christians in comfortable circumstances are not willing to share the burden.

Another letter came, relating to a foreign mission field. A school had been opened, with the approval of the mission board. The opportunities proved to be great, for native boys came in large numbers, in spite of the fact that the instruction and influence of the school was avowedly Christian. The appropriation from the board at home was not even sufficient to buy the desks needed, nor did it permit of securing the necessary teachers. The very need of such work, and the success of the school was a burden. Result: One missionary invalidated home and the man who was asked to take his place—one of the most capable and noble of men—in danger of a similar breakdown because of overstrain. Much, if not all, of this strain might have been relieved if adequate financial support came from the home church.

We hold that it is little less than a crime for the mission boards and the churches at home, to send trained, capable, devoted missionaries to the front and authorize the opening of schools and other work, and then leave them without the necessary equipment and supplies. Better occupy fewer stations and strengthen these, than spread out in many directions and allow many stations and many missionaries to die of neglect.

The missionary officers are using every effort to administer wisely the

funds entrusted to them. It is the Christians in the home churches who must share the joy of sacrifice with the missionaries at the front.

WILL ASIA BECOME CHRISTIAN?

It is hazardous for mere man to assume the rôle of prophet and to foretell the future. Occasionally, however, a man assumes this prerogative of God, even when it brings him into conflict with the divine forecast. Recently, Lord Curzon, formerly Viceroy of India, has ventured to express the opinion that Asia will not accept Christianity or displace the present pagan systems of religion. The reasons given for this are the temperamental and national differences between Asiatics and Europeans.

As an individual opinion, this is not worthy of notice, but as a sentiment that is likely to be echoed by many others who readily follow a public man, it may occasion comment. Lord Curzon seems to overlook some facts: (1) Christianity is by birth and parentage an Asiatic religion; (2) Christ transforms human nature; (3) a million or more Asiatics have already become Christians, and paganism is daily losing hold in Asia.

This is the testimony of multitudes of statesmen as discerning and experienced as Lord Curzon. Sir Andrew Frazer, for instance, ex-Governor of Bengal, who has known India intimately for nearly 40 years, takes direct issue with the ex-Viceroy. He says: "I believe that the influence of Christianity is growing in a most remarkable manner. There is an opportunity now such as never existed before. There is a toleration, nay, rather a welcoming, of Christian teaching which is without precedent. I think that this opportunity exists as much among the higher and more educated as among the oppressed and ignorant classes."

Dr. Imbrie, of Japan, a man who has had wide and deep experience with the Oriental in his religious life, has pointed out some of the signs of the grip that Christianity has gained on

Asiatics in the past fifty years. Then Christianity was despised and prohibited; to-day it is recognized and admired, even by government officials who do not accept it. Then the Christian Scriptures were circulated in secret; to-day they are openly distributed and read far and wide. Then, in Japan, there was not one Protestant Christian in Japan; to-day they are members of Parliament, judges, professors in the Imperial University, editors, and officers in the army and navy. Then there was no organized Church in Japan; to-day they are found all over the country, many of them self-supporting and missionary.

A similar showing can be given for India and for China, and a much more wonderful history of Korea.

SPIRITUAL AND POLITICAL VISION

It is not to be expected that men whose ambitions, ideals and efforts are entirely in the plane of the material and temporal will sympathize with or understand the ambitions, judgments, ideals and efforts of Christians to evangelize the world. Those whose purpose in life is temporal pleasure, material advancement in commerce or world dominion, in civilization, or even in philanthropic improvements, can not comprehend the viewpoint of men who would sacrifice the temporal for the sake of the eternal. These two classes of men can never agree as to what is most worth while in expenditure of time, or strength, or money, or life. For instance, a man to whom material and temporal things mean most will approve of spending \$375,000,000 and hundreds of lives in building the Panama Canal, which an earthquake may destroy in an hour, but he will count foolish and unnecessary waste the expenditure of \$25,000,000 and a few lives in extending the knowledge of God among men, tho this means building spiritual foundations and characters that will abide for eternity. It may be possible and wise to build both material and spiritual structures, but it is not well to be so absorbed with the temporal

that the eternal is forgotten or its importance minimized.

Many men are impressed with the fact that philanthropic work at home and medical work abroad make a stronger appeal to all classes of men than does purely spiritual work. Multitudes will give to save the starving millions in China, or the poor fisherfolk of the Labrador, or the consumptives or fire sufferers in New York, who would not feel any inclination to give one cent for spiritual instruction and eternal salvation of negroes in Africa, or Chinese or Hindus. It is a sign that men live in the temporal and do not appreciate the spiritual realities. They are sensitive to the degradation, suffering and death of the body, but are blind and unappreciative of the degradation, the suffering, the death of the soul. What a man, woman or child will experience for one hour in the body means more to them than what these same men, women and children will experience throughout eternity.

Is not this the explanation of the fact that while millionaires give large sums to establish hospitals, libraries and tuberculosis and scientific institutes and educational funds, very few will give equal amounts to cure blind, deaf or diseased souls, or to help raise the spiritually dead to immortality?

The same tendency of men to overlook the spiritual and to see only the physical is evident in the modern insensitiveness to sin as against God, while acknowledging the danger and evil of social vices that affect the individual and society. Men who lie to God are considered less guilty than those who lie to man. The impure thought is considered of little importance in comparison with the impure act. The robbery of dues to the creator is overlooked, when robbery of a neighbor would be condemned as a crime.

The same insensitiveness to spiritual realities is seen in the acts that are applauded as heroic and the news that is printed in the newspapers. Politics crowd out religion; a physical battle will be given a full page, but a moral

or spiritual battle will be unmentioned. A man who risks his life to save another from fire or water will receive a hero's medal, but a man or woman who gives up all, and with persistent sacrifice, not on the impulse of a moment, devotes life, and perhaps dies a martyr in trying to save souls in Africa or Persia, that man or woman is overlooked or is called a foolish visionary.

It is well to care for the bodies and temporal betterment of men, but it is less important than to care for their eternal welfare. "These things ought ye to have done and not to have left the others undone."

IN CHURCH AND OUT

According to government statistics, over sixty per cent. of the people of the United States are not connected with any church. Of the remainder, thirteen per cent. are counted among the adherents of the Roman Catholics and twenty-four per cent. among the Protestants. In many States the proportion of non-church to the church population is as great as in the world at large. Of the earth's inhabitants, two out of three are not connected with any kind of Christian sect, but the same proportion exists in Maryland, Maine, West Virginia, North Carolina, Tennessee, Florida, Arkansas, Illinois, Missouri, Iowa, North Dakota, Nebraska, Kansas, Indian Territory, Colorado, Utah, Nevada, Oregon, Washington, Montana, Idaho, Wyoming and Texas. Surely there is still great need for aggressive home missionary work in the United States.

"The Men and Religion Forward Movement," to which we have already referred, is a union of all the principal church brotherhoods and interdenominational men's societies to bring to the attention of men and boys the supreme claims of religion. This is to be done by means of literature, evangelistic meetings, Bible study, missionary meetings, etc. The chairman of the movement is James G. Cannon, of New York, and the campaign leader is Mr. Fred. B. Smith, of the Young Men's Christian Association. Eight

day campaigns are to be held in the leading cities of America, and these are to be followed by efforts to conserve and direct the results of the campaign in practical ways. It is a task worthy of the effort of Christian men to seek out and bring into the Church of Christ the more than three million men, of Protestant affiliations, who are still outside the Church.

A committee of ninety-seven has been appointed to select the ninety cities for the campaign and to make the necessary arrangements. Sunday, September 24th, is to be observed as a *Rally Day for Men and Boys* in every church and other Christian organization in the country. The climax of the campaign is to come on Conservation Day, April 28, 1912. Between those dates it is expected that millions of men will be brought face to face with their responsibility to God and their need of Christ. It is hoped that hundreds of thousands will be truly converted and led into the Church.

This is a movement that is worthy of the best and the most that men can give. Above all, there is need of prayer, heart-searching, and abandonment to the leading and power of the Holy Spirit. "Not by might nor by an army, but by My Spirit, saith the Lord."

THE OMAHA STANDARD CAMPAIGN

It is well to set up a standard that is difficult but not impossible to reach. Otherwise no progress can be made, no goal can be gained. The Congregational Church is seeking to reach a desired standard in missionary gifts by the apportionment plan; the Presbyterian Church in the United States is adopting the "Omaha Standard," and is making a vigorous campaign to an average of ten cents per week per member for foreign missions. This does not seem too much to ask, but it would mean a fivefold increase in the gifts of the Church—a total of \$6,000,000 annually to evangelize the

100,000,000 apportioned as the share of this denomination.

Every pastor and church has received a document setting forth the cooperative missionary scheme to help forward the speedy evangelization of the world. The plan is to bring every church up to the standard before the lapse of ten years since the Omaha convention, 1907. First, Dr. Charles E. Bradt and a company of representative men and women are, this year, to visit the foreign fields. Secretary Bradt also plans to secure 10,000 correspondents, in as many churches, who will receive reports of the tour and bring them before their churches. A volume, giving the results of the investigation, is to be printed on the return of the party, and is to be distributed to the correspondents.

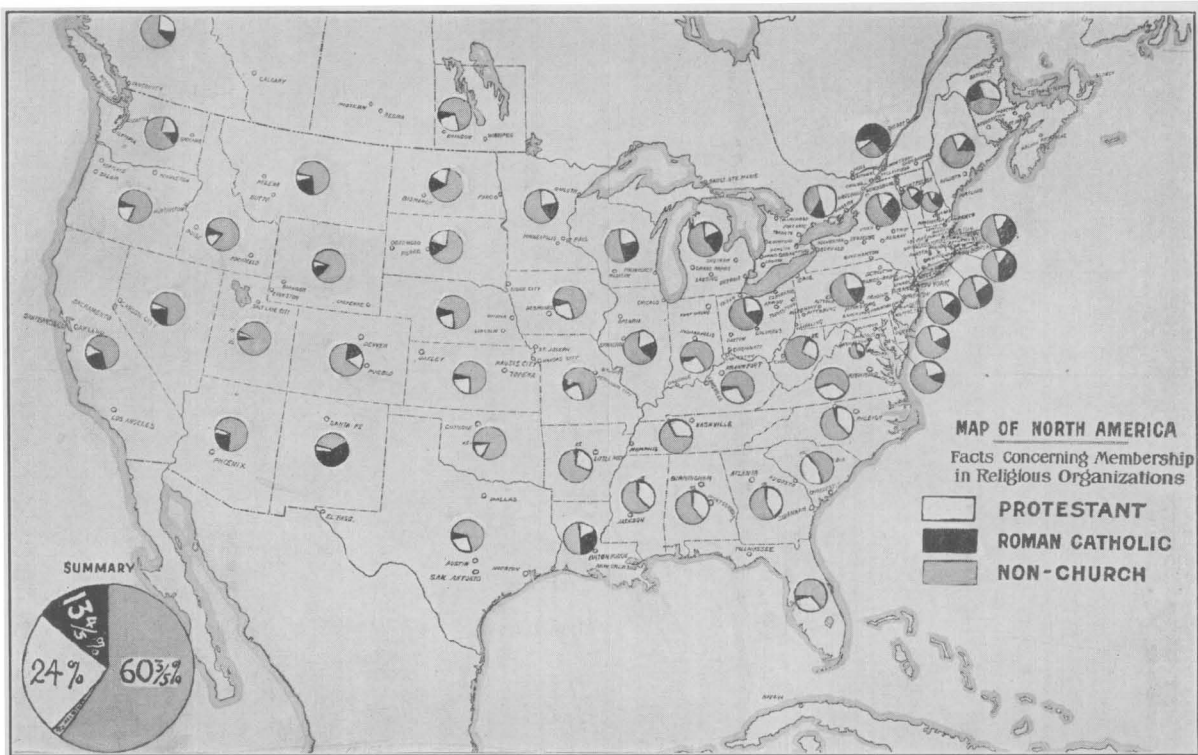
Following this foreign tour and report, the real work of the campaign is to begin with a five-year canvass of the churches to bring them up to the standard. The whole movement is financed independently, so that no expense will be incurred by the Mission Board.

The membership fee for correspondents is \$2.50, to cover the expense of printing and postage. Every correspondent is also to be a praying member of the campaign.

We commend most heartily this energetic, business-like campaign to obtain the facts, disseminate the knowledge, and to create a body of intelligent "key-men" and women in the churches. May it have the cooperation of the Christians and be prospered by God.

Donations Received

417 Indust. Ev. Mission, India.....	\$ 5.00
418 Chinese famine sufferers.....	5.00
419 Chinese famine sufferers.....	1.00
420 Chinese famine sufferers.....	28.50
421 School for Moslem boys, Persia.....	15.00
422 China Inland Mission.....	32.00
423 Chinese famine sufferers.....	5.00
424 School for Moslem Boys, Urumia.....	12.00
425 Chinese Famine Sufferers.....	20.00
426 School for Moslem Boys, Persia.....	30.00



From a map published by the "Men and Religion" Movement.

IN CHURCH AND OUT IN NORTH AMERICA

GENERAL MISSIONARY INTELLIGENCE

NORTH AMERICA

The Gideons and Their Giant Task

A few years ago a number of Christian commercial travelers banded themselves together for mutual benefit and service, and later fashioned a scheme for supplying every room of every hotel in the land with a copy of the Bible, estimating the number required at 1,000,000. Through their efforts some 70,000 copies have been supplied to 650 hotels, and an order was recently sent to the American Bible Society for 100,000 more. Soon 50,000 will be placed in New York City hotels, 5,000 in Boston and 25,000 in hotels on the Pacific Coast, this shipment filling two freight-cars.

Fruit of the Laymen's Movement

The annual meeting of the executive committee of the Laymen's Missionary Movement, held in New York City recently, was largely attended. The report of the results of the movement in the two years since it was launched were of a gratifying character. The meeting is represented to have been one of the "strongest ever held." The gain in the total gifts for foreign missions in the United States and Canada over four years ago is about \$3,000,000. Some of the best reports come from the South, where the movement has been most vigorously pushed. "It is clear that the present task is not so much to hold great mass-meetings as to outline and put into operation an adequate program of missionary finance and missionary education and of prayer for missions. Its final contribution to a new era in giving and service will depend on the patience, wisdom and persistence with which this necessarily quiet and sometimes tedious 'follow-up' work is done."

The Twenty-fifth Christian Endeavor Convention

The twenty-fifth International Christian Endeavor Convention will convene in Atlantic City, N. J., on July 6th next, and continue its sessions until the 12th. The Million-dollar Pier has been engaged for the entire week, and the meetings will be held in the

two large halls and the large canvas pavilion. Among the speakers will be such well-known men as Ben B. Lindsey, Wm. J. Bryan, Charles W. Fairbanks, Russell H. Conwell, Charles M. Sheldon, Booker T. Washington, Commander Eva Booth, and others. The great questions of personal religion, evangelism, missions, temperance, civic righteousness, interdenominational fellowship and international brotherhood, will be discussed. Three new features are to be introduced: A quiet hour service on the pier in the beauty and freshness of the early morning, a Christian Endeavor institute in several sections, to discuss, under expert leadership, the manifold phases of the work, and a consultation hour, during which Endeavorers can bring their problems to experts for consideration in a conversational way. The afternoons and evenings will be given to simultaneous mass-meetings on the pier.

Missions to Africans in America

Ex-Governor Northen, of Georgia, calls on the whites of the South to interest themselves in the religious help of the negroes of their own community. He says:

"If we do not, the civilization of the South is doomed to final decay and thousands of human souls to eternal death. We must be brave enough to resist the restraints of an unrighteous public opinion with its race prejudice. Prejudice of any kind is born of the natural man, and is not the spirit of Christ. Many consecrated men and women would undertake to teach the Bible to negroes if they did not fear social ostracism. We are told that all negroes will deliberately lie and steal, and that they are thoroughly degenerate. But the most striking element in the plan of the Gospel is its power to save to the uttermost. Jesus came to call sinners, not nice people, to repentance. I have heard many sermons preached on missions to African negroes, but never one on missions to those in our South. I have heard many public prayers offered for the success of missions in Africa, but never one

for the salvation of our own negroes. But what is the difference between an unsaved negro in Africa and an unsaved negro here?"

Distributing a Great Legacy

The Board of Foreign Missions of the Presbyterian Church not so long since received in cash and securities the largest bequest ever made to a missionary board in this country. It came from the estate of John S. Kennedy, whose benefactions by will to various enterprises of the Church were announced a year and a half ago. The amount turned into the treasury of the board was \$2,300,000. It is understood that one-third of this amount is to be used immediately for the equipment of missions already established in Africa, India, Siam, Persia and China. The remainder of the bequest is to be divided into seven parts of about \$200,000 each, three of which are to be used for educational work, three for evangelistic work, and one to be held as a reserve fund.

A World Tour for Mission Study

The personnel of the party going around the world in the interest of foreign missions under the auspices of the Board of Foreign Missions of the Presbyterian Church, U. S. A., has been recently announced. The party will start July 1st, sailing from New York. Three months will be spent in Great Britain and Europe studying the beginnings of missions, and the present religious conditions of those countries. The party will then visit Greece, Turkey, Syria, Palestine and Egypt, Ceylon, India and Burma, the Straits Settlements, Siam and Laos, Hainan and the Philippines, China, Manchuria, Korea, Japan and the Hawaiian Islands. The party will be abroad about a year; possibly a little longer. (*See editorial, page 382.*)

Chicago a Catholic Center

Chicago has become one of the leading Roman Catholic cities of the world, ranking with Rome, Paris, Vienna, Dublin and Munich as a stronghold of that Church. No other city in the

world ever rose from a single parish with 100 communicants to an archdiocese of 1,000,000 souls in 75 years, with 188 Catholic churches, 143 parochial schools, in which are 81,680 pupils. The city has German, Italian, French, Spanish, Persian, Negro, Syrian, Hungarian, Belgian, Croatian, Swiss, Lithuanian, and Catholics of many other nationalities.—*Michigan Christian Advocate.*

Chinese Students in America

According to one of the newspaper correspondents, there are now 120 imperial students in the United States, under the care of Yung Kwai, secretary of the Imperial Chinese Legation in Washington. In addition, there are twenty students who have been sent over by the several executive departments of the Chinese Government for special training. These are also under the care of Yung Kwai. There are also fifty-seven students sent over and supported by the governments of the several provinces, who have been selected in the same way and are being educated for the same purpose as those sent by the Imperial Government. This makes a total of 197 students under the care of Yung Kwai. Cornell University is the favorite institution, the University of Illinois second, the University of Wisconsin third.

Japanese Mission in Chicago

There was an impressive scene at the Japanese Mission on the South Side of Chicago on a recent Sunday evening. Seven Japanese young men came forward and knelt upon a cushion while they were baptized into the Christian faith. They were converted in a series of meetings conducted by Rev. Mr. Kimura, who had returned to Chicago to attend the Moody Institute celebration. Mr. Kimura was a student of the institute twelve years ago. He then went to Japan, where he has since labored. He has remarkable gifts and force as a preacher, and his efforts are blest with success. The mission is independent of any denomination, and is conducted by Rev. Mr. Shimadzu, whose devotion to the

work has accomplished much. At a recent service the young men present pledged \$600 toward the purchase of a building for the mission, yet none of them is earning more than a small wage. The collection-basket on that Sunday evening came back with one-dollar bills instead of nickels and dimes.

Japanese Population in Hawaii

The Japanese population of Hawaii is considerably more than half the total population of the islands. The figures show a total population in 1910 of 191,909 persons, of whom 99,663 are Japanese. The native Hawaiians number 26,099, the Chinese 21,699. Of the small remainder a great many are Portuguese and a small number are Americans. The *Review of Reviews* quotes an article by Mr. K. Tsutsuda, in a Japanese magazine, in which these figures are given. The author says that the exclusion agreement entered into by the American and Japanese governments was a blow to Japanese interests in Hawaii, but only temporary evil resulted and good has also resulted. The Japanese birth-rate has increased considerably; for, while the agreement excludes Japanese laborers, it permits the entry of Japanese women who are wives of those already residing in Hawaii. The result is that while male adult Japanese are not so numerous, the number of female adult Japanese is constantly increasing. This, the author says, has had a favorable influence upon the moral atmosphere of Japanese colonies. At present there are about 6,400 Japanese children attending public schools maintained by the Hawaiian authorities. These children, besides attending the American schools, spend two or three hours every day in Japanese schools, where instruction is given in Japanese. There are 102 primary schools and a high-school, all established and maintained by the Japanese.

Affiliation of Canadian Baptists

Hitherto there have been three mission boards in Canada under Baptists, the Maritime, Ontario and Quebec,

and Western, but now all are united in the Canadian Foreign Mission Board. The total income is \$62,724, and in the missions are 6,740 communicants and 3,700 pupils in day schools.

Perils in the Far North

Some time since the Dawson *Daily News* told how Bishop Stringer, of the English diocese of the Mackenzie River, and his traveling companion, the Rev. Charles F. Johnson, fought their way through a desolate waste and over the mountains of the Great Divide, in the attempt to pass from the basin of the Mackenzie River to the headwaters of the Porcupine, which empties into the Yukon. The gaunt wolf, hunger, which dogs the steps of every arctic traveler, came into the open and showed his teeth. When they turned back on what proved to be a twenty-seven days' tramp they had food sufficient for three days. A few ptarmigan and squirrels, killed on the journey, helped to eke this out. The last few days they kept alive by eating their moccasins and mucklucks (boots made of raw sealskin). These were soaked until they became soft, then cut in strips and toasted over the fire. It was fifty-one days from the time of their departure when they stumbled upon a trapper's trail which led them to an Indian camp, where they found food and shelter. Each man had lost fifty pounds in weight.

SPANISH AMERICA

Self-supporting Churches in Mexico

The *Christian Observer* says, speaking of a marked upward and forward movement:

"The awakening is seen in the increased contributions of Mexican Christians. These contributions go toward the support of pastors, toward building and improving churches and chapels; toward the support of schools, colleges and seminaries. Laguna del Carmen is a town down in the State of Campeche where work was just begun last February. Two ministers went there at that time and began

work at once. Since then the work has continued, and in less than one year of its history they have this record toward the support of the Gospel to their credit: They have paid on an average \$20 a month for a pastor, have bought chairs, lamps, and a pulpit, and an organ at a cost of nearly \$300; have paid rent for a place of worship, and for the pastor's residence \$14 a month. This congregation asks that the Presbytery hold its next meeting with them. In the State of Yucatan is another congregation only three years old which during the past year helped its pastor to the extent of \$300 and gave \$275 for other purposes. Another church in the same State, a little more than a year ago called a pastor at a salary of \$80 per month, and unasked, it has been raised to \$120 and is paid in advance. This congregation contributed last year for all purposes, \$3,000.

The Moody of Mexico

From the same source comes this item:

"The Presbyterian Church in Mexico City is a good example of a church at work for God. The pastor of the church is the well-known Dr. Arcadio Morales, the Moody of Mexico. He himself is a flaming evangel, and has gathered around him a band of thirty-eight who assist him in the various soul-saving agencies that he has established. The church is eminently missionary. The members first give themselves to God and then give of their means to extend the knowledge of our Lord among the lost. Pastor Morales and his associates have established 13 congregations where at least once each week, and sometimes as many as five times, the people gather for the worship of God and the study of His Word. While the pastor is preaching at the Central church at 11 A.M. on Sunday morning, there are six other services in different parts of the city and its suburbs being conducted by members of his congregations. They also work in the prisons and hospitals of the city, and have three

day schools under their control, two of the teachers being daughters of the pastor."

How Panamanians Are Churched

Deeply interesting is the record of results already achieved by religious workers in the Canal Zone, tho it is only five years since church work was initiated, under authorization of the Isthmian Commission. *The Canal Record* officially states that there are now 39 churches in the Panama Zone: Catholic, 7; Episcopal, 13; Methodist, 3; Baptist, 7; Adventist, 1; undenominational, 8. Of these 39 church buildings, 26 are owned by the Canal Commission, and all but two are built on land owned by the United States Government. The commission has 15 chaplains in its regular service; there are resident chaplains at the Ancon and Colon hospitals. From the outset, it has been the policy of the commission to give every encouragement to church work, recognizing its importance in making for morality and good order throughout the Zone. This influence has been a most efficient and valuable aid in improving the morals of Panama and in fighting the vice and wickedness which prevailed there a few years ago.—*Homiletic Review*.

EUROPE—GREAT BRITAIN

The Growth of a Century

The Almanac of the Church Missionary Society gives the following statement about this organization, which was founded in 1799: "C. M. S. missionaries, who number 1,360, with the aid of over 400 native clergy and a great company of native teachers, catechists and Bible women, are evangelizing, teaching, healing, nursing, training, rescuing, translating, in Africa, Egypt, Palestine, Turkish-Arabia, Persia, India, Ceylon, Mauritius, China, Japan, N. W. Canada and British Columbia. There are over 360,000 adherents, and about 10,000 adult baptisms take place every year. Some £390,000 are needed annually to maintain existing work."

Zenana Bible and Medical Mission

As the pioneer among zenana missions, this society has maintained its twofold ministry of preaching and healing for sixty years. The women and girls of India have been the object of its care and sympathy, and its progress has meant an ever widening stream of mercy and beneficence. Deeply interesting is the record of the society's progress. At the end of the first twenty years of its activity there were 17 European missionaries and 26 Indian workers laboring in 233 zenanas and 18 schools. The number of pupils was 304, and they met in hired houses and in any building which could be obtained. There was no medical or orphanage work. At the end of 1909 the society had 150 highly qualified European missionaries, graduates or students of British universities, 260 Indian workers, 5 hospitals, where more than 33,000 patients were treated, 12 dispensaries, where 80,000 attendances were made. In 47 schools and training institutions there were over 3,000 pupils. Over 6,000 zenanas are regularly visited, and Bible women and missionaries itinerate in more than 750 villages. In addition, there is a home for lepers, another for untainted children of lepers, two orphanages for girls, and two industrial homes for widows.

THE CONTINENT

Bible Distribution in Germany

The Bible is the most widely distributed and most read book in Germany, according to the German Bible Society's report. The sale last year amounted to 1,350,521 entire Bibles, Testaments and Portions. A great increase in 1909 is chiefly due to the issuing by the Scottish Bible Society's continental branch of illustrated Bible portions, which have had in the past year a surprising sale among continental Catholics. This is a suggestion which might bear fruit elsewhere. Catholic peoples are accustomed to having religion presented to them pictorially. The Württemberg Bible Institution reports great sales among

the Germans of South Russia, noting one item of 7,000 Bibles with Schnorr's illustrations. It also has published a new Catholic translation of the New Testament into German by Dr. F. von Alliotti, which has the papal approbation.

A Great German Y. M. C. A.

The Stuttgart Y. M. C. A. has a great Association house which cost 1,400,000 marks. It has 2,345 active members and more than 1,000 passive members. Fifty-eight family evenings (gatherings to which members' families were invited), 355 lectures, 51 music evenings, 38 foreign mission meetings, 32 debates, 53 garden gatherings, very many Bible circles, ten song choirs, five string orchestral groups, six brass bands, five Sunday-schools with 1,200 children, illustrate its activity. In the year past 300,000 papers and tracts have been distributed by members; social gatherings have been held for hotel employees, police, street-car men. There are sections for bakers, gardeners, soldiers, technical students. Numerous educational courses and gymnastic courses are carried on and summer excursions arranged for. Four hundred guests are served at its restaurant daily and its 80 chambers constantly occupied. It has six secretaries and a chief secretary. Its monthly paper has a circulation of 5,500 copies.

The Care of Youth in Prussia

The Prussian Government has been considering the youth of the Fatherland, in order to bring wholesome influence to bear upon lads from the age of fourteen, when compulsory schooling ceases, and twenty, when army discipline begins. The result is a scheme of "Youth-Care" (*Jugendpflege*), planned for the entire kingdom, and designed to promote reading and recreation along lines that will prove of lasting benefit. In a prospectus, issued for the information of committees, the scheme is thus defined: "The function of Youth-Care is to work toward the creation of a joyful, physically efficient, morally excellent

youth, filled with sense of solidarity, fear of God, and love for the home and Fatherland."

Trouble in Russian Universities

A clash between students and professors in Russian universities and the Government authorities has brought about a state of affairs that could not be paralleled in any other country and can hardly be understood. More than 1,000 students are in jail awaiting trial for breaches of the peace, 120 professorial chairs are vacant through dismissals or resignations, and in some universities lectures have had to be abandoned in all classes. The disturbance extends to the universities of St. Petersburg, Moscow, Kieff, Warsaw, Kharkoff, and even of Tomsk, in Siberia. The Progressist League of Students has addressed a declaration to Premier Stolypin, saying that the disorders in the universities will cease when the students are permitted to hold public meetings without interference, and when the students now under arrest are set free.

Sects in the Papacy

The Roman Church reproaches Protestantism for its sectarian divisions, but Rome is far from united. In the Roman Church there are the orthodox and the old Catholics, the modernists, and liberal Catholics, the Gallicans. Monastic orders also regard each other with sectarian bitterness. For centuries there has been a feud between the regular clergy and the monastic orders. The Papacy is by no means a model of unity.

Spain and the Vatican

An official statement by the Vatican of the relations between the Papal Court and Spain confirms the information given in telegrams from Madrid. Spain attempted to reopen negotiations regarding the reduction of the number of the religious orders and congregations and to consult the Holy See about the law of religious associations. The Vatican expressed a willingness to reopen negotiations only on condition that no legislation on the

controverted topics should be introduced in the Cortes without the consent of the Holy See. Senor Castillo, Minister of the Interior, in discussing this proposal, said: "We can not share our sovereignty with Rome." Spain's answer to the Vatican note is firm. Senor Canalejas has the support of the Cabinet in insisting that there be no negotiations on the religious association law.

Priests in Portugal

The Roman Catholic authorities are endeavoring to make peace with the Portuguese Republic. It appears that the recent conspiracy of the Episcopate against the Provisional Government had the approval of the authorities at Rome; but, as that conspiracy failed, the clergy are now evincing a desire to come to terms with the Government. It is reported that the advancing spirit of penitence is largely due to the vigorous threat of the Government to bring about the separation of the Church from the State, and, moreover, to refuse such pensions as have hitherto been paid. Meantime, the Government declines to release the arrested priests until the clergy as a body have signified their loyal adhesion to the republic.

Greece and the Bible

The British and Foreign Bible Society—and with it other societies—is in a peculiar position in Greece. For a period of sixty years the society has been allowed the utmost freedom in circulating the Bible in modern Greek, and fully a million copies were circulated in that time. An unfortunate storm broke out in Athens in 1901, and since that time the circulation has been stopt. The cause of the storm was twofold. A Mr. Pallis, a merchant, issued a copy of the Bible in the vernacular, and a Greek professor of theology, under the patronage of Queen Olga, issued another. The former was considered too vulgar, and in the latter the "Slav influence" was feared, as Queen Olga was a Russian princess. Strange as the trouble seems to outsiders, to the Athenians

it was a very serious matter indeed. They rioted in the streets, demanded the retirement of the metropolitan bishop, and even overthrew the Cabinet. This led to the stoppage of the circulation of all modern Greek versions, and the Bible Society's work was placed under a ban. Altho ten years have passed, the same state of affairs still exists, and altho powerful representations have been made at Athens in the hope of securing permission for the circulation of the "authorized" version, they have so far failed.

ASIA—MOSLEM LANDS

The Host of Mohammedans

The total population of the Moslem world has been variously estimated from 175,000,000 to 259,000,000. Following the estimate of the Cairo Conference, we have 200,000,000 distributed as follows: India, 62,000,000; Java, 24,000,000; Russian Empire, 20,000,000; Turkish Empire, 14,000,000, and China, 5,000,000 to 10,000,000. Next come Persia, Morocco, Algeria, Arabia and Afghanistan, with populations varying from 4,000,000 to 9,000,000. The most significant fact is that it is in almost every case a growing population. In India itself the Moslem population has increased during the last decade by over 9 per cent. In Tibet it is estimated that there are 20,000 Moslems, and in South Africa they are now to be found all the way from the Cape to the Kongo. In Abyssinia they are rapidly growing, and in the New World they now number 56,600, 8,000 of whom are to be found in the United States.

The Many-sidedness of Moslem Missions

No other work on the mission field can be presented from so many divergent angles of interest as the great dark, despairing, defiant, desperate Moslem world. Lucknow is a mountain-top of vision second not even to Cairo. As our eyes sweep the horizon of all these lands dominated or imperiled by this great rival faith, each seems to stand out as typical of one of the factors in the great problem.

Morocco (one of the dark places in the world to-day) is typical of the *degradation* of Islam; Persia of its *disintegration*; Arabia of its *stagnation*; Egypt of its attempted *reformation*; China shows the *neglect* of Islam; Java the *conversion* of Islam; India the *opportunity* to reach Islam; Equatorial Africa its *peril*. Each of these typical conditions is in itself an appeal. The supreme need of the Moslem world is Jesus Christ. He alone can give light to Morocco, unity to Persia, life to Arabia, rebirth to Egypt, reach the neglected in China, win Malaysia, meet the opportunity in India, and stop the aggressive peril in Africa.

Islam's Grip Upon Its Adherents

A recent visitor to the Orient has written: "One is tremendously impressed by the grip this faith has upon its followers. It seems to be religion in its most tenacious form. It is entrenched strong and deep in the life of the people. I visited Brousa, the ancient capital, where the first six sultans are entombed, a stronghold to-day of conservative reactionary Mohammedanism. We could count 60 mosques from the windows of the girls' school. One hundred thousand Mohammedans in a city of 120,000, and 95 per cent. of them go regularly to the mosque for prayer. That is the sort of thing that makes you stop and think. Converting the world doesn't look so easy over here as it does in a Laymen's Convention. Think of the faithfulness of the faithful, when they can not attend public worship, of their plumping down anywhere—on the decks of ships, in railroad cars, in market-places, and going their 'holy gymnastics!' There is a strange power in this religion."—*Congregationalist and Christian World*.

Israel Returns to Palestine

The Zionist ideal of the repeopleing of Palestine by the Jews is being steadily realized. In a few decades the Jewish population in the Holy Land has increased from 20,000 to nearly 100,000 residents, mostly emigrants or children

of emigrants, from Russia, Rumania, America and other countries. Now that the Palestine Land Development Company is displaying greater activity, the return of the chosen people to the chosen land must proceed on a still larger scale.

Turkey and Zionism

The Zionist movement has suffered a setback through opposition recently expressed in the Turkish Parliament. The Grand Vizier, in particular, has spoken with contempt of Zionism and its expectations. In a statement which, in some measure, serves as a reply to recent misrepresentations, Herr David Wolffsohn, president of the movement, says: "There are millions of Jews and Christians who believe in the advent of a Jewish kingdom in Palestine. Our organization, however, is not based on the religious idea, but simply aims at creating a home for the Jewish people in Palestine, in full conformity with the consent of the Turkish Government."

Presbyterian Work in Persia

The physician in charge of the hospital and dispensary at Urumia reports for the year, 360 patients and 430 operations; 15,000 patients treated in dispensary and in trips to the villages. Many very poor and destitute cases were in the hospital during the year, as well as the middle class and the wealthy. Between the little epileptic street beggar, who from his bed of warm ashes under a public bath-house fell into the fire-pit, in a fit, and had his arms and legs burned to a crisp, and came here to linger a week and die, and the epileptic Kurdish Sheik who came down with twenty servants, bedding, samovars, rugs and satin robes, there was a wide gap in worldly estate, but very little difference in their need of the Christian physician.

INDIA

The Need of Social Reform

At the recent Social Conference held in Allahabad the Hon. Raja Rampal Singh declared that the present Hindu social structure, "built under

different environments and circumstances and with different aims and objects, is not quite suited to our present needs and requirements." How different this is to the Maharajah of Darbhanga's statement that, "on the whole," caste "has wrought beneficently in the Hindu social order." Raja Rampal Singh declares, on the contrary, that tho it may be said to its credit that the present social structure "has withstood many a storm and tempest in the past, the continuous and strong current of the influences of Western civilization, to which it is exposed now, is proving too strong even for its compactness; and owing to a number of social evils that are dominating it on all sides and undermining its very foundation, the whole edifice is liable to fall and bury us under its debris." He also pleads for a remodeling of the whole structure.

The Gospel for India

In the course of an address on "The Conquest of India for Christ," Sir William Mackworth Young, speaking with the knowledge gained by his Indian experience as a former Lieutenant-Governor of the Punjab, declared that assistance given to the Christian missions in India helps to confer upon the 300,000,000 inhabitants of that vast empire the only boon which would meet their requirements, and upon the British Government an added source of stability.

What Christianity Has Already Done

It is stated by Mr. D. Lazarus, in a contribution to the *Indian Review*, that the Indian Christians now number about 4,000,000, i.e., about one-hundredth of the entire population of our great Dependency. He is very hopeful about the part which they will play in the future of India, as large numbers of them are intensely loyal as well as educated. It is said that one graduate out of every twelve is a Christian, which is the more remarkable when it is remembered that most of them have been gathered from "the deprest classes." The attainments, too, of these Christian students

are noteworthy; and the fact that a number of Indian Christian women have taken degrees in medicine, arts and literature points to possibilities the importance of which can scarcely be overestimated.—*London Christian*.

Idolatry Disappearing

Writing in *Darkness and Light*, Miss Gertrude Dickson, of the Ceylon and India General Mission, reports that in many villages the people have said they no longer worship idols. "We visited a village where the old site has been forsaken for a new one farther up, and we saw a new temple built, but no god within. 'Who is your village god?' 'We are thinking of setting up Rama.' After giving them the Gospel and spending a long time with them, we asked if they were now going to set up Rama. They said, 'No, not after what we have heard'; and it was the voice of the men of the village, for all were gathered."

Notable Converts Baptized

Rev. E. M. Wherry writes to the Presbyterian Board: "We are rejoicing at the signs of a great awakening in India. A nephew of Lajpat Rai, by name Dager Ram, and an Arya preacher, called on me recently. He is now a Christian and a zealous preacher of the Gospel. He takes no salary, living on whatever the people give him. He told me of another Arya, who was recently baptized in Rurki by a Methodist missionary. He was on his way to see a prominent man in Allahabad who was soon to be baptized. Two weeks since, Lala Harnam Dass, a pleader in Lahore, was baptized by Rev. N. Prem Dass, pastor at Firozpur. This man was a prominent Arya and an editor of one of their papers. These baptisms are creating a great deal of interest and are exceedingly suggestive."

Appointment of an Indian Archdeacon

Those who desire to see the time come when an Indian Church shall become an independent branch of the Church will note with interest that the Bishop of Lahore has obtained the sanction of the Government to the ap-

pointment of an Indian priest as an archdeacon in the diocese of Lahore. The Rev. Ihsan Ullah has been appointed to this post and will be called Archdeacon of Delhi. His duties will be to go about among the Indian congregations for the object of deepening spiritual life, stirring them up to more systematic self-support, and suggesting methods for its promotion; to give attention to the condition of religious education in mission schools, and to exercise pastoral care of Indian Christians who are resident in isolated places and out of touch with congregational life.—*Mission Field*.

Islam Invading India

In India Islam is making great progress. By intermarriage of Moslems with native women by offering them a higher culture and a more respectable position, Islam is capturing many of these deprent races. In Bengal, for instance, they have increased until now instead of being inferior to Hinduism, they are actually superior to it in numbers. Here again our Christian churches are letting the opportunity slip from them. These low-castes, or untouchables, would accept Christ just as the sweepers are doing in our own North India and Punjab missions, if we only gave them the opportunity. But most of our missions are too short-handed to carry on effectively the work that now exists. In all India, with its 62,000,000 Mohammedans, there are very few missionaries set apart especially for Moslem work.—*Presbyterian Bulletin*.

Hindus and Moslems in Conference

A conference between Hindus and Mohammedans, presided over by Sir William Wedderburn, met recently at Allahabad, when prominent leaders of both communities were present. Sir William Wedderburn, before leaving England to preside at the Indian National Congress, had conferred with the Aga Khan, Sir Pherozshah Mehta, and Mr. Ameer Ali, in reference to the purpose of the joint conference which was formulated under three heads, as follows:

1. To have a free and frank interchange of views made in a temperate and friendly spirit on the more important questions that divide the two communities.

2. To discuss what common ground there is for joint action by the two communities, and to arrange, if possible, for such joint action; and

3. To insure where Hindus and Mohammedans must differ that the controversies and pursuits of different interests shall be conducted without unnecessary bitterness and with a reasonable regard for the legitimate interests of either party.

CHINA

Chinese Students Aroused

On New Year's eve a gathering of Americans and Chinese sat down to dinner in Peking, the bond of union being that all present had studied in American colleges. Dr. Yen, of the Foreign Office, was toastmaster, and another member of the Foreign Office was elected president of the American College Club of North China, which was organized that night. Our minister to China, Hon. W. J. Calhoun, together with H. N. Tong Shao Yi, who went to the United States to thank the American people for returning the indemnity, were elected honorary presidents. There is a charter membership of one hundred, and the number will probably soon be doubled and will gradually increase as more Chinese students return from America. Just now the Americans in the club outnumber the Chinese—for there is a surprising number of American college men in North China—but ultimately this condition will be changed.

An Evangelistic Band

Rev. C. F. Symons writes from Shanghai: "Once a week the Rev. Dzing Kyi-Doh, Mr. Sing Dz-eng, Mrs. Han and Miss Wu form themselves into a preaching-band and visit the homes of the Christians. The singing of a hymn soon attracts the neighbors, and to the assembled and startled crowd the Gospel is preached.

The idea was conceived by Pastor Dzing for the benefit alike of Christian and heathen. It helps the Christian by giving him an opportunity of explaining to his neighbors and others what it means to be a Christian, and the heathen by providing a rendezvous if they should become sufficiently interested to wish to make further inquiries. It makes the Christian home a little center of Christian work."

The Progress of Five Years

A visitor to Kuapa, a Miao town in Kweichow province, found there a church capable of seating 1,000 of the aborigines who swarm in from the neighboring farming country. When he left, a large group of Christians gathered on the brow of a hill and sang "God be with you till we meet again." Five years ago these people were in grossest heathenism.

Baptism of a Family

The Rev. W. Browne, of Chukih-sien Che, records the interesting case of four members of a family being baptized together. There was the old father, a man of seventy-three, who had been a vegetarian, now a great believer in prayer, and one who has had many answers to prayer; he finds great delight in reading the Bible, and is an example to his family. With him a son and a daughter-in-law were baptized; another daughter-in-law was to have been, but was unavoidably detained; the fourth was a little grandchild. "It is not often," Mr. Browne writes, "that we have so many of one family, and I believe all are real Christians. Their need is for more teaching, especially the women; but owing to our lack of lady workers and Bible women, only an occasional visit is possible."

Union Training School for Evangelists

A new and important union movement is for the establishment of a great school for the training of evangelists, Bible women and other Christian workers in Central China. The visit of Dr. Wilbert W. White and his associates of New York City to a

number of missionary gatherings in China resulted in an urgent call, signed by missionaries from all parts of the empire, for the establishment of one or more such schools, available for Chinese of all denominations. The spirit in which this project is pushed is that of the closing word of Dr. Mott, at Edinburgh, "Together."

A Chinese Farewell to Archdeacon Moule

In some account of the farewell accorded to Archdeacon Moule by Christians of Chekiang, Bishop Molony says that one speaker at the meeting presented a red satin scroll, about five feet square, on which was inscribed in characters in gold paint the history of the honored missionary; this was accompanied by two long dark purple scrolls on either side with inscriptions in classical Chinese, much more concise and yet expressive than the English rendering: "He came to the East, carrying the Doctrine, and for fifty years has endured hardships on behalf of the saints in China. . . . We escort him on his return to the West, and for hundreds of generations the people of Chekiang will speak of his virtues and celebrate his labors." As Bishop Molony remarks, the Chinese, tho so prosaic and practical, "always do things in good taste, and express themselves, not in time-worn, hackneyed phrases, but in appropriate and heart-born sentences."

Gains Made by One Society

A remarkable testimony to the truth of the statement that "the blood of the martyrs is the seed of the church" is contained in the recent report of the work of the China Inland Mission. During the thirty-five years of the mission's history preceding the Boxer crisis of 1900, 12,964 persons were baptized; in the nine years that have succeeded that time of terrible persecution and martyrdom, the mission has received as communicants into the Church over 20,176 believers, Persecution, and even death, may silence the voice of one who testifies for Christ, but such persecution will always inspire and strengthen faith

and will produce a greater power for testimony in the hearts of other believers.

Griffith John's Prediction

The great speech of Dr. Griffith John on the occasion of the celebration of his jubilee by the Chinese Christians was concluded in the following words:

"And now I want to assume the rôle of a prophet. Another fifty years and there will be no idols in China! Fifty years and there will be no Buddhist or Taoist priests. In fifty (or shall we say a hundred?) years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers! China will be all changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and play their part in it."

KOREA

The Evangelizing Zeal of Koreans

A correspondent in the Korea mission field states that in the great evangelistic campaign which has been conducted in Korea the Korean workers were far ahead of the foreigners in zeal for the effort. This is explained by the fact that the Korean workers had but one thing to do, while the missionaries had many responsibilities in the management of the entire campaign. The Koreans who did the house-to-house visitation, or made individual appeals, as a rule did the work with discretion. One of the results of the campaign was that multitudes signed cards expressing a desire to become Christians. These are not among those who joined the churches. These inquirers will furnish a field for steady evangelistic work for months to come. The native pastors show great zeal in their efforts to secure the salvation of the people. Another result of the evangelistic campaign is that the Korean pastors made great advance in the conduct of revival work. In many cases in the past when an appeal has

been made to the congregation and the inquirers came forward, the pastor secured promises to reform, to attend church and study the Bible, not expecting immediate conversion. During the meetings the pastors have learned to expect the conversion of the inquirers then and there, and many appeals were made to the congregation at the close of the sermon with well-nigh irresistible power.

A Challenge to Southern Methodists

The seven members of the Methodist Executive Committee of the Richmond Laymen's Movement have sent out to their brethren this appeal: "Of the 40,000,000 heathen apportioned to the Methodist Episcopal Church, South, 2,000,000 have (by request of our Virginia Conference) been assigned to the Methodists of Virginia. These are people living in a triangular section, near the center of Korea. Having been thus given to us, no other Church will enter that territory. Shall we not do our duty by these people? We hope to raise, in addition to our regular assessment for home and foreign missions, not less than \$6,000 for Korea. For the sake of the Master, who gave His life for them, for the sake of these worthy people themselves, and for the good name of our denomination, shall we not endeavor to increase our gifts of last year?"

Another Notable Case of Giving

The missionary spirit of the presbytery ran high. Tho the mission committee had thought that it would be unable, for lack of funds, to return Rev. Choi Quan Lul to his work in Vladivostok, yet his address before the presbytery so stirred those who heard him that after the benediction, when the pastor of the church was seen weeping, and it was asked what he was weeping for, some one replied that it was because there was no money to send the missionary back. Whereupon some one in the back of the audience remarked that he had five yen he would give toward sending him back. This was announced, and a

voice from the audience called out: "Stop crying! The money is forthcoming," and then one after another began to bring up money. One man gave 50 yen, and before they left the church that night nearly the entire sum was subscribed, and the next day the needed sum was pledged. So we not only retain the present force on the field, but are able to send two more out. Two of the graduates of the seminary are sent abroad, one of these ordained and one unordained. The church now supports six foreign missionaries in three stations: one in Quelpart Island. Altho the people are Koreans, it is separate from Korea, and the work is carried on solely by the presbytery. One is in Vladivostok, and one in Manchuria, all among our own people, but outside of Korea proper.—*Herald and Presbyter*.

What One Korean Woman Did

Christians in Korea are surely "Doers of the word, and not hearers only." One woman who has been a Christian six or seven years, has led over 100 women to Jesus. For workers in the "Million Movement" small blank-books are provided. On the first page is written the name of some unconverted friend, and beneath, an appropriate Scripture verse. The friend is exhorted and prayed for till she becomes a Christian, then another name is placed on the second page.

Japanese in the Korean Campaign

It is very gratifying to notice that during the evangelistic campaign in Korea the Japanese Christians in Japan earnestly cooperated in the movement. Several of the denominations of the Japan missions sent Japanese pastors to Korea to conduct meetings among the Japanese. The Christians among the Japanese in Korea were deeply and prayerfully interested. The meetings were held in halls and churches. The reports state that the audiences were attentive to the two, and sometimes three, talks given each evening. The Christians were very faithful in assisting during the meet-

ings by giving out invitations and bringing their friends and in personal work in the services. A missionary, writing of this work, says:

"The missionaries and Japanese pastors who came over to help us have entered most earnestly into the spirit of the campaign, and have, without exception, given pure, simple Gospel sermons in a most direct, earnest way, leading their hearers to definite decisions. We thank God that His power is being manifested so marvelously in Korea at this time among the Japanese as well as the Koreans. Our prayer is that the work may go on and on, hand in hand, until both peoples shall become the children of the one God and Father in heaven!"—*Missionary Herald*.

JAPAN

A Conference of Federated Missions

At the time of the Missionary Conference held in Tokyo in 1900, in order to express more fully the unity of the various Christian missions working in Japan, there was appointed "The Standing Committee of Cooperating Christian Missions." This committee, consisting of one or more representatives from each of the Protestant missions (with two or three exceptions), has met in January of each year ever since. Some important work has been done by this committee, such as the publication of the very useful annual called "The Christian Movement in Japan," which has since developed into the Conference of Federated Missions. It is practically certain that the Conference will henceforth stand for a close federation, if not the organic union, of all the denominations in Japan; it will stand for a broad comprehension of the whole missionary problem in Japan, a closer study of the field and a better distribution of forces; and it will stand for a strong forward movement in Christian education. Through this Conference also a strong cooperative Christian Literature Committee is about to be formed, to meet a great need in Japan, and there will be union effort in the framing of a uniform

language study course, in providing for the education of missionaries' children and in social and eleemosynary work.

The Pocket Testament League

Practically every one of the Chinese Christians in Tokyo has joined the Pocket Testament League. At the Chengtu Industrial Exhibition 13,000 Portions of the Gospel were sold. It is remarked that among the 150,000 Japanese now settled in Korea there is a striking willingness to buy the Scriptures. This is perhaps due to the change of environment. Miss Wirwick writes of Japanese soldiers stationed in Manchuria who, describing their lonely life, have written for Gospels and Christian literature.

AFRICA—NORTH AFRICA

Baptism of a Bedouin

That the new Turkish Constitution, with its proclamation of religious liberty, has failed to alter very materially the conditions under which missionary work is carried on in lands under Moslem rule is proved by the following incident related by the Rev. R. F. McNeile, of Cairo:

"On St. Luke's day we had an exceedingly interesting baptism. The man was a full-blooded Bedouin, the product of C. M. S. work in Palestine. A lady was visiting a Bedouin encampment some two or three years ago, and read something from the Bible in one tent, talked about it, and so on. And immediately this man, who was present, was impressed, and has gone straight on ever since. When it got too hot for him in Palestine, about a year ago, he came here, and has turned out a delightful fellow—very simple, of course, but extraordinarily keen."—*C. M. S. Gazette*.

Why Africans Prefer Islam

Islam is getting in a deadly work, which complicates the problem for Christian missionaries. The creed of the Koran does not interfere with slavery and polygamy, and offers no ideals above the sensual and material, thus rendering the transition from native superstition both easy and agree-

able. Mrs. Alice G. West writes: "The African Moslem, listening curiously to the new teaching, says: 'Yes, I believe most of that already, but our Mohammed promises as much reward as your Christ, and for far less self-denial and sacrifice. Your Bible requires truthfulness; not so the Koran; and we Africans often find the lie convenient. No; since the two paths lead alike to heaven, I choose the easier way.'"

Is It a Prophecy of Better Days?

A missionary in the Nile Valley writes to the *United Presbyterian* of a Coptic church which was claimed and finally secured by the Protestant party, and muses in this hopeful vein: "This Coptic church, transformed and rededicated to the service of Christ, started a new train of thought. We have often been a little discouraged at the sight of many new Mohammedan mosques being built. Some of these are beautiful and cost immense sums of money. Is it too much to expect that some of these may yet be rededicated to the service of Christ? We remember how, with a feeling of sadness, we visited the famous mosque in Damascus which was once a Christian church, and how we prayed that God would take away the reproach from his people. If one suggested the possibility of some of these beautiful mosques being transformed into churches the remark would be received with amazement and incredulity. 'Verily, if the Lord should open windows in heaven might this thing be.' With men it is certainly impossible, 'but with God all things are possible.'"

WEST AFRICA

The Deadly Curse of Rum

Rev. David A. Day writes home: "I wonder that the Africans do not shoot with poisoned arrows every white man that lands upon their coast, for they have brought them rum, and they are still bringing it; and in a few decades more, if the rum traffic continues, there will be nothing left in Africa for God to save. The vile rum in that

tropical climate is depopulating the country more rapidly than famine, pestilence and war; and I am only waiting for a man to fill my place at Muhlenburg Mission to come home and take the platform against the rum traffic; for I can do Africa more good warring against the liquor traffic here than I can preaching and teaching the Gospel there. Africa, with the simple Gospel of Jesus, is saved, but Africa with rum is eternally lost; for the few missionaries that can survive there can not overcome the effect of the river of strong drink that is being poured into the country."

A King Turned Missionary

Missionary Schwartz, of the Basle Society, writes home from the Gold Coast: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the children to sing them. One can not but admire the results of his teaching. It is an extraordinary apparition, that of a king, himself still heathen, who is giving Christian religious instruction. . . . The same society's mission at Bali and Bamum, in the Kamerun, is advancing very hopefully, and two chiefs, who are not themselves converted, are favoring the Gospel by every means in their power."

SOUTH AFRICA

An African Tuskegee

It is proposed to build a college in South Africa for the native black people; not an ordinary college, which directs its efforts solely to the training of the mind, but a college something on the lines of that run by

Mr. Booker Washington at Tuskegee. The college courses are to be prepared with full regard to the difference between the average native and European student in languages and inherited beliefs, prejudices and instincts, in environment, early upbringing and future position in life. The great aim of the institution will be to train, not lawyers and doctors seeking employment from the whites, but men of character fitted to do social work for their own people. During the recent years there has arisen among the natives of South Africa a strong and persistent desire for education. The plan has the support of Lord Selbourne, Lord Milner and the bishops of Lincoln and Birmingham. It is the work of a commission appointed in 1903 by Lord Milner; they reported the advisability of founding a central native college, to be "established and aided by the various states for training native teachers and in order to afford opportunities for higher education for native students."

Christians in a Union Conference

A general missionary conference, attended by all the missions laboring in Nyassaland, except the Universities' mission, was held at Mvera, the central station of the Dutch Reformed Mission, not long since. It was the third such conference, the first having been held at Livingstonia in 1900, and the second at Blantyre in 1904. There were altogether at the conference 78 European missionaries, including wives. Eleven of those present were nephews of Dr. Andrew Murray, of Wellington, in Cape Colony.

Political Union and Christian Union

On Friday, November 4th, the first National Parliament of South Africa was opened at Capetown by the Duke of Connaught as representing the King. All the auspices were favorable, and the new body received congratulations from the various self-governing colonies. Meanwhile there are problems of ecclesiastical as well as of political union awaiting solution in South Africa. The missionaries la-

boring there are feeling the need of closer union. The *Christian Express* of Lovedale has been eliciting the opinions of missionaries of different denominations, and has found them practically unanimous in condemning the waste and overlapping that at present prevail.

Why South African Churches Do Not Unite

The question of the union of the various Protestant churches of South Africa has been before the several denominations for some time. It has not been agreed upon, and *The Quarterly Register* of London gives the reasons for failure to unite. It says: "The Dutch Reformed Church is not disposed as yet to enter into church-fellowship with their English-speaking neighbors. The Episcopal Church can not admit the possibility of their joining with dissenters, tho they will receive them into *its* arms. The Wesleyans could not see why their powerful denomination should be expected to make concessions in doctrine and in polity for the sake of union with the numerically small Presbyterian Church, and so the Baptists alone remained. These brethren agreed to a 'Basis,' which has brought down on their heads the wrath of their United States kinsmen, who have threatened them practically with excommunication for surrendering their distinctive tenet; while now the Presbyterians themselves have come to admit that the proposed 'Basis' can not hold together, and so the movement has come to the ground." In the place of church union, it has been proposed that there be effected some form of federation. This seems likely to be accomplished.

EAST AFRICA

Methodists Work in East Africa

Bishop Hartzell writes to *The Northwestern Christian Advocate* as follows: "The territory of the East Africa Mission Conference lies under two national flags: the British in Rhodesia, with chief centers at Umtali for work among the whites, and at Old

Umtali for work among the native blacks; and under the flag of the new Portuguese Republic, having its chief centers at Inhambane and Kambini, lying on the coast 250 miles east by rail and 250 miles south by sea. The Conference was organized in 1801, with three members and four probationers and a church-membership of 246. The working force now consists of thirteen men and eleven women missionaries and 128 native teachers and evangelists. The church-membership has grown to 4,802, the Sunday-school enrolment to 5,948 and the number in day schools is 4,854. Self-help has been a cardinal point in administration, and during the year 8,301 has been raised on the field."

Africans and the "Baby-Organ"

Writing from Embu, British East Africa, Mrs. Crawford (C. M. S.) reports the successful treatment of two chiefs in the temporary hospital. One of the chiefs, Kabuthi, who, according to custom, had been carried into the woods to die, was brought to the mission by Dr. Crawford, and now, grateful for benefits received, he has promised to learn to read. A hospital chapel of wattle and daub, with high-pitched banana-bark roof, was recently opened, on which occasion some 400 or 500 savages, wild and almost naked, were present, many of them carrying spears. All clambered for the front seats, and order seemed to out of the question. But the strains of the "baby-organ" quieted them down, the mystery as to the source of the sound being solved by the conclusion that "there was somebody inside!"

A Missionary Romance

An interesting story has just been told concerning the Providence Industrial Mission at Ciradzulo, Blantyre, British Central Africa. Nineteen years ago, a certain official in the district made use of an intelligent boy of the Yao tribe to take a message under difficult circumstances across country, and for this service rewarded him with a rupee. With this small sum the lad laid the foundation of

greater things. He bought an English primer and began to attend school at the mission. Later, he was ordained a minister of the Gospel, went on a voyage of European travel, and has since built a church which has some 300 members. The episode is one which shows how the natives of Central Africa are learning to help themselves.

MISCELLANEOUS

Items from the Philippines

It was generally supposed that the \$7,000,000 paid by the United States Government to the Church of Rome in settlement of the friars' claims in the Philippines ended the difficulties. This does not seem to be the case, however. They are back again in the islands in larger numbers than ever, and the courts are full of their claims. They are now carrying on extensive schools in competition with those of the state.

How to Get a Missionary Church

A missionary Sunday-school will make the church missionary, and it is about the only thing that will. The Laymen's Missionary Movement is doing much, and so is the work of our women. But all that is too limited in its scope; and intensive as they are in their work, they really do not cover the ground. Grown-up people, most of them, are so set in their opinions that you can not shake their prejudices loose. Our real chance is with the children. Put them through the Sunday-school when their hearts are tender and impressionable. Let them breathe, in a missionary Sunday-school, the atmosphere of missions, and in fifteen years we shall find hundreds of young people volunteering where now there are scores. There will be splendid women who will not only have the spirit but the qualification to lead the work of our women's organizations, and there will be men who are willing not only to give their money but their time and service to the great cause of the world's evangelization.

FOR THE MISSIONARY LIBRARY

THE BOOK ABOVE EVERY BOOK. A Popular Report of the British and Foreign Bible Society. 12mo. London, 1910.

The contents of this volume consist, for the most part, of incidents connected with the distribution of the Scriptures among non-Christians last year. The value of the Bible is shown by these incidents to be tested by its large circulation, its many versions, its universal acceptance, its accessibility, its vitality, and its catholicity. Like other volumes of the same kind, this book is a fine example of what a popular report should be.

MISSIONARY HEROES IN AFRICA. By J. C. Lambert. Illustrated. 12mo, 156 pages. 75 cents, *net.* J. B. Lippincott, Philadelphia. 1910.

There is probably no field of literature so rich in romance and adventure true to life, noble and heroic, as the missionary field. Africa has attracted many whose love of humanity and taste for adventure have combined to make their careers noteworthy. This volume of sketches tells the stories from the lives of such men as Mackay and Hannington of Uganda, Livingstone and others of Nyassaland, Coillard of the Zambesi, Arnot of Garengange and Lloyd among the pigmies. It is pre-eminently a book of true stories for boys.

THE CALL OF THE NEW ERA. By. Rev. Wm. Muir. 12mo. 351 pp. \$1.25 *net.* American Tract Society, New York, 1910.

This is one of the missionary series edited by Dr. George Smith, and already noted in these pages. It presents a forceful brief for the missionary movement, showing the era of preparation in the Old Testament, the advance in the apostolic era, the dark ages, and on to the Reformation and the present day. Altogether, Mr. Muir has given us a simple, clear presentation of the progress of the missionary movement, and enforces the call of Christ to every Christian, to help carry the Gospel to the whole of the non-Christian world. The vast opportunities of the present are shown to be a new clarion call to advance.

CHILDREN OF JAMAICA. By Isabel C. Maclean. 12mo, 95 pages. 1s 6d, *net.* Oliphant, Anderson & Ferrier, Edinburgh. 1910.

CHILDREN OF JAPAN. By Janet H. Kelman. 12mo, 93 pages. 1s 6d, *net.* Oliphant, Anderson & Ferrier, Edinburgh. 1910.

These new volumes of the Children's Missionary library are interesting and well written. The volume on Jamaica has perhaps too much historical matter to justify its name, since only about one-third is about the children and their life. The information is, however, well given for children.

The Japan volume is the best juvenile book we have seen on "The Land of Islands." It contains facts about the country and people but written in a style that can scarcely fail to interest and impress children.

WHY WE BELIEVE THE BIBLE. By Amos R. Wells. 12mo, 167 pp. \$1.00. United Society of Christian Endeavor. Boston, 1910.

This is not a theological or scholarly investigation, but a simple catechism giving the questions that might interest any Christian or inquirer, and the concise answers of a Christian student. Such a book ought to be of value especially to young Christians or to those working on the mission fields. It is not sufficiently thorough and full for students of theology or those who want to go deeply into the investigation of the reasons for faith in the Bible as the Word of God.

REPORT OF A SECOND VISIT TO CHINA, JAPAN, AND KOREA, IN 1909. By Arthur J. Brown, D.D. Pamphlet. Presbyterian Board of Foreign Missions, New York, 1910.

Dr. Brown went as a student of missionary problems and an adviser of the missionaries. His report presents clearly the result of his observations and the conclusions arrived at in the discussions. The report is for private circulation only but is extremely valuable to all who are students of the missionary enterprise. A great many facts of general interest are also given about the countries visited, for Dr. Brown is a keen observer and ready writer.

HELEN E. MOSES. By Jasper T. Moses. Portraits. 12mo, 191 pages. \$1.00, *net*. Fleming H. Revell Co., New York. 1910.

Mrs. Moses was a member of the Christian Women's Board of Missions, a woman who lived a beautiful and noble life. She was editor of *The Missionary Tidings*, president of the board, and an effective public speaker. The tribute is written by her son, that her example may be a challenge to other women who serve the cause of Christ in the home land. good might have been preserved without doing violence to the teachings of Christ in regard to sin, and salvation, God and man. Christ likeness is shown in unselfish service, but that is not the whole of Christianity; God is good, but goodness is not the whole of God; unkindness is sin, but sin is more than unkindness; good deeds may be an answer to prayer, but prayer is more than a kind wish, and answers to prayer do not always come as man's good deeds.

THE GIRL IN HER TEENS. By Miss Margaret Slattery. 12mo. 50 cents. The Sunday School Times Co., Phila. 1910

Miss Slattery is a teacher of teachers—one who understands the girls because she loves them and worked with and for them and has studied them. Her little book will be of untold value to parents and Christian workers, who are trying to help girls. Any one of a hundred suggestions in the book would more than repay the reader.

SOUTHERN BAPTIST FOREIGN MISSIONS. By Dr. T. B. Ray. 12mo. 35 and 50 cents, *net*. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 1910.

Dr. Ray and the Baptist Missionaries tell here the story of their work in China, Argentina, Central Africa, Italy, Brazil, Mexico, and Japan. It is a book that Southern Baptists would do well to own and gives for all the digested information on the excellent work of this denomination.

PILGRIM SONGS. By Henry W. Frost. 12mo, 262 pages. The Gospel Publishing House, New York. 1910.

These are verses for Christians written by the Home Director of the China Inland Missions. They are full of music, of spiritual uplift and much of true poetic thought and beauty of expression. They will come as messages of hope and comfort and religious inspiration to many kindred spirits in the home land and in foreign fields.

NEW BOOKS

BRAZIL AND HER PEOPLE OF TO-DAY. By N. O. Winter. 12mo. Decorative cloth, boxed, \$3.00; three-quarters morocco, boxed, \$7.00. L. C. Page & Co., Boston. 1910.

SMOKY DAY'S WIGWAM EVENINGS. By Charles A. Eastman and Elaine Goodale Eastman. Little, Brown & Co., Boston. 1910.

AGAINST THE CURRENT. By Edward A. Steiner. 12mo., 230 pp. \$1.25, *net*. Fleming H. Revell Co., New York. 1910.

DAVE RANNEY; OR, THIRTY YEARS ON THE BOWERY. An Autobiography. Introduction by Rev. A. F. Schaffler, D.D. Illustrated, 12mo., 205 pp. 75 cents. American Tract Society, New York. 1910.

PANDERS AND THEIR WHITE SLAVES. By Clifford G. Roe. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York. 1910.

WHO'S WHO IN MISSIONS. An Illustrated Game for use in the Home Circle, in Mission Bands, Junior Societies and Sunday-school Classes. By Belle M. Brain. Sunday-school Times Co., Philadelphia. 1910.

REAL RELIGION. Friendly Talks to the Average Man on Clean and Useful Living. By Howard Allen Bridgman. 12mo., pp. 184. 75 cents. The Pilgrim Press, Boston. 1910.

PILGRIM SONGS. Verses for Christians. By Henry Weston Frost. 12mo., pp. 262. Gospel Pub. House, 54 West 22d Street, New York. 1910.

THE FUNDAMENTALS. A TESTIMONY TO TRUTH. Volume IV. 12mo., 126 pp. Testimony Publishing Co., Chicago, Ill.; 808 La Salle Avenue. 1910.

PAMPHLETS

PIONEERING AMONG THE KACHINS. By W. H. Roberts. Illustrated. 39 pp. 7 cents. American Baptist Foreign Mission Society, Ford Building, Boston, Mass.

MORRISON AND THE OPENING OF CHINA. By Henry K. Rowe. Envelop Series Quarterly, January, 1911. Illustrated. 21 pp. Annual subscription, 10 cents. American Board of Commissioners for Foreign Missions, Boston.



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THE SPEAKERS OF THE WOMAN'S MISSIONARY JUBILEE CAMPAIGN

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SIGNS OF THE TIMES

CONVERSION OF AN AFRICAN TRIBE

While the Moslem power and progress in Africa is a menace which must be reckoned with, there are in Uganda and West Africa many signs of spiritual awakening which show what can be accomplished by prayerful, persevering effort. One of the tribes now showing most responsive interest in the Gospel is the Mabeyes, who, five years ago, were practically untouched, and whose language is not yet understood by any Christian missionary. Some of these Mabeyes have, however, been converted in the West African mission of the American Presbyterian Church, and have become missionaries to their own people, so that to-day the entire tribe seem to be accepting Christianity.

Rev. F. D. P. Hickman, in a recent letter, describes these people of Kamerun and Spanish Guinea as a small tribe inhabiting the hinterland to the north of the Campo River. Until recently they have been looked down upon by other tribes as thieves and cannibals, wedded to all kinds of heathen practises. The Mabeyes seemed to think it was hopeless for them to try to rise above their degraded and despised condition. Within the last five years, however, there has been a wonderful transformation, and they are now turning to Christ by

the hundred. They are waking up from their hopeless, careless state, and are making strenuous efforts to rise in the world.

The awakening is said to have begun when one of the head men of the tribe, who was dying, called some of his people to him and urged them to embrace Christianity. Soon after they began to attend the mission, some of their number were converted and became missionaries to their people. There seems to be an unusual hunger for the Gospel, and tho most of those who attend the mission services do not understand the dialect spoken, they attend in large numbers, and after a service one of their number will interpret what has been said. Many are being received into the church, after instruction, and are bringing their children for baptism. Such is the demand for Sabbath services that some of the Christian young men are asked to go to several towns each Sabbath to speak. The people are developing intellectually and morally, and are winning the respect of neighboring tribes. Rev. A. I. Good, the son of Adolphus Good, has recently been appointed as missionary to these people. The work is most encouraging, and shows what may take place in many other tribes of the Dark Continent.

A CHINESE EVANGELISTIC CAMPAIGN

At the China Centenary Missionary Conference the evangelistic work committee was told to take steps for the organization of an evangelistic association. This has been formed with representatives from nearly 40 missionary societies. The plans of the association are founded on the understanding that the work of evangelization must be done chiefly by the Chinese themselves, and that this work can not possibly be done without a very large increased force of evangelists. The association is to begin its campaign with the organization of revival meetings in the churches of China; then men are to be chosen, foreigners as well as Chinese, to be set apart to hold annual revival missions at all the large centers in each province.

One of the leading native evangelists is Ding Lee May, under whose ministry over one thousand persons have given in their names during the past year as desiring to study Christianity; while 688 students, both boys and girls from the different mission schools have indicated their desire to "work for the Lord," either as unordained evangelists, Bible women or pastors, just as the Lord may call them. It is impossible to tabulate the thousands of efforts put forth by the unordained evangelists, Bible women and Chinese pastors in all the northern part of China.

In Central China, also, there has been one of these waves of religious interest which have never been accounted for except on the Christian belief that they are a sign of the presence and power of the Spirit of God. For example, the *Spirit of Missions*

reports from Wuchang, one of the great student centers of China, astonishing interest aroused by efforts at Christian evangelization. The meeting in Hankow of the Evangelical Association of China, and the presence there of many messengers of the Word, was made the occasion for a week's campaign in three cities. More than 10,000 turned out each night to hear the message, and hundreds of inquirers were enrolled; 80 of these in the Episcopal parish of St. John's, Hankow. Four meetings held in the Boone Library Hall were attended by from 500 to 800 students a night, most of these being non-Christians from the government institutions.

DISORDERS IN SOUTH CHINA

China is such an enormous country, with a population four times that of the United States, that it is not surprising to hear of riots, rebellions, murders, mob violence and other disturbances in various parts of the empire. These often mean no more than a strike, a lynching, or a boycott in some parts of America, and yet the appearance of such an item of news of rumors and fears concerning the missionaries and other foreigners in the daily press gives rise to all sorts of alarm. Sometimes they are in danger because they are foreigners, but usually they are no more likely to be disturbed than if they lived in a riotous district at home.

Recently reports have come of disorders in Canton district, South China. The missionaries in some of the outlying stations have been in danger, but thus far seem to have escaped.

Warships have been ordered to do everything in their power to persuade all foreigners to take refuge on the ships, and the British authorities at

Hongkong have cabled to London appeals to have British warships rushed to Hongkong to protect British lives and interests.

The present uprising is probably the most serious that has ever been known in southeastern China, which for years has been disturbed by the secret Chinese societies and political organizations. With fire and sword the rebels are sweeping the country, leaving a trail of death and outrage in their wake.

Several warships from the United States Asiatic Squadron now in Philippine waters have been ordered to China to protect American lives and property interests at Canton, as the result of a conference held by Secretary of State Knox and Secretary of the Navy Meyer. United States Minister Calhoun cabled the State Department from Peking that the British authorities at Hongkong had forbidden British vessels to call at Canton because of the alarming conditions there.

The American Board and the Presbyterian Board of Foreign Missions in Boston and Baptists have missions in the province, but no word has come that any missionary has been harmed at any of the 13 stations in the disturbed district. There are 145 American missionaries in the region—66 men, 45 married and 34 single women. Certain Chinese mission-workers at Canton are supported by the Cantonese Chinese in the United States.

THE PLAGUE AND FAMINE IN CHINA

It is hoped and expected that blessing will ultimately result to China from the terrible visitation which some provinces of the country have experienced. Thousands have died and thousands more have been re-

duced to extreme poverty. One of the Scotch missionary physicians in plague-stricken Manchuria, Dr. A. F. Jackson, has given his life in this service; and two others in the famine country, Rev. Dubois Morris and Dr. Samuel Cochran, very nearly succumbed to typhus fever, which resulted from their overwork in relief of the distress. The self-sacrifice of the missionaries, the generous help from the Christians at home, the study of the causes and cure for the plague, and the measures for the prevention of future famines have, however, made the outlook brighter, and missionaries express the hope that both the temporal and the spiritual future of the Chinese will be better because of this sad experience.

Dr. Cochran writes from Whai Yuen that the funds supplied for the relief of the famine sufferers were carefully applied with the help of local committees to supply rice to starving families. A special census of the needy was taken, and many men were employed in the distribution. The entire expense of the census and distribution was borne by the local Chamber of Commerce, so that all the funds contributed were used for the supply of food.

The present indications are that the greatest distress caused by the famine and plague are past and that with the reaping of early harvest and the precautionary measures against the spread of the plague, the stricken districts of China are once more beginning to take on a more hopeful aspect.

WILL TIBET BE OPENED?

The head of the Buddhist religion, the Dalai Lama of Tibet, who is now in exile at Darjiling, India, was inter-

viewed last month by William T. Ellis, the "Editor afield" of *The Continent*. It seems that the office and not the man is revered and worthy of notice, for the Dalai Lama himself, whose name is Ngag-Wang Lobsang Thubden Gya Tsho, is an insignificant personage in physical, mental and spiritual make-up.

Mr. Ellis was obliged to take a white scarf in his hands and approach the Dalai Lama thumbs up. The "divine personage" seemed anything but divine, having a pock-marked face, a bullet-head, pointed ears and waxed mustache. The Dalai Lama intimated that it was his plan to return to Tibet, and, as a result of his observations in China and India, he proposes to open the closed land to foreigners, and to send some of the Young Tibetans to Europe and America for education. If this program can be carried out it will mean great things for Tibet. The Lama expressed regret that Buddhism had declined in purity, but predicts that in four hundred years all the world will be Buddhists. The Tibetans still regard the Great Lama with special reverence. Since by living to maturity and by his travels in other lands, he has already established new precedents, he may help to inaugurate a new era in Tibet.

THE STUDENT CONFERENCE IN CONSTANTINOPLE

Two hundred and thirty delegates from thirty-three different countries met for five days, April 24-28, in the chapel of Robert College, to consider subjects connected with the moral and the spiritual regeneration of students. Simultaneously there was conducted a campaign with fifty-seven meetings in eight languages, with an aggregate attendance of ten thousand.

Who can estimate the results of such events in this pivotal city! Moslem dailies gave favorable notices of these meetings, and a Jesuit priest who had been persuaded to attend the first address by Prof. Raoul Allier, of Paris, sat up half the following night writing letters to friends to urge them to attend the remainder of the services. The Greek Orthodox Bishop of Para, presided at a series of meetings held in the hall of the Greek Syllogos, loaned for the occasion. Dr. John R. Mott gave a searching address before the Greek Orthodox Theological School, and another before a packed audience of students from the Imperial University, more than half of those present being Moslems.

As for the conference itself, the presence of such men as Prof. Cairns of Aberdeen, Prof. Sadler of Manchester, Prof. Soderblom of Upsala, Dean Bosworth of Oberlin, Prof. Henry B. Wright of Yale, Count Moltke of Denmark, Baron Paul Nicolai of St. Petersburg, Dr. Chiba of Tokyo, Mr. Chengting T. Wang of Shanghai, Mr. K. C. Chacko of India, to say nothing of Mott, Fries, Wilder, E. C. Carter, Miss Ruth Rouse and others, provided a feast of good things to inspire every one. The tone of the conference was pacific, not controversial; Christian, not denominational; constructive, not radical; missionary not propagandist. One consequence of the gathering is to be the formation of a Student Movement for the Ottoman Empire. In the absence of such an organization up till now, the delegates from this Empire were noticeably in the background, there being not even a representative from Robert College on the program. The formation of this

movement will be fraught with difficult problems, due to variations of language, nationality, and religious belief; but the unifying Spirit of Christ is certain to solve these difficulties, and when united in such a national movement, the students of the Empire will prove a mighty force.

THE WORLD IN BOSTON

The missionary exposition in Boston has just closed a most successful season. It was visited by from three to fifteen thousand people a day, who could make a missionary tour of the world in sixty minutes, at the cost of twenty-five cents for traveling expenses. Ten thousand stewards, or ushers, exhibitors and participants in the pageant helped to make the exposition a success, and these men and women have, no doubt, received the greatest benefit. Three months of study, contact with missionaries, imparting of information to others and the giving of themselves to service in the exposition could not fail to make an impression on them.

The exposition was well planned and the plans were well executed. The pageant, with its well-trained choir, its impressive scenes from missionary history, its beautiful spectacular effects and its large interested audiences, made a marked impression on the thousands who were present. The scene from the life of Livingstone in Africa and that representing the overthrow of heathenism in Hawaii were especially noteworthy. An historical incident, such as might have been selected from the work among the Nez Perces Indians or Metlakahtla, would have been more impressive than the imaginary one selected to represent work among Eskimos and Indians.

Visitors to the exposition had also opportunities to meet with missionaries from all parts of the world; they could study manners and customs, the methods of heathen worship in India, China, Africa and elsewhere; they could see actually demonstrated the scenes such as take place daily in dispensaries, schools, and churches in mission lands and among negroes, mountaineers, miners, lumbermen and settlers in American home mission fields. Everywhere visitors were personally conducted by missionaries and stewards in a most courteous and effective way. The moving pictures, costume lectures, addresses, storytelling hours and educational conferences offered every opportunity for entertainment and instruction.

One of the most valuable sections of the exposition was the exhibition of graded work in missionary instruction, with samples of work done by students of all ages and with practical suggestions as to methods in missionary education and service.

The value of this exposition seems to us to consist, (1) in the general interest given to visitors in people of other nations; (2) in the benefit of the preparatory study by the stewards; (3) in the opportunity afforded to meet with missionaries and to study the actual conditions and work in mission lands as reproduced in the scenes enacted; and (4) the reflex influence on converts in mission lands who helped to make the exposition possible by their cooperation.

We understand that already several stewards have volunteered for missionary service as a result of the interest awakened by their study. It has also been stated by missionaries that Christians in Burma, who made

and gave many things for exportation, were particularly blest by the opportunity to help to stir up interest in America. The important question is "After the Exposition—What?" Will the churches take advantage of the new interest to provide attractive missionary meetings, to establish mission-study classes, to foster intelligent missionary giving and to increase the number of missionary volunteers? If they do not the time and money expended will be wasted. If they do it will mark the beginning of a new era in the progressive, world-wide missionary campaign in New England.

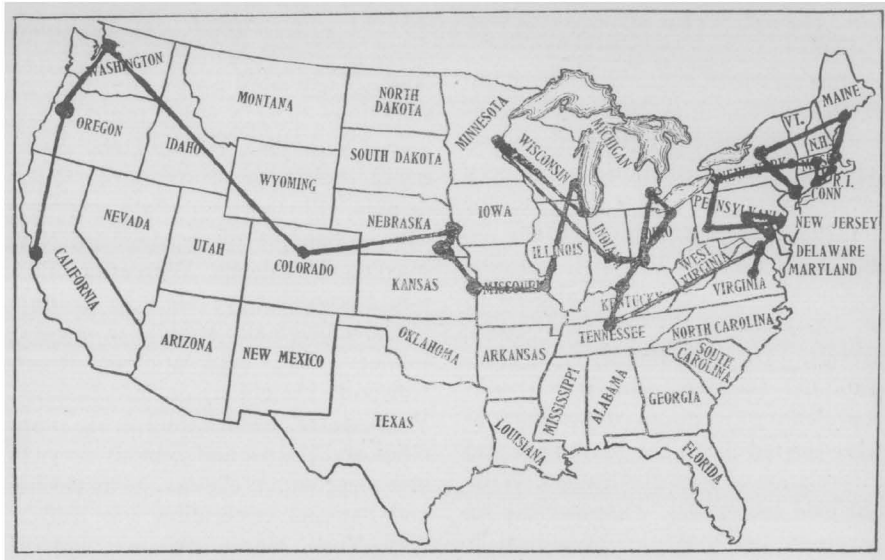
CHANGES IN MEXICO

At last there has come a change of government in Mexico. The permanent president, General D. Porfirio Diaz, who has held office, by his own will rather than by will of the people, for eight successive terms, or since 1878, has resigned under pressure from the revolutionists and from members of his own cabinet. The rebel forces were becoming so augmented, and their victories so numerous and important, that the only path to peace seemed to be by the complete capitulation of Diaz and a reorganization of the Government. For years General Diaz has ruled Mexico with an iron hand, which he has claimed to be necessary to preserve order. The chief complaints against his government have been that popular presidential elections have been a farce, that he has ruled despotically, even resorting to assassination and unjust imprisonment, when these seemed called for to carry out his purposes, and that he surrounded himself with many undesirable officials and has continued in office many governors who are obnoxious to the people.

The missionary work has been temporarily interrupted in Chihuahua and some of the other disturbed districts, but it is hoped that the return of peace will bring still greater freedom in the preaching of the Gospel. The greatest difficulties have been due to the bitter opposition of the Roman Catholic Church, whose representatives are quick to use every possible opportunity to discredit Protestants in the eyes of the Government and the people of Mexico. The representatives of Papacy have still great power with the masses, and keep the people in ignorance of the true differences between Roman and Protestant Christianity.

WIPING OUT THE SOCIAL EVIL

The new "Injunction and Abatement" law of Iowa is proving to be a powerful instrument in breaking up prostitution in that State. Any citizen can secure in a day an injunction against a disorderly house, or against a house which is suspected, and this injunction can only be raised when the owner proves that the building is not being used for immoral purposes. If he is unable so to do, the entire furniture is confiscated, the owner and occupier are subjected to damages, and it is forbidden to rent the house for one year afterward. This law is doing more to protect women and girls than any of the sort which has even been placed on statute-books. Dr. John R. Hammond says that a brief announcement in a Chicago morning paper of the rescue of a twelve-year-old girl who was being held at a police station, brought inquiries from 500 whose daughters had recently disappeared. He asks: Where were the other 499 twelve-year-old girls?



THE TRIUMPHAL MARCH OF THE WOMAN'S MISSIONARY CAMPAIGN

THE WOMAN'S JUBILEE CAMPAIGN

BY HELEN BARRETT MONTGOMERY

At the Ecumenical Conference in New York in 1900, an interdenominational committee of five women was appointed, which was destined to do a remarkable work. For ten years they have held, uninterruptedly, regular meetings; each year they have published mission study text-books for women and children that have been used throughout the land in all denominations; they have conducted summer-school courses in mission study and missionary methods in seven States; they inspired the publication of *Everyland*, that wonderful children's quarterly; and to all these many activities they added the inspiration and formulation of a national celebration of the jubilee of the organized work of women in foreign missions.

The secret of all this achievement is to be looked for in many strong and forceful personalities; but, as the other members of this unusual group would be quickest to admit, preeminently in the personality of the woman who for

eight years has been their chairman, Mrs. Henry W. Peabody, of Boston. To all the qualities of leadership, initiative, vision, daring, executive ability, she adds a charm of personality, a sweet reasonableness, a selfless devotion that makes her able to achieve where to others failure would seem foredoomed.

After nine years spent in the study of various fields and types of mission activities, it was decided by the committee to center the study of the women of the churches this year on the story of their own organized work in foreign missions. The text-book "Western Women in Eastern Lands" was already in press when the fact was recognized that the present year marks the fiftieth anniversary of the first woman's board to receive its charter from the State, the Woman's Union Missionary Society of New York City. Six months after the time when the idea was first broacht in committee the endorsement of the

women's boards had been secured, an extension committee had been organized in Chicago to engineer the western circuit, local committees had been secured in a score of cities, and the first jubilee meetings were actually under way. It was the first test that had been made on a national scale of the excellence of the women's organizations. The smoothness, ease, economy and efficiency with which units representing a dozen denominations were geared on to the movement was a revelation to even the leaders. Without paid secretaries, without close supervision, without any periodical to represent them, with the briefest time for preparation, the jubilees moved on from West to East in an unbroken series of triumphs. It will be of interest to study features of the movement in some detail.

The National Extent of the Jubilees

The first jubilee meetings were held in Oakland, Cal., October 12th and 13th. In as rapid succession as railway connections permitted, followed two-day sessions at Portland, Seattle, Denver, Omaha, Lincoln, Kansas City, St. Louis, Milwaukee, Chicago, Minneapolis and St. Paul, Indianapolis, Cincinnati, Detroit. In the forty days covered by these meetings there was only one day when the jubilee speakers were not either speaking or traveling to meet appointments. During that entire time no woman was unable to keep her appointment, not one of them missed her train, umbrellas or rubbers were not once needed. Traveling by night and speaking by day, the happy little group went on their jubilant way.

After an intermission from November 21st to January 23rd, the Eastern circuit opened with meetings at Cleve-

land. Then at the rate of two, and sometimes three a week, came Louisville, Nashville, Washington, Richmond, Baltimore, Harrisburg, Philadelphia, Pittsburg, Buffalo, Atlantic City, Albany, Troy, Springfield, New Haven, Providence, Worcester, Boston, Portland, Syracuse. In addition to those originally scheduled, one-day jubilees were held at Fall River, Newport, Poughkeepsie, Binghamton, Wilkesbarre, Elmira, and many other cities and towns, and Sunday services at Vassar and Wellesley. The closing and national celebration was held at New York, March 28th-31st. While the weather conditions were not as ideal as on the Western circuit, no jubilee was seriously interfered with by rain or storm, and the health of the jubilee party continued unimpaired. One member, Miss Florence Miller, in addition to attending every jubilee, put in the weeks between the Western and Eastern meetings in continuous and very exacting speaking. The schedule of another member of the party showed 110 addresses and talks in the Western, and 209 in the Eastern series.

The Jubilee Organization

From one hundred to four hundred women from the Protestant community in each locality worked together as one, for the three months preceding the jubilee. There was the executive committee, the subcommittees in finance, transportation, hospitality, publicity, program, luncheon, devotion, music; and the denominational committees, with their close organization. There were weekly meetings of each subcommittee, almost daily meetings of the executive committee. Sometimes there were inspiring committee meetings of the whole, when hundreds

of women met to hear reports from all the subcommittees. The social fellowship that resulted was so appreciated that in many cities the women said that the joy of preparation and the consequent enrichment of life were worth all the trouble, even if there had been no jubilee to follow. The preparations were extraordinary in their thoroughness, their largeness of vision. Deputations spoke of the coming jubilee before churches, clubs, schools, and civic meetings. Circulars were sent to physicians, teachers, preachers; correspondence was begun to interest the country newspapers. Thousands of prayer-pledges were circulated. Automobiles were engaged to conduct each speaker to all her appointments. Luncheons were planned on a hitherto undreamed-of scale. Cottage and church prayer-meetings were held. Copies of the text-book were sent to the ministers who were asked to preach on the opportunities and need of women's work in missions. Drawing-room meetings were arranged in various districts of the city. Meetings for nurses and physicians, for busy women, for school girls, for children, were planned. Preliminary rallies by the score were held in all quarters of each city, sometimes attracting audiences of 600. Denominations held their own preparatory rallies, circulated literature, published the plans for the jubilee offering, assigned luncheon tickets. The largest halls were engaged and preparations were made for overflow, parallel, and simultaneous meetings. Too much praise can not be given to the women in each city who with such thoroughness, such daintiness of detail, such gracious thoughtfulness, and such deep spirituality, planned for the com-

ing jubilee. And God blest and honored them abundantly in the doing.

The Plan of the Jubilee

This was essentially the same in all. There were many variations and distinct individuality in the combination



MRS. H. W. PEABODY AND HELEN BARRETT
MONTGOMERY

of the elements, but the elements were the workers' conference, the luncheon, the drawing-room meetings, the denominational rallies, and the mass-meetings.

At the workers' conference the ever recurring questions were discust with fresh eagerness, and a new definiteness. The points to receive greatest emphasis were (1) *Enlargement*: the enlistment of the whole Church instead of the 10 per cent. Over and over testimony was borne to the debt under which the Laymen's Movement had placed us by insistence on this point, by urgency of the every member canvass every year, and optimistic insistence on going after the last man.

(2) *Enlightenment*: Literature and its diffusion, the study-class acclimated

in every church, the use of posters, banners, charts, moving-pictures, pag-eants. "What one is least up on, she is very apt to be most down on," as one of the speakers wittily put it. The abysmal ignorance of the church mis-sion ward must be undermined by a concerted, well-planned, continuous, well-thought-out attack by the ear-gate, the eye-gate, the play-gate, the prayer-gate, on every side.

(3) *Enfranchisement*: The trouble is a sort of parlor or parish minded-ness, an environment too cramped in which to grow a world enterprise. Small-mindedness is a disease bred by isolation and insulation. To get a world vision of business, politics, sani-tation, peace, is a help to get the world vision of the kingdom.

(4) *Enduement*: The spiritual dy-namic is needed most of all. Missions can not thrive in a prayerless church, nor a church of timid, selfish prayers. Missions were born in prayer, are nur-tured in prayer, and must be extended through prayer. The possibility of being intercessory missionaries was brought home again and again.

The luncheons were the great social solvent and recruiting grounds of the jubilee—to indulge in a violent change of metaphor. There was some-thing inspiring in the very numbers. At Denver, 1,150; at Kansas City and Cincinnati, 1,500; at Cleveland, 2,200; at Buffalo, 2,400 women sat down in one room to luncheon. In Philadel-phia 2,500 were seated in two rooms and brought together for the toasts in the beautiful Academy of Music. In Pittsburg, six lunches, two each day, were held. In these, 4,400 wom-en were served, and 400 paid for the privilege of looking on. In New York, 6,000 women were served in the great

ballrooms and gardens of the Plaza, Hotel Astor, and the Waldorf-Astoria. Most of the lunches were very simple, two, or at most, three courses. Many of them had to be served without tables, "lap luncheons," as they were called. Yet, with very few exceptions they were remarkably well managed; most of them were astonishingly well done. In Seattle, the women of the First Presbyterian Church prepared and served a luncheon to more than 1,000 women, all seated at daintily-spread tables. The service was with precision and dispatch, and the luncheon delicious. It seemed a mir-acle of management that this delicious hot luncheon could be provided at a profit for fifty cents a plate. The at-tendance in the luncheons was a never-failing source of surprize. In Phila-delphia, where the committee had ex-pected to have luncheon tickets on sale for two weeks, 1,750 tickets were dis-posed of in twenty minutes. The spirit of the luncheons was contagious. Women caught missions as children catch the measles. It wasn't safe to go to a luncheon unless one was will-ing to be converted. The Christian fellowship, the hearty singing, the short, spirited addresses of from five to ten minutes each, the dead-in-ear-nest enthusiasm, the very size of the thing, united to produce an impression hard to define, but impossible to ig-nore.

In the drawing-room meetings an attempt was made to reach the women least likely to be attracted to the gen-eral meetings: the women of large means, exacting social engagements, and little active interest. The success of the drawing-rooms varied greatly in different cities. In some they were ideally perfect, in others less success-

ful in reaching the women for whom they were planned. The success was in direct proportion as the committee grasped the idea of the drawing-rooms. Where a committee ran them, relieving the hostess of responsibility and assigning the ticket *pro rata* among denominations, they were less successful; attracting as was natural, women already identified with mis-

in our own country started in a drawing-room; why should it not continue to be presented there? In one of the most influential drawing-rooms of New York, 350 young girls met by invitation, and at the close, all were presented by their hostess with a copy of "Western Women in Eastern Lands."

The denominational rallies were the heart of the whole jubilee—the very



A SCENE FROM THE MISSIONARY PAGEANT—THE MISSIONARY MEETING IN MRS. ROPES' PARLOR

sions and reached by the other meetings. Where a hostess socially popular and standing for the best things, gave herself as well as her house, the results were most gratifying. It proved that it is as possible for such a woman to fill her house with her friends to listen to a talk on missions as to one on Greek art. A new vision of the ministry of the drawing-room came to many a woman in these tender and beautiful meetings. Woman's missionary work both in Great Britain and

pulse of the movement. The thought of raising money was not at all prominent in the minds of the originators of the jubilee, but when once the meetings began, the money commenced to flow in. The boards realized that the time was ripe to celebrate with a thank-offering, the close of fifty beautiful years of work. Special needs were presented, permanent additions to equipment, new buildings and the like. At the denominational rallies it was beautiful to see the solemn eager-

ness of the women. They came together to sit listening with a strange intentness, as the missionaries and secretaries set forth the definite needs and the definite plans. Often there were wonderful seasons of prayer and praise. Sometimes women spoke right out in meeting; as when one rose when a whole churchful had pledged \$2,500 and said:

"I've been thinking of the money I have in these three willow plumes, and I've been counting up the plumes in this audience, and I reckon they would come pretty near to raising the \$30,000 our board wants to raise. I move we take off the plumes or take another collection." They took the collection and got their \$30,000. How the money did roll in; \$19,000 in Denver, \$50,000 in Kansas City, \$85,000 in Indianapolis, \$100,000 in Pittsburg, \$150,000 in New York! When the Western jubilees closed with nearly \$400,000 contributed, it seemed not unreasonable to anticipate a total of \$1,000,000. At the close of the New York meeting more than \$900,000 had been pledged, with six months remaining before the close of the jubilee year, and with scores of smaller jubilees yet to be heard from.

Money was only one of the things pledged in the denominational rallies. In one rally 350 women pledged to get one new member each. Pledges of time, of prayer, of work, were frequent. Subscriptions to mission periodicals were made, new auxiliaries were formed, deputations were planned, State campaigns were organized, prayer-cards were signed. In all, the passing of the old deadening standard of the tiny minimum gift from all, irrespective of ability to give, was emphasized.

"Christ raised the memorial of His praise to two women," said Mrs. Peabody, "the widow who cast in her mite, and Mary of Bethany, who brought her vase of spikenard, very precious. The poor widow he praised for the greatness of her gift in proportion to her power. Had rich Mary said, 'I will bring my mite,' He would never have told her that her gift should be spoken of for a memorial, wherever His Gospel was preached."

"The mite from the mighty is a disgrace; let us wipe it out," said another.

"Hear the pennies dropping, dropping, has been taught to our children long enough. We have been suggesting small gifts, and the subtle power of mental suggestion long applied is in striking evidence in the results," said a third.

In the East, where the two-cents-a-week-and-a-prayer ideal had been longest regnant, the financial returns registered the dominion of a fixt idea. Women had so long been taught to think of missions as a minor charity that they could not at once change their standards. The very women who would give thousands to a local cause, felt that they were making a noble offering to "missions" in giving \$50.

If the denominational rallies were the heart, the mass meetings were the silver trumpet of the jubilee. As the speakers were forcing their way to the platform through a struggling mass that blocked all the aisles and extended far into the street, one of them innocently asked one of the crowd, "What kind of a meeting is this?" "Just a missionary meeting, ma'am." The unconscious humor of the situation often came over the speakers as they hurried from one simultaneous

meeting to another to speak three or four times in an evening on a subject that is not supposed to be popular.

In Nashville, the women had hired an armory, seating 5,000; in Richmond, a convention hall, seating 4,000, and both were well filled. In Philadelphia the police said they were glad it poured the last evening, for they had all they could do to seat the crowd in the Academy of Music, as it was, and a simultaneous meeting besides. In New York, Carnegie Hall was filled to the roof, and good audiences were in attendance at Calvary Baptist and the Fifth Avenue Presbyterian. The size of the audiences, the splendid singing, the rapt attention, the sense of a Presence made the mass meetings tremendous dynamics of missionary enthusiasm.

The message of the mass meeting was a plain statement of facts, a straight appeal to reality. The oneness of the world, the impossibility of keeping America Christian in a pagan world, the impossibility of solving her problems except as factors in a greater world problem, the crisis in the Far East, the educational opportunity in China, the medical needs of India, and the unique influence of the medical missionary, the awakening of Turkey and the new open door in the Near East, the challenge to America of the emerging Christian communities of the Orient, were features emphasized again and again by the speakers. There were few long speeches, from ten minutes to a half hour was the limit usually. The speakers kept to schedule splendidly, or when necessary, were kept there by the chairman. The mass meetings began on time, and closed at half-past nine. It is safe to say that not more than five or six

times was this limit exceeded in the whole series. The men seemed specially to marvel over and to enjoy this feature of the women's meetings. "There is no use talking," said one, "the terminal facilities in these conventions beat ours all hollow." Much of the effectiveness of the mass meetings was due to the absence of preaching, the sticking to facts, and the excellent team work among the speakers.

The mass meetings are full of good stories. Something happened in every city that was good to tell in the next. One of the favorites was about the dear little old lady who was listening to one of the speakers, her guest at dinner, as she dilated on the growing sense of Christian unity.

"Just think," she exclaimed. "In Korea the Presbyterians and Methodists have divided the entire territory between them. Four hundred Methodist churches in Presbyterian territory were told to enroll themselves as Presbyterians, and did so without a murmur."

"Isn't that wonderful," breathed the old lady. "And 400 Presbyterian churches were directed to become Methodist," continued the speaker. "Oh, how could they!" said the shocked little old lady.

Perhaps the most impressive of the jubilee mass meetings was that held in the great Episcopal Cathedral of All Saints, in Albany, with the venerated Bishop Doane presiding. The vast building, shadowy, solemn, beautiful, was packed to the door. For the first time in its history a woman was asked to speak. At the close the Bishop said that he felt the cathedral had received a new consecration in this meeting, whose keywords were unity and missions.

Time would fail to even catalog all the glories of the mass meetings, the superb women's choruses in Washington and Philadelphia, the historical setting of the Washington meeting, the student volunteers in Kansas City, the pageants in Pittsburg, Philadelphia and Nashville, the civic meeting in Denver. Each city had some note of distinction and interest. In New York the beauty and solemnity of the Missionary Pageant given at the Metropolitan Opera House to a "Caruso house," as one of the reporters put it, was beyond praise.

The Meaning of the Jubilee

It remains to speak, in closing, of the meaning of the jubilee. The simplicity of the means used is entirely inadequate to explain the results. A few missionaries, a secretary or two, coming to town to talk about missions is no explanation of the crowds, the enthusiasm, the spirit, the power of the meetings. The conviction deepened with those who were privileged to go from meeting to meeting that the Spirit of God was moving in His Church, preparing it to be adequate to the tasks of the twentieth century. The Young People's Forward Movement, the Student Volunteers, the Laymen's Movement, the Edinburgh Conference, the Women's Jubilee, are all parts of one great world strategy. Our little thoughts, our early Victorian prejudices, our isolated interests, our dwarfed sympathies, our puny gifts, must be changed if we are to do the task God sets before His Church.

In this preparation we can clearly discern: (1) *a new sense of unity*. Our divisions, our unbrotherliness,

have been wastefully wicked and wickedly wasteful of the common good. We must climb to Abraham's height when he said to Lot: "If thou wilt go to the North, then I will go to the South; if thou wilt go to the South, then I will go to the North; let there be no strife 'twixt me and thee, for we are brethren."

The jubilee has taught women to plan and work together as one Church for the big interests of the kingdom, while loyally loving their own division of the main army. In New York, steps were taken looking toward a united campaign for their common interests on the part of all the women's boards of all the churches. To have the stimulus of great interdenominational mass meetings, to have simultaneous membership campaigns, to issue universal prayer-pledges, to set a goal toward which all shall work, is as possible as to combine in one course of study as we have for ten years. A new breath of life is astir. We can never go back to our isolation.

(2) *A new appreciation of service*. The inevitable reflex of a world vision is new power for the next task. The whole includes the part. A church alive to the kingdom can not be indifferent to the city or the nation. Already, when the faint echoes of the jubilees are still ringing, we hear of study-classes organized, State campaigns begun, prayer-circles multiplied. The root of all philanthropies is love. An enriched soil is the best situation to get good rootage. God can not bless a disobedient church. He can bless, and He is blessing the church that is not disobedient to the heavenly vision of an earth redeemed, and that goes into all the world preaching the good news.



BEDOUIN TENTS NEAR TUNIS, NORTH AFRICA

NORTH AFRICA FROM A MISSIONARY POINT OF VIEW

BY JOHN RUTHERFORD, M.A., B.D., RENFREW, SCOTLAND

Author of "The Gospel in North Africa," etc.

The northern half of Africa is, perhaps, the largest part of the world's surface which is still practically unevangelized, and presents a great challenge to Christian faith. The southern half of the continent has many missions, and in South Africa Gospel work has been carried on for a century or more. Even in Central Africa, where the Gospel has entered more recently, as, for instance, in Uganda and Livingstonia and the Zambesi, there are strongly manned missions; and the work of the Gospel on evangelistic, educational and industrial lines has been marvelously successful. But when we turn to that part of the continent which lies to the north of the equator and of the great central lakes, how great is the difference, how little has been accomplished, how little has even been attempted!

The great belt of territory stretching from the Gulf of Guinea across the continent as far as Abyssinia is known as the Sudan. Under this name there are countries containing some forty millions of people; these are northern Nigeria, Sokoto, Bornu, Adamawa, Bagirmi, Wadai, Darfur and Kordofan. This vast region, which is still practically unexplored,

and also the whole of the Sahara Desert, with a multitude of large oases and with a vast uncounted population—all are without the Gospel, for any attempt to proclaim the kingdom of God there is only in its very infancy. Dr. Karl Kumm, of the United Sudan Mission, is almost the only Christian man who has traveled through those countries of the Sudan. His journey in 1909-10 was across Africa, from the Niger to the Nile.

The lands which border the southern shores of the Mediterranean (with the exception of Egypt), have had the Gospel introduced only within the last thirty years. Morocco is separated by not more than fifteen miles from the British fortress of Gibraltar, and southern Spain.

Stretching for hundreds of miles along the coast there are fertile plains, beyond which the hills gradually rise to the Atlas Mountains. This mighty range stretches east and west from the Atlantic coast in Morocco, through Algeria, until it reaches the coast of the Mediterranean at Cape Bon in Tunis. Some of the summits are 7,000 or 8,000 feet in height, and in winter are covered with snow, while the plains beneath are basking in the sunshine. Here flourish the palm-tree

with its loads of dates, the vine in the Algerian vineyards, the fig-tree, producing abundance of food, and the olive, with its harvest of berries, which when prest in the native oil-press,



SOME BEDOUIN GIRLS OF NORTH AFRICA

affords oil both for light and also for cooking. The orange-groves are full of beauty and fragrance, and supply rich harvests of golden fruit.

In the Roman period North Africa was one of the grain-growing districts, from which the city of Rome drew its food supply. The physical features, notwithstanding centuries of neglect, are still excellent. The climate is delightful, the soil is fertile, there are large mineral resources quite undeveloped, so that these countries possess all the outward conditions of prosperity.

The French have been the owners of Algeria since 1830, and great material improvements have been introduced, such as railways, harbors, excellent roads, bridges, police, and all the other signs of Western civilization.

But in Morocco and Tripoli, under Moslem rule, enterprise is stifled, injustice and oppression have the upper hand, and poverty and decadence and misery abound on every side. The blight of Islam rests alike on the land and on the people. In Morocco "there are no roads, and goods have to be carried into the interior by mules and camels. Passengers must ride on a beast or walk, and as there are no bridges over the rivers, they have frequently to wait on the bank for hours or days till the floods subside. There are neither harbors nor lighthouses at the coast towns. Steamers lie out in the offing at anchor in the Atlantic swell, and passengers and goods are transported in boats and lighters, when the weather makes communication possible."

East from Morocco is Algeria, which, along with Tunis, is a French possession. Algiers, once a stronghold of the Barbary pirates or corsairs, as they were termed, is now a flourishing city and a favorite health resort for Europeans. The grandeur of some of the scenery can hardly be exaggerated. The city and the bay of Algiers are peculiarly beautiful, with the snow-covered Djur-Djura Mountains some forty or fifty miles to the east, in the Kabyle country, while the plain from the sea to the foot of the mountains is rich agricultural land. In front are the blue waters of the Mediterranean, while overhead is the cloudless blue of heaven.

There is much in North Africa that is interesting to the lover of the grand and beautiful in nature, and there is much, also, that greatly interests the student of history; but much more is there that appeals to the disciple of Christ. Even the natural beauty and

the historical interest alike make a fresh appeal to send the Gospel to the peoples there, the Arabs, the Berbers, the Europeans, for in those lands of sunshine the minds of the people are not in the light of the Lord.

The first of the conquerors of North Africa were the Phoenicians, and Carthage was the capital of their African colony. The people of Carthage offered public sacrifices of children to their idols, Baal and Astarte, until the Christian era. The ruins of Carthage are very wonderful, and monuments have been excavated there, showing the worship of the gods of Tyre and Sidon.

Tripoli is still part of the Turkish Empire, and Egypt is in the hands of the British Government. The former country is, like all things Moslem, backward and insecure; Egypt is in a condition of marvelous outward prosperity, altho in recent years there has been the beginning of a native outcry against the British Government.

The original inhabitants of these countries, Morocco, Algeria and Tunis, are the Berbers, whom Professor Sayce believes to be identical with the Amorites of the Old Testament. "The Berber aborigines," writes Dr. Gwatkin,* "look like Europeans, and are utterly unlike the Semite or the negro, or even the Egyptian. Their tall and sinewy forms, often with blue eyes and flaxen hair, have given rise to many a legend of the Vandals in the recesses of Mount Aures, or of the Gothic fugitives in the Canaries; yet their vivid and emotional temper reminds us rather of the Gauls or Phrygians than of the solid Teutons. It is not for want of courage that they never played a leading part in history.

The Numidian cavalry turned the scales of war for Hannibal at Cannæ, for Rome at Zama. . . . After five-and-twenty centuries of foreign

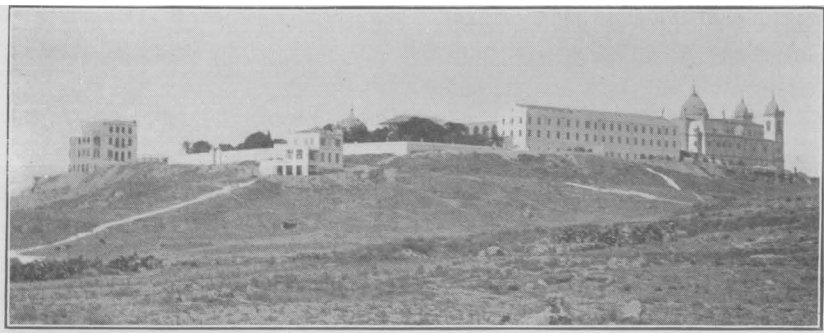


THE TOMB OF JOHN HOWARD PAYNE, AT TUNIS,
NORTH AFRICA

rule they are still the basis of the population."

The next of the invading races, after the Phoenicians, were the Romans. It was during the Roman period that Christianity entered North Africa. The references to North Africa in the New Testament are numerous. The ship in which St. Paul sailed on his voyage to Rome was, at one point, like to fall on the quicksands—so the sailors feared. These quicksands, the Syrtes, lie off the coast of Tripoli. The nobleman who had been to Jerusalem to worship, and who, as he sat in his chariot, read the prophet Isaiah, was an African: he had come from far up the Nile, his home was somewhere near Khartum. One of the prophets

* "Early Church History," Vol. 2.



THE ROMAN CATHOLIC CATHEDRAL ON BYRSA HILL, AT CARTHAGE, NORTH AFRICA

and teachers in the church at Antioch was Lucius of Cyrene. Cyrene is in North Africa, between Egypt and Tripoli. Apollos, the friend of St. Paul, "an eloquent man and mighty in the scriptures," was a North African: he was born in Alexandria, in Egypt. The man who carried the cross of Jesus was a North African, Simon of Cyrene. This one fact—even were there no other—makes an irresistible appeal to every man who knows what we owe for salvation here and hereafter to the crucified, but now living and reigning Christ.

Two translations of the New Testament have come down to us from the second century, showing how the early Christians loved the Word of God, and translated it into the common tongues. One of these is the Syriac, the other is the Old Latin version; and the latter of these, the Old Latin, was made by Christian men in North Africa, for Latin was the language spoken there at that time. An appeal to us in these days of Bible societies, to give the Bible to North Africa again.

The Christian era in North Africa gives us the names of men who have left their names indelibly in Christian history, men like Clement of Alexandria, Origen, Tertullian, Cyprian,

Athanasius, Augustine. The work of Athanasius and of Augustine is imperishable, that of the former in defense of the true and eternal Sonship and Deity of our Lord Jesus Christ, that of the latter connected with "the doctrines of grace."

There were also Christian martyrs in North Africa, men and women who were true to Christ in the dark days of fiery trial and persecution. The prison, the sword, and death by wild beasts—these were the portion of the Christian martyr then. Who is there who has not heard the thrilling story of Felicitas and Perpetua, the two Christian women who were put to death for Christ's sake at Carthage?

After the Romans came the Goths and Vandals, and in the seventh century there was the Arab invasion, propagating the faith of Islam. The Hegira or Flight of Mohammed took place A.D. 622, and before the seventh century had closed, his successors had entered North Africa in the interests of their religion. Tho Mohammed was dead, these Moslem warriors were impelled by an enthusiasm which carried all before it, and the nominal Christianity of North Africa was practically blotted out by the conquering hosts of Islam. Sidi Okba, or Akbar, one of the Arab generals, whose tomb

is near Biskra, in the Algerian Sahara, led his army as far west as Morocco, and when he reached the Atlantic, he spurred his horse into the sea and exclaimed that, were it not for the barrier of the ocean, he would compel every nation under heaven to worship God or die.

The candlestick of the North African Church was removed out of its place, and for 1,200 years—except in the Coptic Church in Egypt—the Gospel seemed to have no place in North Africa. But among the Kabyle tribes to this day there lingers the wistful memory that their ancestors once were Christians: certain Christian facts and customs still exist among them, and seem to have been of use in the work of the Gospel in these days. Thank God that His Word has again, within these last few years, reentered these lands, and its entrance has not been in vain.

Modern Missions

The religion of the Arabs and Ka-

byles is Mohammedanism, which professes to be a revelation given to Mohammed by God; but its condemnation is written on its face, not only in the contradictions found in the Koran, but above all, in the permission which it openly gives to its adherents to live in sin, and in the express revelations, which it alleges were made to Mohammed, allowing him to commit the sin of impurity. This taint has run through its history from the very beginning to the present day.

The position of woman in all Moslem lands is unspeakably sad, and is one of the most terrible blots on the Mohammedan religion. Woman is everywhere degraded and prevented from occupying the position of affection and of honor, which the New Testament gives to her. Christian women too often fail to realize how great are the benefits here and now of "our common salvation," how great the freedom, the privilege, the deliverance from the sore social disabilities



THE REMAINS OF BASILICA AT CARTHAGE, WHERE CYPRIAN PREACHED AND MARTYRS WERE BURIED

and cruelties which fall upon women wherever Christ is unknown. The miseries of our Moslem sisters are unceasing. One of their sayings is, "When a girl is born the threshold weeps for forty days." The sorest burden and the greatest sorrow fall on the girls and the women.

Women of the poorer classes are treated as mere beasts of burden. Indeed, it is not an unknown thing to see a woman alongside a donkey, and both woman and donkey dragging the same plow. Such is the servile toil in the fields; and in the houses things are little better.

Better-class women are kept in strict seclusion, and often go out-of-doors on Fridays only—the Moslem Sabbath. They are then allowed the privilege (!) of visiting the cemeteries, where they meet their women friends. They have no choice of a husband, but are practically sold to the highest bidder. The Koran permits every Moslem to have four legal wives at the same time, and the result is that Moslem homes are the abodes of ill-will, jealousy, intrigue and misery. A lady missionary asked a Mohammedan how he could have peace in his house with so many wives. For answer, he produced a wooden stick, and said, "This always brings peace."

Some, whose adverse criticism of Christian missions is often heard, allege that a knowledge of Christ is quite superfluous and unnecessary to Moslems, because of what they call the beautifulness of Islam with its teaching of the unity of God, and its other merits. Such persons would have a different opinion if they happened to be present, day after day, in the dispensary of any of the medical missions in North Africa, and if they

saw the nature of the diseases treated by the doctors. It is always the same story to a large extent the diseases are the result of immorality. "By their fruits ye shall know them" is our Lord's test of all things. Islam has utterly and lamentably failed in morality and in its treatment of woman. Moslem women, when they hear the story of Jesus, of His life and His Cross, express their astonishment at the character of the Savior, so unlike is it to that of Mohammed. The purity, the self-sacrifice, the love of Jesus, all so new to them, so unlike anything they ever heard or thought—they call Him "the White Christ."*

Christian women owe everything to Christ. Is there no appeal to make the Gospel known to Moslem women?

The practical duties of the Mohammedan religion are prayer, almsgiving, fasting, "bearing-witness," and the pilgrimage. Prayer is offered five times every day. Every morning the muezzin calls to the faithful, "Come to prayer, come to prayer, prayer is better than sleep." Fasting is binding on every Moslem from sunrise to sunset during an entire month every year, the month of Ramadhan. Witness-bearing is the belief and the repetition of the following words, "There is no God but God, and Mohammed is the apostle of God." To repeat this on a death-bed, they allege, is to make sure of entering paradise. In North Africa they have a saying, "Shun a man who has made the pilgrimage to Mecca once; live not in the same street with him who has performed it twice; and reside not in the same country with a man who has visited the Kaaba thrice." His assurance of the Moslem heaven makes him still more wicked.

* See "Our Moslem Sisters."

Mohammedanism is a system which is intentionally anti-Christian. It asserts that Mohammed is the "Comforter" promised by Christ. It also tells us that Christ, after being crucified, miraculously left the cross without dying, while another person took His place upon the cross and died; but He who died on Calvary was not Christ. "I delivered unto you first of all," says St. Paul, "that Christ died for our sins, and that He was buried, and that He rose again the third day, according to the scriptures." Mohammedanism denies that Jesus is the Son of God; it denies that He died for our sins; it denies that He died at all; it denies that He rose from the dead.

The Mohammedan is never ashamed of his religion. Wherever he is, he is quite ready, without demur, to kneel down in the street, and repeat the evening prayer, and testify to God and to Mohammed. Dr. George Smith gives an interesting instance of this.* Dost Mohammed, an Afghan prince, was captured by the British in the war of 1838, and was sent to Calcutta, where as he drove with the Governor-General's family on the course, he astonished the public by getting out of his carriage daily at sunset to pray toward Mecca.

When Mohammedans hear the Gospel, they often say that they find great difficulty in accepting the statement that Jesus Christ is the Son of God. "What do you mean" they ask, "by speaking of Christ as the Son of God?"

Jesus is the Son of God. This name is used in order to distinguish Him from all created beings. His Sonship means that He is of the same nature with God the Father. The name "Son

of God" shows the moral and spiritual identity existing between the Father and the Son. The relationship is not one of creation, but is a filial one, that of Son with the Father. The relationship of Christ to the Father did not begin during time; it is anterior to time; it is an eternal relationship.

There are three Mohammedan universities in North Africa. One is at Fez, in Morocco. The second is in the city of Kairwan—one of the "holy" cities of Islam—in Tunisia. The third is in Cairo, in Egypt.

A missionary at work in Tunisia, and who is well acquainted with Moslem modes of thought, believes that it is the duty as well as the golden opportunity of the Christian Church, to establish at once a strong mission at each of these centers, Fez, Kairwan and Cairo, for the purpose of presenting Christ and the Gospel to the thousands of Moslem students who are being educated at those universities. Every year a multitude of Moslems, who have finished their education in the Koran, leave those cities as zealous propagandists of Islam. We have only to recall the fact that the countries already referred to in the Sudan were heathen a century ago or less, and have now been converted to Mohammedanism, to have the fact borne in upon us, that it is absolutely necessary both to evangelize those lands in the Sudan as well as the adjoining countries which are still heathen, and also to give the Gospel to the Moslem students in Fez, Kairwan and Cairo. The example of Raymund Lull, of Henry Martyn, of Bishop French, of Emma Herdman, and of other brave souls, who lived and died to carry the Gospel to Mo-

* "Twelve Indian Statesmen," page 51.

hammadans, as well as the call from the 220,000,000 Moslems of the world, should not fall on deaf ears. This is the cry from the modern Macedonia—"Come over and help us."

The languages of North Africa are chiefly Arabic and the various dialects of the Berber tongue. There are, of course, also the languages of the Europeans, chiefly these: Spanish, French, Italian and English. The translation of the Bible into Arabic is a beautiful and faithful version: it is the work of Dr. Van Dyck, of the American Mission in Beirut, Syria. It has been of very great service in carrying the Gospel to all who are able to read Arabic. Some translations of portions of the New Testament into colloquial Arabic have also been printed.

Translations have also been made into several of the Berber dialects. One of these calls for special notice. Mr. E. Cuendet, one of the missionaries of the North Africa Mission, in Algiers, has labored for many years at the translation of the New Testament into the language of the Kabyles, and has finished it. The Kabyles have kept themselves distinct as a race through all the centuries since they settled in North Africa, not mingling with the successive nations who conquered the land, but retiring to their fastnesses in the mountains. Thus, there is in their language a living representative of one of the tongues spoken in Canaan at the time of the conquest of that country by the Israelites under Joshua.

The various societies and agencies at work in North Africa are chiefly these: The British and Foreign Bible Society, the North Africa Mission, the Southern Morocco Mission, the Cen-

tral Morocco Mission, the Gospel Union of Kansas City (U. S. A.), Miss Trotter and coworkers in Algiers, the Brethren, the French Wesleyans in Kabylia, the Church Missionary Society in Egypt, the United Presbyterian Church of the U. S. A., the Dutch Mission, the Egypt General Mission, the Methodist Episcopal Church of the U. S. A.

The British and Foreign Bible Society has various depots in these countries. In Morocco, Algiers, Tunis and some other towns, there are shops in which the scriptures are sold, and where the missionaries look out for opportunities, which occur every day, of putting the Gospel before the people.

In Egypt the society has an important depot. Mr. Wm. Summers and Mr. Hooper have charge of the Bible work from the Canary Islands in the Atlantic, to the Indian Ocean; surely a wide enough field.

In Morocco there is a population estimated at from four to eight millions; the area is equal to five times the size of England. Excellent work is being done by the societies working in Morocco. The South Morocco Mission has a staff which, in 1910, consisted of 6 men and 12 lady missionaries, while the work is superintended by a strong committee which meets in Glasgow. The honorary president is Mr. John Anderson, principal of the Bible Training Institute, Glasgow, who was also the founder of this mission. The stations occupied are Marrakesh, Mazagan, Saffi and Mogador. This mission was begun in 1888, as an attempt to answer the call to take up work in a needy and unoccupied part of the mission field.

The North Africa Mission began

work—at first among the Kabyles of Algeria—in 1881, exactly 30 years ago. The work expanded into the attempt, which God has greatly owned and blest to reach the Arabs, as well as the Jews and Spaniards and Italians, in Algeria, Morocco, Tunis, Tripoli and Egypt. Were funds and men available, work would be begun in northern Arabia also. The work among the Kabyles has been very

The stations occupied by the North Africa Mission are, in Morocco, Tangier, Casablanca, Tetuan, Arzila, Larraish, and Fez; in Algeria, Cherchell, Algiers, Djemaa Sahridj, Constantine—the ancient Cirta—and Tebessa; in Tunisia, Tunis, Bizerta, Susa, Kairwan, and Sfax; in Tripoli City, and in Egypt, Alexandria, Shebin-el-Kom, and Asyut. Many of the Haussas from the Sudan are found in Tripoli,



A LADY MISSIONARY READING TO ARAB WOMEN IN NORTH AFRICA

fruitful in its results, one or two small churches of converts have been organized, and the work has stood the test of thirty years, notwithstanding many social and other difficulties, as well as much opposition of a religio-political nature. This brave mission has done, and is still doing, much to carry God's salvation to the natives of all those countries. But the field is very wide, and the mission needs more support, both in prayer and in money.

One of the former missionaries of the North Africa Mission, the late Miss Emma Herdman, labored most energetically from 1884 to 1899.

to which they have come right across the Sahara Desert.

The French Wesleyans have also a mission in Kabylia, in Algeria; while Miss Trotter and the ladies associated with her reside in Algiers and work there and in the surrounding district. The Methodist Episcopal Church of the U. S. A. have also begun work in Tunisia and in Algeria.

In Egypt the work of the United Presbyterian Church of the U. S. A. has been greatly blest; it is of long standing, and has had a very wide influence.

The methods followed by these mis-

sions are: Preaching the Gospel, medical work in hospitals, dispensaries, and in the people's homes; women's missions to women; children's homes and classes; itineration; scripture selling and distribution.

The present need of North Africa has been made more vivid than ever by the greater knowledge now possessed regarding the various countries and the people. There is scarcely one missionary to every one hundred thousand souls. The work could be greatly extended, and this at once, if workers and means were forthcoming. There is a marked change within the last few years toward the workers and toward the Gospel. Some of these important results have been summed up as follows:

1. Closed doors, scowling faces, hatred, threats, and even violence—two of the missionaries of the North Africa Mission were murdered, one in Morocco, the other in Sfax, in Tunisia—have been changed into open houses, friendship and gratitude.

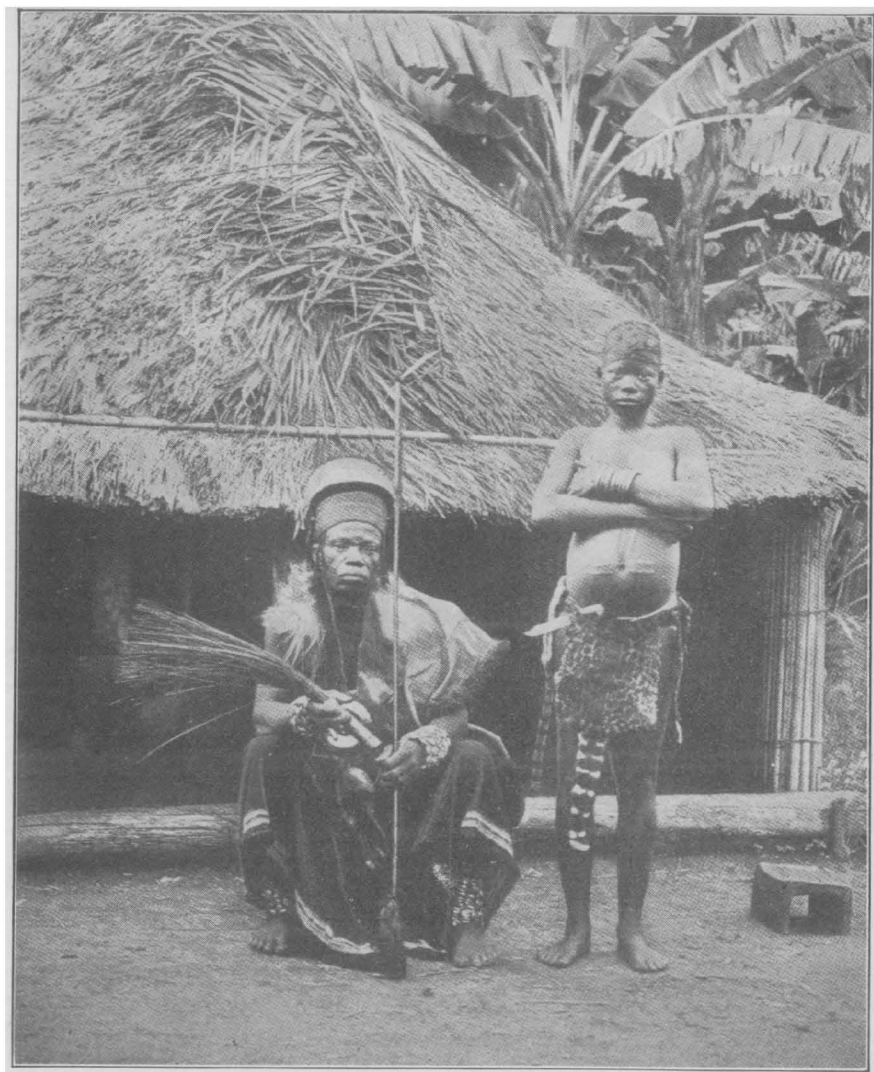
2. The former idea, once so prevalent that the "Nazara," or Christians, were idolators, and that they were guilty of all kinds of wickedness—this idea has been overthrown, so far as the missionaries are concerned; and the name of Jesus now stands for purity, goodness, sympathy, love, and help to the helpless. The missionaries are trusted as the people's true friends.

3. The Gospel is becoming known both in the coast towns and even in places far remote in the interior. Souls have been won for Christ, especially among the Kabyles; but also among the Arabs, men and women have come to know the salvation of God. Among the Jews, the French, the Italians in Tunis, the Spaniards in Tangier and

elsewhere, there has been gospel work "with signs following" in conversion and changed lives.

Medical mission work is carried on in Rabat, at Tangier—the Tulloch Memorial Hospital—at Marrakesh. These stations are in Morocco. There is also a medical mission at Sfax, in Tunisia, under the charge of Dr. Churcher. The sick are attended to, medicines are dispensed, surgical cases are treated, and to all comers the Gospel of the grace of God is proclaimed. An idea of the need of North Africa may be seen from what exists at that one spot, Sfax. Dr. Churcher writes: "My wife and myself are the only witnesses, that we know of, to the Arabs in this city of some 60,000 people; nor is there any one in the regions beyond. The great need is emphasized when we have poor sick folk coming to us from the Kerkenna Islands, where there are some 8,000 people living without either doctor or missionary, or when we visit country markets or towns and find dire need, both physical and spiritual." Many copies of the printed Gospel are also given to the patients at the dispensaries and hospitals. Besides the stations already mentioned, medical mission work is also done at many other places, *e. g.*, at Tripoli, and in Egypt.

North Africa has now something of the aspect which a tropical jungle presents to a pioneer. After years of toil there is a clearing seen in the dense and matted growth of centuries, and here and there are patches of ground in which wheat has been sown, and where it has grown and has been harvested. Even so is the kingdom of God (Mark 4:26). The work is hard, no one denies this, but the result is as sure as the promises of God.



AN IKOKO CHIEF AND HIS WIFE, KONGO FREE STATE

WOMAN'S LIFE IN AFRICA

BY M. E. RITZMAN

Winwood Reade graphically describes the fearful degradation of Africa as, "A woman whose features are in expression sad and noble, but which have been degraded, distorted, and rendered repulsive by disease; whose breath is perfumed by rich spices and fragrant gums, yet through all steals

the stench of the black mud of the mangroves and the miasma of the swamps; whose lap is filled with gold, but beneath lies a black snake, watchful and concealed; from whose breasts stream milk and honey, mingled with poison and with blood; whose head lies dead and cold, yet is alive; in whose

horrible womb heave strange and monstrous embryos. Swarming around her are thousands of her children, whose hideousness inspires disgust, their misery compassion. She kisses them upon the lips and with her own breath she strikes them corpses at her side. She feeds them at her



A ZULU WOMAN WITCH DOCTOR

breasts, and from her own breasts they are poisoned and die. She offers them the treasures of her lap, and as each hand is put forth the black snake bites it with his fatal fangs. Thus for ages and ages this woman has continued to bring forth children, and to kill them as she attempts to nourish them.

"Look at the map of Africa. Does it not resemble a woman with a huge burden on her back, and with her face turned toward America?"

"The index of the civilization of every nation or people in all the

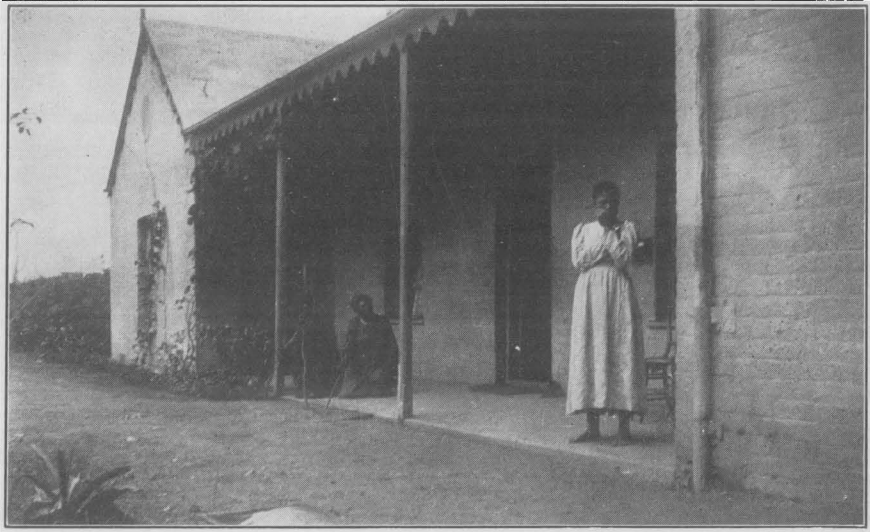
world," says another writer, "is not their religion, their manner of life, their prosperity, but the respect paid to woman. 'Woman has always been the life and spirit of all true and genuine civilization.'" Mothers and homes are the corner-stones of empires. According to this test, the un-reached peoples and tribes of many parts of Africa are as low as it is possible for any nation to go. Everywhere, from birth to death, woman is but the tool, the slave of her so-called lord and master. She lives the life of a drudge, without education, with no spiritual light piercing her midnight darkness, and finally goes out into the unpierced deeps of eternity, oftentimes without even a decent burial.

Marriage is contracted in early years. It is considered the end and aim of a girl's existence, and she only waits for some one to buy her. In some tribes of Central Africa, even before birth, some man will aspire to be the husband of the unborn child, and will deposit a sum of money or some equivalent in value with the mother or father. In case the child be a girl, she already belongs to him, and if a boy, the fee deposited is returned, to be offered to some other expectant mother. In most tribes, however, marriage does not take place until the tenth or twelfth year.

The bride is acquired by purchase, the price varying according to the tribe in which she lives, the number of girls on the market, her own charms, and the wealth of the would-be bridegroom. "Five large blue glass beads will buy a woman in some sections of Africa, but it takes ten to buy a cow." In some tribes the price is as high as from forty to sixty goats.

Among the Shilluks of southern Sudan, according to latest quotations (1910), the purchase price of a girl is five or more cows, according to her charms. The father takes the cows he has gained in exchange for his daughter's hand, and buys another wife for himself. A man thinks just as much of his wife as he does of the goats or the cows he has, and no more.

is no limit to the number he may have, provided he can find them and buy them. A man's prominence and authority in the village and community is estimated by the size of his harem. His reputation as a person of wealth expands with every wife he takes, and the central idea of marriage is to increase his honors and provide abundant service for his physical



A RUNAWAY ZULU PRINCESS AT INANDA SEMINARY, SOUTH AFRICA

This girl chose a Christian education in preference to heathenism and marriage to a Zulu Prince.

She was valued at 100 head of cattle, but would not return home. In the photograph her is trying to induce her to leave the school and to return to her heathen surroundings.

There is not, as in the Orient, lamentation at the birth of daughters. They are welcomed, because they are an article of trade. A man sees a fortune in his daughters, a boy in his sisters, for they will bring in so many head of cattle.

Polygamy is everywhere practised and presents gigantic obstacles to the elevation of the natives. It has been well called the idol and the curse of the Africans. The chattelizing of women is its twin sister. All that a man has will he give for wives, and there

wants. "A man's wives make the house great" is a common Zulu saying. With only one wife a man is considered poor. If I have but one wife, who will cook for me when she is ill? is a question often asked by the wife-loving native.

Among the Shilluks, the king is the most married man in the territory, having 200 wives. The king of Ashanti, in the days of his wealth and glory before the coming of the British, was limited to 3,333 wives, who during the working season were scat-

tered over his plantations, but in the winter occupied two streets in the capital, and were kept secluded. As a result of this system, women are as unevenly distributed there as money is among us.

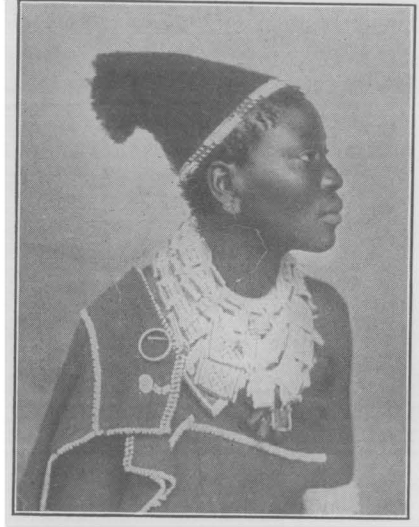
The Rev. J. S. Mills, in his "Mission work in Sierra Leone," gives the following reasons for polygamy. "Polygamy is entrenched in three great facts difficult for us to meet: The first is the 'impossibility for one African woman to do the work of the house, prepare the food, fetch the water, cultivate the farm, and look after the children attributed to one man. She might do it if she could do the work one white woman can do, but she can not. This leads her not to care a fig how many women have her man's attention, so long as he gives her as much cloth and beads as any of the others receive. She reasons, the more women, the less work, and she is satisfied.' The second fact is the one well-known to ethnologists, that the negro, when he knows that his wife is to give birth to a child, lives separate from her until after that child is weaned; and he thinks he must have another wife to live with during this interval. The third fact is that public opinion favors the plurality of wives by making a man's standing depend to some extent on it." Servants, as a rule, do not exist among the Africans. The wives are nothing better than servants, altho they do not bear the name. In such a state of things, the more wives a man possesses, the more hands he has at his disposal, the more land he can cultivate, and the more wealthy he can become.

Under such circumstances, what is woman's condition in the dark Con-

tinents? In the first place, polygamy is attended by the same fatal consequences which everywhere follow in its train. "It makes man a tyrant, and women and children rivals, intent upon supplanting each other, and renders filial love extremely rare." Between the man and his wife there exists no affection. The African woman oftentimes detests her husband above all others, and strifes, jealousies, and endless bickerings prevail among the women of the household. Murder of a husband, or of a rival wife, or of her children is not uncommon. So suspicious is the African husband of his own wives that when food is prepared for him by one of them, he makes her eat a portion of it, to make sure that it has not been poisoned.

There is no family life. With all his wives, the African has no home. There is no such thing as parents and children gathering around the dinner table or the hearthstone. That belongs to Christianity. The wives live apart with their children, in huts built for them. When meal-time comes, one of the wives has to prepare the food for her husband, and then stand and watch him eat it. If there is any left after the husband has gorged himself, he may throw it to the hungry children or to the still more hungry dogs and the wife has to look out for her own dinner. "The naked children catch a snatch of food at any hour of the day and run off to eat it, or lie down to eat and sleep like little cubs. If there is a 'family' at all, or if it 'gathers' anywhere, it is in single file on the road, coming together for safety from a distant plantation or fetching building materials from the forest, or removing from the old collection of huts to build in a new loca-

tion. In the latter case, the man walks with a grand air at the head of the column, carrying a gun which weighs four or five pounds, while behind him files the procession of his wives,



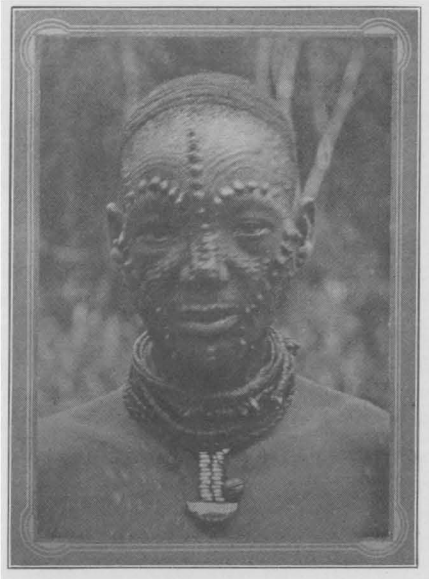
A ZULU GIRL OF SOUTH AFRICA

the favorite next him, loaded with all his possessions, iron cooking-pots particularly in evidence, a load of perhaps fifty pounds to each woman."

The African husband, as a rule, is a lazy, exacting, indolent man. Woman is his drudge. While her lord and master lounges, snuffs, smokes, hunts, guzzles beer, or gads from kraal to kraal discussing a recent case of witchcraft, or gorges himself with meat like a boa-constrictor, she, with a child on her back, and a heavy hoe on her shoulders, goes to the fields, digs the hard soil all day long or pulls the rank weeds from the garden, for she is both miller and baker, cook and farmer, and beast of burden. At night she returns home with a heavy bundle of fire-wood on her head. On their journeys, the women of the Bushmen not only carry their chil-

dren, but also the furniture. At the halting-places they have to see to the making of the fires, and the procuring of wood and water—the last often difficult enough to procure. In short, the women attend to everything not immediately connected with the chase. If food runs short, they are the first to be stinted, and get ill-treated as well. A weak, old, or sick woman is often left behind; a bowl of water, a root or two, and a bit of meat, are placed beside her, and the wild beasts soon accomplish her destiny.

Woman's position is well illustrated by the story of the native African who ordered his wife to carry him on her shoulders over a deep and perilous ford of a river. She obeyed his command successfully. The husband, on

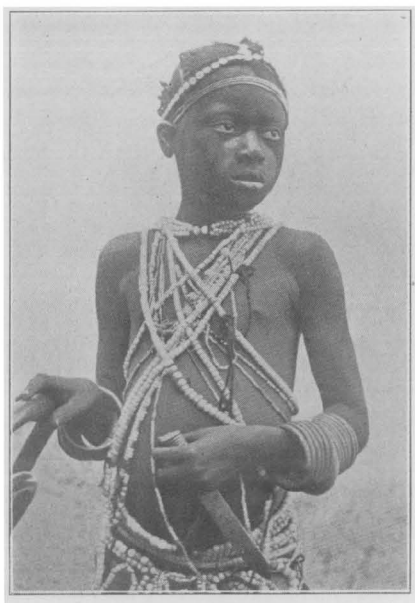


A NGOMBE WOMAN, UPPER KONGO

being remonstrated with by a white man, asked in astonishment, "Then whose wife should carry me over if my own does not?"

A missionary writes: "None but

those who have witnessed the working of polygamy in South Africa can adequately conceive the degradation and misery it involves, and the strong counteracting influence it presents to philanthropic labor. Both mind and heart are brutalized by it. Should



A YOUNG KONGO BRIDE

the wife be sick and unable to perform her daily task, she is liable to hear from the husband the question: 'Why do you not work and get back the cattle I have paid for you?' If childless, she can be returned to her home as an unprofitable thing." Unquestioning obedience is required of the wives by their husbands. All signs of disrespect or disobedience are promptly met with severe punishment.

Another result is her dwarfed intellectual capacity. Millions of African women never saw a book in their life. So low has she sunk among some tribes that even the instincts of her humanity seem to have given place to

a groveling and loathsome animalism. There is very little, if any, chastity among the native heathen women of Africa. "She is the prey of the strong, her virtue is held of no account, she has no innocent childhood, motherhood is desecrated, and when she wraps vileness about herself as her habitual garment, it is encouraged." In early childhood, by means of vile practises, the sweet innocence of the child is blighted, before it ever unfolds, and evil habits are forced upon the unsuspecting babe. In the home there is no privacy, and lessons of personal purity are never taught by precept or example. Before it seems credible, these little girls are encouraged to become the constant companions of some boys of their own age, and are led into sin by means of certain games, which are conducted by some one older. In a letter home, the Rev. Donald Fraser described these conditions in the following words:

"It is the gloaming. You hear the ringing laughter of little children who are playing before their mothers. They are such little tots you want to smile with them, and you draw near; but you quickly turn aside, shivering with horror. These little girls are making a game of obscenity, and their mothers are laughing.

"The moon has risen. The sound of boys and girls singing in chorus and the clapping of hands tell of village sport. You turn out to the village square to see the lads and girls at play. They are dancing; but every act is awful in its shamelessness, and an old grandmother, bent and withered, has entered the circle to incite the boys and girls to more loathsome dancing. You go back to your tent bowed with an awful shame, to hide

yourself. But from that village and from that other, the same choruses are rising, and you know that, under the clear moon, God is seeing wickedness that can not be named, and there is no blush in those who practise it. Made in God's image, to be His pure dwelling-place, they have become the dens of foul devils: made to be sons

heathen women have confest that there comes a time when this life of enforced licentiousness is absolutely abhorrent to them. "The life of the ordinary woman or slave is worse than can be described. She may be bought and sold at pleasure, rented out here and there, exchanged for a more desirable wife, and cast out by husband



A BAPTISM AT MBANZE MANTEKE, KONGO FREE STATE
Rev. Henry Richards stands on the bank under a white umbrella

of God, they have become the devotees of fashion."

Thus a little girl is being prepared for the life she is to live, and when but a mere child, sometimes no more than eight or ten years old, she is taken away to her husband. Among many tribes the full bridal fee is never paid by a man until he is satisfied that the young wife will be to his liking. If she is not, he returns her to her parents and receives his money back. In this way girls are often passed on from one man to another before being accepted as a permanent wife. Even

and relatives should disease attack her."

Theal, who is a cautious and cool-headed observer, and a man who knows the natives intimately, says: "Chastity in married life can hardly be said to exist among the coast tribes. By custom, every wife of a polygamist has a lover, and no woman sinks in the estimation of her companions on this becoming publicly known."* Again, he says:† "It is taken as a matter of course that a woman mar-

* "Theal's History," Vol. 3, page 292.

† Fifth volume of the same work, page 413.

ried to a polygamist, unless he be a chief of very high rank, will form a connection with some other man. She does not sink in the slightest degree in the estimation of the other women. By so doing, the offense is punishable by native law, the lover being subject to a fine, and the woman to chastisement by her husband; but in most circumstances is passed unnoticed as an ancient custom of the people." So much for the coast tribes. What of the mountain tribes?*"In the mountain tribes it is a common occurrence for a chief to secure the services and adherence of a young man, by the loan of one of his inferior wives, either temporarily or permanently. In either case the children belong to the chief, who is regarded by law as their father. Another revolting custom of the mountain tribes is that of polyandrous marriages. A man who has not the requisite number of cattle to procure a wife, and whose father is too poor to help him, goes to a wealthy chief and obtains assistance on condition of having joint marital rights."

In the words of Dr. Dennis, woman in Africa "is regarded as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world."

Ellen Groenendyke, at the Nashville Student Volunteer Convention, told the following story: "In Africa, where I have been closely allied with work among women, their condition is sad. In telling the story of Jesus

and His love to those who have never heard, I have often been greeted with the wide-eyed surprize of 'I am only a woman,' as much surprized as tho I had told the story to one of the cattle. One day in passing a hut, I was startled to hear the groans of the dying. Going round to the door, I found several men and women sitting outside, chatting, joking, laughing. I inquired what the trouble was, and received the reply, 'It's just a woman.' By the time my eyes were accustomed to the darkness of the room and I had found the woman nude and dying, and had given her a few words of hope in Jesus, she had gone out into the hopeless African night of 'only a woman.'"

Christian women, what are you doing for your sisters in darkest Africa? Did not Christ die for them, just as well as for you? Does He not love them just as much as He loves you? Do you not realize that the only thing that makes your position different from hers is the fact that you have heard the story of the Christ Child? Said an African woman once: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?" Can the African woman say of you, as she can say, alas, of too many of our American sisters, "This woman is not interested in us; she cares not that to us no heaven is promised equal to what she now enjoys; we are too far off. O, God of America, are we too far off for Thee to care? Is there no help for us? Is Thy child a true representative of Thee?"

* Third volume, page 292.

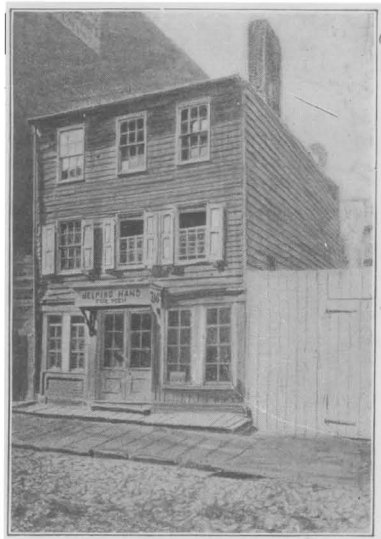
THE JERRY McAULEY MISSION—OLD AND NEW

EDITORIAL

For thirty-five years the old building at 316 Water Street, New York, has been a birthplace for twice-born men, a haven of refuge for weary, sick, "down-and-out" wanderers and human derelicts. The old mission was founded in 1872 by Jerry McAuley, the converted river thief and drunkard, and was the first mission in the world established especially for outcasts—a place, as Mr. Hadley used to say, "where the drunkard is more welcome than the sober man, a thief than he that is honest." For nearly forty years this has been a life-saving station. Men from all classes and nations have wandered there as a lost hope, and have received new courage and strength, and more than all, new life from God. The old mission has become famous all over the world, and the names of Mr. and Mrs. Jerry McAuley, Mr. and Mrs. Samuel Hadley and Mr. and Mrs. John H. Wyburn are enshrined in many hearts as the dearest human friends of wrecked humanity. Those converted in the mission have become workers in many fields—missionaries, ministers of the Gospel, philanthropic Christian business and professional men, who, in turn, have extended the Gospel and help of Jesus Christ to others, so that no one can estimate the extent of the endless chain that has stretched from Water Street to all parts of the world.

Now the old building, where so many have found life and peace, has proved to be itself a wreck that needs repair or renewal. Like so many of the men who have come to its doors, it has become unsanitary, unsafe, unsightly—a wreck—but unlike them, the building has become worn out in the service of God and of man. There

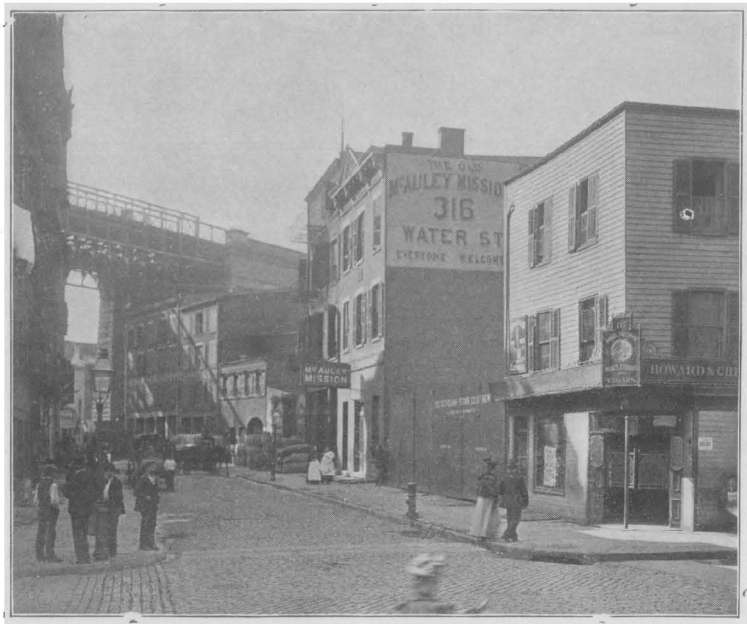
is only one thing to do—*rebuild it*. This ought to be done *at any price*. Jerry McAuley and S. H. Hadley can



OLD MC AULEY MISSION

not be brought back to continue their work, but God has raised up others of like spirit and power to carry it on, and God has given His disciples the means to replace the old hall with one which can continue to be a lighthouse and a life-saving station in the dark and deadly districts of lower New York.

On the night of April 9th, the closing meeting was held in the old mission building. As usual, the hall was crowded to the doors, but on this occasion there were, perhaps, more of the saved drunkards in proportion, than usual. They had come from near and far to bid farewell to the beloved birthplace before it should be laid away to rest, like so many workers, and a new one should take its place. The meetings in Water Street are a glorious contrast to many church meetings. Here the time



THE SECOND JERRY MCAULEY BUILDING

was too short for the number that waited to speak and tell of their experience of the power of God. Those present who had found Christ during the past twelve months were asked to stand, and twenty-five rose to their feet. In quick succession they gave their testimony—the story of prosperity and opportunity in early life, of falling and ruin through strong drink and other sin—bankers, business men, workmen, sailors, English, Irish, Americans, Germans, all saved in the same way, by the same Lord. Repeatedly, the men needed to be admonished to speak briefly, to talk short and to the point, until one enthusiastic convert stopt the clock. When the twenty-five had finished their stories of life in Christ from one week to one year, there were more eager to testify than had yet spoken. There was the old patriarch of ninety-one years, who has been saved from drink and sin only seventeen—con-

verted after the age of seventy. There was a former prosperous business man, the buyer for one of the famous dry goods firms of America, ruined through drink, saved by Christ in Water Street. Another was a skilled and trusted employee of the American Bank Note Company, with 100 men under his direction, who lost his position through intemperance, and lost his appetite for drink when he found Christ in Water Street. There was Carlton Park, a man once dead in sin, who rose again to newness of life in Water Street, and has now opened a similar rescue mission in Williamsburg.

In every quarter of the globe, men are to-day telling the story of how, in this famous old birthplace, they were enabled to find freedom and pardon through the blood and power of Jesus Christ—freedom from the thrall of the Drink Fiend, pardon for sins of deepest dye. The McAuley Mission

unalterably stands for salvation for the poor, lost drunkard, through the uplifting power of Jesus Christ, *and in no other way*. Here a full and free salvation is proclaimed, and here a man, bruised and mangled by drink, the devil, and inexorable circumstances, may find helping hands, loving hearts, and a Savior that can save to the very uttermost all who come to God through Him.

The men who come to Water Street are usually men who have long before forfeited their rights—rights to confidence, rights to fellowship, rights to cooperation. Some by sheer folly and perverseness—some by the tragic heritage received at birth, some by the still more tragic education received in childhood years, some by a deliberate pandering to a degrading passion and a vicious thirst for liquor. Nearly all are steeped in drink and depravity, with all that was ever good in them long since subordinated to the lowest instincts of human nature, and

now constitute the wreckage of society. Here in this mission these men meet Jesus Christ and become new men in Him, with new desires, new power, new surroundings, new service, new friends, new faith and hope and love.

Is it any wonder that the converts love the old building, and that the old door-sill is to be preserved, the stone over which thousands of men have stepped from the darkness of ruin and despair into the light of God's presence and the experience of His power.

The work in Water Street has gone on from strength to strength—and the end is not yet. Never at any previous moment in its wonderful history has "Water Street" been able to report so large a percentage of its converts as standing fast in the liberty wherewith Christ makes men free. In the judgment of all who know anything of the magnitude, the importance and the crying demand of the great work carried on in Water Street, the time is ripe for action. Indeed, and of a truth,



THE MEETING-ROOM OF THE FAMOUS MCAULEY MISSION

the work of the old Jerry McAuley Mission has outgrown its quarters.

The new building is to be erected on the site of the old—316 is too significant and well known to be changed without good reason. It is to be a modern, well-built structure, with a larger hall, a home for the missionaries, a reading and supper room and lodgings for those who need the daily contact with the workers to give lasting results. During the past years Mr. and Mrs. Wyburn have taken many converts into their own home and family, but the results have repaid the sacrifice, and have shown the great need of a dormitory in the new building.

How is this new mission to be built? The cost will be \$100,000, and they need more. One branch of a Young Men's Christian Association to-day will cost from \$200,000 to \$500,000, completed and equipped. Is \$100,000 too much for a mission known all over the world, one where every year hundreds of men are redeemed, and become respectable, useful citizens and Christian workers? The city or State could well afford to pay for the building, on account of the influence of the mission and the saving in the cost of crime, correction and care of paupers. But the city and State will not do it. Christian men and women must bear the expense from the money entrusted to their stewardship. Through the legacy of the late John Huyler, the pledges of trustees and the gifts of other friends, \$30,000 has already been given or pledged. There remains \$30,000 to be given. Surely, God will speedily put it into the heart of some of His stewards to supply the lack, and thereby perpetuate the noble

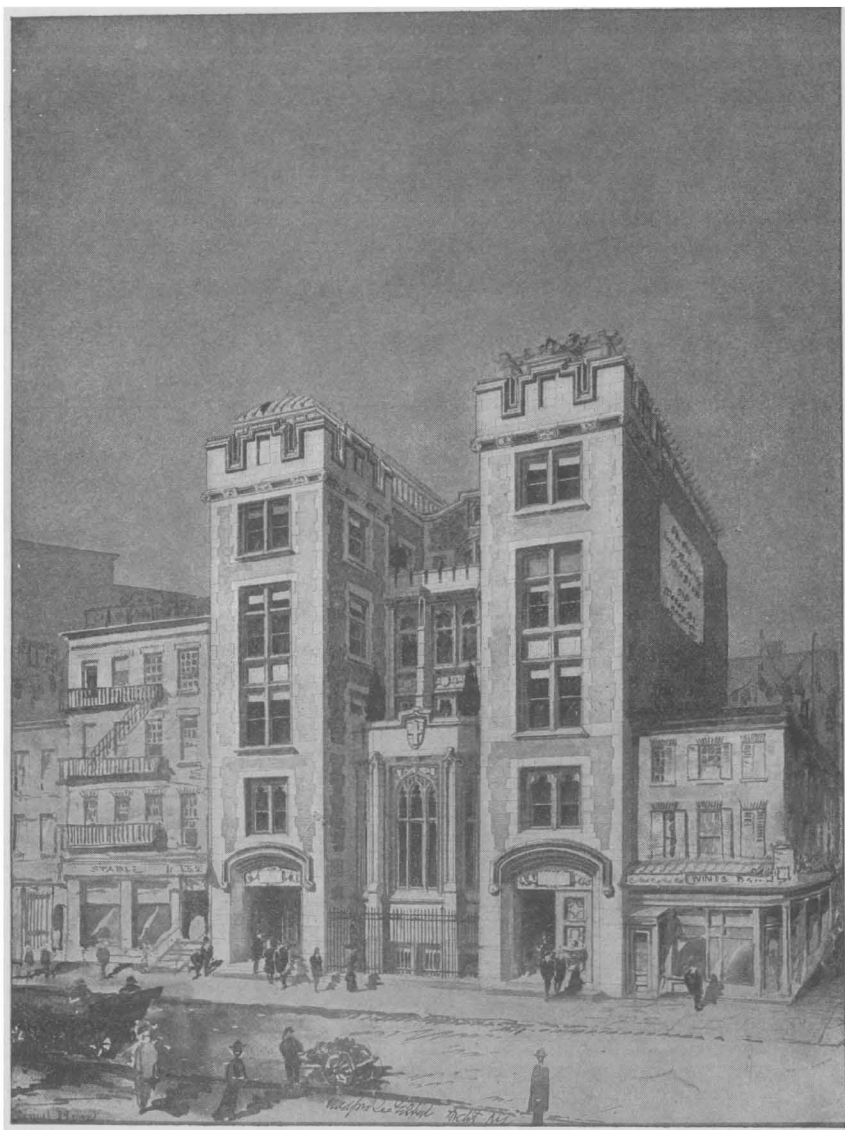
work of life-saving for time and for eternity.*

John H. Wyburn, the present superintendent, is a man of different type from his predecessors, but there is not the slightest danger of the magnificent traditions of Water Street suffering aught at his hands—in his love for the poor drunkards, in his unwearying patience with men who fall, in his unswerving belief in the power of Jesus Christ to save to the very uttermost, in his faithfulness to his charge, Mr. Wyburn is a worthy successor to the men who having once labored here, through faith and patience now inherit the promises.

The plans for the new building have been unanimously approved by the trustees. Advantage has been taken of the experience of the past three decades, while suggestions made by the trustees, superintendent, and workers have been utilized and incorporated in the general plans; altogether, it is hoped and intended that the new quarters of the Old Jerry McAuley Mission will be a model for work of the particular character which, under God, has won for it world-wide fame.

Prominent among the increased facilities which the new building will afford, is one which will enable the superintendent to remedy a state of affairs that he has long felt to be a distinct setback to the permanent usefulness of the work carried on in Water Street. As the result of the friendless, homeless condition of the poor, sin-racked fellow who comes to God in Water Street, it is necessary that,

* The finance committee consists of Mr. F. T. Hopkins, Mr. J. Frederick Talcott, Mr. W. E. Louger, Mr. Thomas S. Clay, and Mr. Lewis H. Hyde. The secretary is J. H. Wyburn, 316 Water Street, New York, and the treasurer is R. Fulton Cutting.



THE ARCHITECT'S PLAN FOR THE NEW WATER STREET MISSION

for a time at least, he make his home in one of the cheap lodging-houses on the Bowery—neither the most desirable nor beneficial environment in the world for a poor fellow who is fighting as for his very life against the ever-recurrent desire to return to his habits, which have bound him hitherto as with rings of steel.

In the new building, vastly increased facilities for a great development of this helpful ministry will be afforded. The extra provisions will supply accommodations for upward of 60 men. Single rooms, showers and lavatories will be placed on each floor, in addition to large dining-rooms and kitchen accommodations. Other amenities will be added—open porches, roof garden and a conservatory and solarium, where flowers can be raised for the mission sick and hospital visitations. Another new feature of rescue mission enterprise will be planned for in the new building. Excepting the various police stations and the alcoholic ward in Bellevue Hospital, there is no place existing in the whole city of New York where a poor, drunken fellow picked up on the street can be taken and cared for, while at the same time be placed beyond the sphere of inimical surroundings. By all engaged in rescue work in this great world-city, this want has for years been keenly felt. It has now a more healthy prospect of being met and remedied. A hospital has been arranged for in the new mission, where cases of this sort can be attended to and looked after by volunteers from the ranks of the converts, and where touched and helped by loving hands, the poor, lost drunkard has an opportunity afforded him of taking heart and hope again.

The new mission building will occupy the entire available plot of ground with seating capacity, accommodations and working areas in corresponding proportion. It will be five stories in height, fire-proof and germ-proof throughout, with sanitary walls, ceilings and floors. It will be fitted throughout with the very best type of open plumbing, solid earthenware fixtures, forced ventilation and heating, outside breathing spaces, well lighted and conveniently arranged rooms. The sanitary treatment of the floors, walls and ceilings will be equal to that of any modern hospital service. An electric passenger elevator will run to the top floor, where the main dining-room, laundry and kitchen will be located, away above the noise, dust and unhealthy damp of the old swamp forming Water Street. A business office for the superintendent's use will be located on the mezzanine floor, over the entrance, and also a room for the janitor. Above the roof electric signs will be erected, easily discernible from the passing river craft and by the countless thousands who cross the East River bridges, night by night the lights will flash out their message reminding many a weary storm-tost marine on life's troubled sea, that down in the Old Mission in Water Street there is for him a refuge in the time of storm.

It is hoped that the building will be completed and ready for occupancy in time for the next anniversary. It is confidently believed that friends of Christ and of the Old Jerry McAuley Mission will count it a pleasure, as well as a privilege, to lend to the Lord in this rebuilding of His temple, and thus lay up treasures in heaven.

THE PRAYER LIFE OF NATIVE CHRISTIANS *

Converts from heathenism to Christianity have often had greater and livelier assurance of the fact that God is the hearer of prayer than have many members of old-established Christian communities. As the child approaches the parent with a request and at once holds out the hand to receive the desired gift, so the recent convert goes to God in the full assurance of faith. Is it not natural that the Lord should reveal His mercy in a very plain and tangible manner to a man who only after a hard struggle has learned to trust in Christ? Therefore the babe in Christ frequently tastes and sees that the Lord is good when the more mature man in Christ fails to receive from lack of simple faith. The periods of the founding and of the revival of the Church have thus been times of miracles, and among these miracles must be counted the wonderful answers to prayer. As in the days of Christ and the apostles, so now in the dark places of the earth where the Christian religion is being planted among the heathen, the miraculous answers to prayer serve the purpose of arousing the indifferent masses from their stupor. Christian converts from heathenism well understand this. Boas, a native elder in India, once said: "Answers to prayer are not now given as frequently and quickly as in the days when the Lord was still unknown in this country. Then He revealed His power; now His kingdom is established in this land." The men who witnessed the miracles of Jesus were astonished and afraid. That was the purpose of the Lord's miracles, and that is the purpose of the miracles wrought to-day

in answer to the prayers of native Christians, namely, to awaken and to turn to God the blinded heathen.

We select a few especially significant examples from the multitude of answered prayers of Christian converts. A negro of St. Johns had been in attendance at the services of God's house. On his return he found that a thief had entered his home and had carried off all his possessions. He did not lament and complain, but in child-like simplicity and assurance prayed: "Dear Savior, Thou knowest that I did not leave my house to do wrong, but to hear Thy word and to receive a blessing for my soul. Yet this calamity has come upon me. I pray Thee to restore me my possessions before sunrise." As he believed, so it was done unto him. Before the sun rose the thief was discovered, and all his possessions were restored.

These Christians are so much like children that they do not hesitate to approach their God in regard to everything that concerns them. In this respect they are quite different from the great majority of American Christians, who seem to imagine that they ought not to trouble God with little matters. Missionary Nottrott recently reported the following: "Yesterday a man brought me a piece of money (about twelve cents) as a thank-offering for answered prayer. 'One of my oxen,' he said, 'fell down suddenly. We prayed. The Lord blest our efforts, and the ox is well again.'" In Bethel, Bunge prayed during a great drought as follows: "Lord, Thou hast commanded in Thy word that we shall eat our bread in the sweat of our faces. We would

* Condensed in free translation from the German of F. Buettner in *Der Missions-Freund*, by Louis Meyer.

like to sweat in our labor, but Thou doest not allow it. Send forth a rain soon, that we can labor again in the sweat of our brows."

An aged missionary helper (female) said to Niesky one day: "Oh, that men would not only bring all their difficulties to the Savior, but also trust Him for every good thing, for He never puts to shame His needy children. I have experienced that again just now. The Government had ordered that all inhabitants of the town should build chimneys, and I had to build three of them. I had neither money nor building material, and did not know where to get either. In this hour of need I prayed to the Savior and said, 'Dear Savior, Thou hast prepared me in my mother's womb, and before I was born Thou didst foreordain that Thou wouldst be mine and that I should be Thine eternally. Then Thou didst bring me to Thyself, and I have become acquainted with Thee. Thou hast taken me up, and my sins are forgiven. I have always brought all my sorrows to Thee, and Thou hast delivered me from many difficulties. Help me again now, for I can not expect help from any one else.' The next morning a man came, who was under some obligation to me, but had never made an effort to discharge it, and said, 'Mother, do not worry about your chimneys, I shall have them built for you.' He kept his word, and I have another proof that my Savior hears prayer and does more for me than I ask."

In the station Schietfontein, founded by the Rhenish Brethren in Cape Colony, Missionary Alheit and the native elder David were one day standing in the garden. Both saw two Kafirs leaving the station and begin-

ning to wade through the river, that they might rejoin the heathen. Alheit was moved with sorrow, for in one of the two the Holy Spirit had been working, so that the missionary had had great expectations, and now the man was turning his back to the light and returning to heathen darkness. The missionary spoke to his trusted elder of his frustrated hopes, but David answered not, looking only with rapt attention after the two fugitives. Suddenly, in the middle of the river, the one about whose flight Alheit had complained, stopt, cried bitterly and turned back. Broadly smiling, David exclaimed, "I knew that he could not escape. I told him this morning, 'The Lord is working in you, and you are trying to escape. I tell you that it is impossible for you to wade through the river to-day. The Lord will not permit it.' I told him so, and now you see how true and good the Lord is."

Here is another case from the same territory. Between the Rhenish station Stellenbosch and Cape Town, an equal distance from each, an old Hottentot woman, a poor widow, was living in a small house in 1840. Missionary Esselen used to hold occasional services in this house for the few blacks scattered over the sand desert. Those days were feast days for the widow. As the number of the converted blacks increased her own happiness increased, and she began to pray that the Lord would cause the erection of a real house of God upon that very place. Esselen used to smile over such faith, for who should build a church in such a desert? But the aged saint prayed on, and her prayers have been answered, tho she did not live to see it. Her own house has

been enlarged and has become the home of a missionary, and near by stands a nice church building, the home of a congregation of more than 200 communicants. The place is called Sarepta, after the place where lived the widow who lodged Elias.

The prayers of heathen Christians are of greatest importance for the spread of the gospel. With zeal and simple faith they pray for their brethren who still remain in heathen darkness.

Missionary Ratcliffe once heard the following prayer of a Christian negro: "Oh, Father in heaven, hear my prayer and send Thy holy spirit upon our dear teachers that they be of pure hearts. Make their tongues like two-edged swords that they may strike the sinners on their right and on their left, and lead them out of the darkness of this world to Thy light and to Thy knowledge, through Jesus Christ our Lord."

The French missionary Bisseux was thus consoled by an old African herdsman: "I can not tell you how often and how long I have prayed while with my cattle in the fields, that God's word which you preach may convert the souls of the heathen. I said, 'Lord, hast Thou not sent Thy servants into this distant land to proclaim to us Thy salvation, and hast Thou not brought us here that we become acquainted with Thy Son who died for us?' When you, dear teacher, arrived, I prayed to God that He would cause you to learn our language speedily. I said, 'Oh, Lord, order that we soon understand what he shall tell us of Thy good word.' And in a short time we understood you fully."

A missionary tells that newly converted South Sea islanders develop a

wonderful missionary zeal, which puts American Christians to shame. Each one chooses a heathen comrade. For him he prays. Him he tries to bring to church. With him he talks of God's Word. And him he remembers before the throne of grace, until he is converted. Then he chooses another comrade. This, however, is not the custom of the South Sea islanders only. The heathen know that others pray for them, and they are afraid of the power of intercessory prayer. A missionary of the Basel Society received a remarkable proof of this fact. A heathen woman came to him and asked him to forbid the native helper to pray for her. When she was asked how she knew that the helper was praying for her she answered: "I know it well. Once I could render service and sacrifice to my idols in peace, but now I have no peace in doing it. That is the effect of his prayers. Then he has told me that he is praying for me and my family. Two daughters and a son of mine have become Christians. If he continues, I shall probably become a Christian, too. I do not want this, therefore forbid him to pray for me."

In the prayers of these Christians thanks to God and man are not forgotten. The example of an older pupil of a missionary school in West Africa may suffice. He wrote: "Oh, Lord, open Thou our hearts that we lift them up and thank Thee for Thy goodness and mercy which Thou didst manifest toward us by sending us the missionaries who show us the way to heaven. We sat in darkness, but Thou didst send Thy servants who give us the light of the gospel. We thank all our friends in Europe. May the Lord open our hearts that we pray

for them that the Lord minister unto them an abundant entrance into heaven. Cause us to be glad and joyful in the salvation which has come to us. If we obey the gospel and live accordingly, we shall have eternal life. But we can not do this ourselves. God help us that we may understand Thy holy Word; that we in our homes speak and say, Come and hear what the Lord has done for our souls. We knew not Jesus, Thy only begotten Son, who came into the world to save sinners. But in Thy mercy and kindness Thou hast sent us Thy servants to reveal Thy wonders to us. Help us, Lord, to do Thy will and to keep Thy commandments. Christ, hear us. In Thy word we were told that Thou hearest children when they call upon Thee. Let our humble prayer come before Thee. Lord, our heavenly

Father, to whom shall we go but to Thee? Lord, we must come and bow our knees before Thee and pray to Thee on account of Thy goodness to us all. Amen."

Wherever the Word of God brings blessing, and salvation amid the misery and sin of earth, there it finds a loud echo. That echo, reverberating from earth to heaven, is the prayer of believing hearts. Already it is a rich, grand chorus of many voices. But the praise of the Son of God does not yet sound from all heathen and peoples and tongues. Therefore, we must not cease to pray: "Revive, enlighten, warm, and kindle the whole earth. Reveal Thyself to every nation as Savior, Prophet, Priest, and King, until at last the great song of jubilee shall be sung by an innumerable multitude of the redeemed."

TRAINING A NATIVE MINISTRY FOR INDIA

BY REV. W. T. ELMORE, RAMAPATAM, INDIA

The present political condition in India is emphasizing this all important branch of missionary work. The spirit of unrest, a desire for independence throughout India has also reached the Christian community. While it often demands a readjustment of relations between missionary and Christians, which calls for the exercise of the greatest tact, wisdom, and consecration, yet it is the new spirit of Christian responsibility for which we have hoped so long, and which, if properly directed, may be a great power in Christian work. The great need is for a qualified ministry which can undertake new responsibilities, and lead the Indian Church in an era of new life.

In the securing and training of men to become independent leaders there are some problems to which the missionaries are giving attention. One is that there has arisen in Southern India a wrong impression as to the ultimate aim of the native worker. He has sometimes been made an assistant missionary. Naturally, this leads him to believe that it is only right that in time he be made a full missionary, with salary paid by the foreign board. With such ideals before a young man it is very difficult to get him to plan to become a pastor of a church. We must teach our young men that the missionary's work is but temporary, that a missionary must be one who is sent, and that the great

Scriptural work of Christian leaders in any land is to be pastors of churches.

The artificial call of men into the ministry has been a hindrance, but is rapidly passing away. The missionary gathers boys into his schools, and his need is so great that he educates practically all of them with the idea that they will become Christian workers. Such work has been wonderfully blessed in the men who have been thus trained, but one of the good evidences in the new life in the Church is that fewer men are being called by the missionaries, and more are hearing the call in other ways.

The lack of self-sustaining churches has also worked against a strong ministry. The young man comes back from the seminary, and instead of entering independent service, often becomes a helper to the missionary. The value of such work in the past can scarcely be overestimated, but with established Christian communities a change is coming, and the best of our young men are desiring to have their own work. This spirit in the young men is going to bring about the self-sustaining churches. A year ago a young man graduated from our Theological Seminary, the most highly educated man in his class. He did not seek work in a mission station, altho he was in demand, but took the pastorate of a struggling village church. The results have been most gratifying. In less than a year that church invited and largely entertained an associational meeting of a large number of churches, the first instance of the kind in a mission which has now 60,000 Christians.

Another obstacle has been the competition of secular callings, especially

teaching. It takes grace for a young man to become the pastor of a small church at one-fourth the pay which he may receive as a teacher. And yet, with all difficulties, we, in our mission, have one preacher for about each 150 Christians.

The training of men in our Theological Seminary has made much progress in the last generation. Thirty years ago the men who went to the seminary, many of them first had to be taught to read. Now we are getting men up to the matriculation examination, and a few above. The grade of teaching has, of course, kept pace with the qualifications of the students, but the spiritual insight of many of those unlettered men of God will always be the wonder of those who have worked with them.

The Bible is still the basis of our teaching, and I hope this may never be changed. In fact, American seminaries are adopting the same methods with their introduction of the study of the English Bible. We teach history, homiletics, theology, public speaking, etc., but every student goes through the Bible from beginning to end during his course. In a competitive examination between our graduates and those of any American seminary, in the Bible, its history, interpretation and teachings, I believe the American students would come out second best.

We also believe in practical training. Once or twice a year, students and faculty go out for an evangelistic tour. For about ten days students and teachers, divided into bands, travel from village to village in various parts of the mission, "teaching and preaching the Gospel of the Kingdom." We are often surprized to see

an indifferent student get his heart warmed up and become a most enthusiastic worker on these tours. Long, hard marches in the burning sand, under a tropical sun, give an opportunity to endure hardness as good soldiers, and we are seldom disappointed.

Another important feature of the training which ought to be more developed is learning how to adapt oneself to the methods of the land. Naturally, most missionaries evangelize by preaching, and yet this is by no means the method by which a Hindu learns of his gods. Strolling singers recite the deeds of the gods in a weird chant, accompanied by some musical instrument. I believe in adopting this method, and have used it with success. A man should be trained to sing the history of salvation to the same tunes and the same accompaniments. I have never known resentment because of the change in the story, but have often heard words of appreciation for a "story of sense." Such a plan properly used, will draw crowds as large as will come for a stereopticon, and they will remain for hours, becoming continually more interested, which is not the case with other methods. Also the story sung always gives opportunity for preaching in the best sense of the word, the explanation of the message.

Aside from the work done in training institutions, there is another method of training workers, which is employed, more or less, by all missionaries, and that is by the daily association with the touring missionary. It is the method which Christ used, and it will never be out of date. No field missionary should allow his conscience to accept any excuse, except actual

physical disability, for his not being on evangelistic tours as much as weather will permit. As he goes through the villages he finds bright young men, village teachers, preachers, and others whom he calls to go with him so long as they can be spared from home. The association in such work has been the making of many a preacher. Many a youth, after such a tour, will say, "I have decided to become a preacher. Will you recommend me to the seminary?" Many a man from the seminary will get a new inspiration or regain his lagging zeal.

One night we had at least 500 people who were sitting listening to the singing with great interest. I had invited a young man to speak, explaining the story. He was a teacher of good ability, but no speaker. He began, doing his best, but he did not please the audience, and they began to call to him to sit down, and let some one else try it. I caught his eye, to see what he wanted to do. His eye flashed. He rose to the occasion. He seemed a new man, and for an hour he held the people, and no one moved, to say nothing of calling him down. It was the making of a preacher.

This field work is, of course, supplemented by Bible teaching. A missionary should have a Bible class somewhere every-day. He always has people around him, helpers, servants, visitors, coolies, school-children. He moves in the midst of a shifting audience. Wherever he is, at home, or in tent, the missionary who has a regular daily time of Bible study, even tho the attendance shifts, will find that he is continually developing workers, many of whom will go on to complete preparation and great usefulness.

WANORO—A STORY OF EAST AFRICA

BY JOSEPHINE B. HOPE, KIJABI, BRITISH EAST AFRICA

A native girl, with a pretty face clouded with sullen looks, came for medical treatment. Her little finger on the right hand had been severed at the third joint, and you can imagine our horror when we learned that she had been hung up by her finger until

and to whom the money would go when they were sold.

When Wanoro was about ten years old the famine came on, with its ravages of hunger and disease, and her mother, as well as the other wives of her father, died. Two of her brothers



A GIKUVU FAMILY IN BRITISH EAST AFRICA

it had been severed by her weight. Her hand was attended to and her trials were told.

Why was she treated so? Her birthplace is not many miles from here. Her father had four wives, but he died while Wanoro was still too young to remember him; and his wives and their children were left to care for themselves. Wanoro and her sister Wambui were the only little children, but they had older brothers, who gave them a sort of protection

went to live with the Masai, and two went to another Akikuyu chief. Wanoro and her sister were left alone—two little girls—with no one to care for them or to protect them. You can imagine the kind of life they were compelled to live.

Some time after the famine her older brother came back from the Masai and took the two girls into his home, for they were nearing the age when they might be sold.

Their environment during those unprotected years had shown its effect upon their lives. The brother had much trouble, and he was far from kind and patient with them. These people have a sense of honor and respectability. This these sisters had lost during the period when they most needed protection; and the loss was, in a degree, as great as if they had been white girls similarly situated.

One day, in a fit of hunger, Wanoro stole some meat and meal from her brother, which she cooked and ate. When he accused her of the theft she denied it; but, knowing the truth, he cruelly beat her, and then, not deeming that sufficient punishment, he suspended her by the finger, where she hung until her frantic effort wrenched it from her hand.

In her endeavors to escape, her clothing was torn from her body, and a skin was given to her by one of her friends so that she might decently come to the mission.

What would have become of her if there had been no mission station near to offer an asylum? She came to us and arrangements were made to transfer her to another brother who had manifested some interest in the things of God. He lived on mission property with a woman who had been left ownerless at the time of the famine. She was a regular termagant, and, since she hated Wanoro fiercely, the poor child found that she had stepped out of the frying-pan into the fire.

Wambui had been bought by a man, so Wanoro was left alone.

This woman tortured her unbearably with her tongue, and told lies about her among the people in the hope that, because of her unenviable reputation, no one would want to buy her. This treatment rendered Wanoro sullen and defiant, and she refused to do any work.

Finally, she said she wanted to come to Kijabe and live with us. Her brother demurred at first; but, as he could do nothing with her, he finally gave his consent. She came to talk things over, but the thought of adopting civilized clothing made her withhold her consent. As she was only partially clothed, and that in dirty, greasy skins, it was impossible to permit her to come to live in the home without the change. She went back to the village, followed by our prayers, and after remaining there a few more days, one afternoon she came to us to stay. She was given a bath and clothes. She rolled up her native skins never to use them again, and from that time she has changed both in looks and in life. She discarded all her heathen ornaments and seemed to turn from everything of her old life. A few weeks later she gave her heart to God. Could you see her now—merry, light-hearted, neat, clean, learning to read, to write, to sew, and to work about the house—you could scarcely believe that a few months ago she was in heathendom. Is it worth while to rescue such girls?

FRUITFUL SEED-SOWING IN CHINA

HOW THE CHIEF SECRETARY OF THE CHINESE NATIONAL ASSEMBLY BECAME A CHRISTIAN

BY MISS SARAH M. BOSWORTH, FUCHAU, CHINA
Missionary of the Methodist Episcopal Mission

Some years ago, Hu Sie Guong, a graduate of our Anglo-Chinese College at Fuchau was engaged to teach English in the family of a district magistrate in Central China, sur-named Ling. Hu was an earnest Christian, and of sound Christian stock, his grandfather and other relatives being devoted ministers of the Church. He stipulated that he should be free to worship God and to study his Bible and teach it to his students, and that he should not be required to teach on Sunday or to take part in any heathen ceremonies. When he arrived at the yamen (official residence) of his employer he wore plain clothes and made no show to attract attention. At the feast given in his honor, he declined the wine and tobacco, and politely begged to be excused from the social game of cards which followed, saying, "I am a Christian, and we Christians do not do these things." The next day he began his work, insisting upon regular hours and habits for his pupils. So systematic and faithful was he that he quickly won the confidence and esteem of his employer and his pupils.

There was no church in the place, and Magistrate Ling's knowledge of Christianity was limited to the "cases" between Christians and non-Christians which had come under his jurisdiction, and which had evidently not been altogether creditable to the Christians. "He has been very glad," wrote Mr. Hu at that time, "to learn the truth about Christianity from me." The pupils also became interested and willingly studied the Bible with him.

The lack of church privileges was a great trial to the young teacher, and it was a glad day for him when a missionary passed through the city and called upon the magistrate. He was surprised and delighted to meet this Christian teacher in a heathen yamen, and told him of a chapel a few miles distant where he could attend church. Later, having been properly satisfied of his church-membership in Fuchau this missionary invited him to a communion service at a more distant town. He traveled two nights, going and coming, sleeping on the hard floor of a boat, to attend the service. These experiences were developing his own Christian character.

One rainy Sunday he wrote to a former teacher, "I could not attend church, as it has rained hard all day, but I have had a good time with my Bible and the sermons [Moody's] you gave to me, and God has been a little sanctuary to me here in my own room." These were lonely days, far from home, but he was brave and true, and the seed was faithfully sown, as much by his consistent life as by his direct teaching of God's truth.

Later, the magistrate's sons decided to join the ranks of the Chinese students who were just then invading Japan; and having accumulated a good part of his earnings, Mr. Hu determined to accompany them. One of the sons of the magistrate had manifested a particular interest in the new religion, and in Japan availed himself not only of Mr. Hu's help, but of that afforded by the Y. M. C. A., and Christian friends, and became a Chris-

tian, tho not making any public profession.

The Ling family are natives of Fuchau, tho the father holds official position in another province. Returning, after some years in Japan, to Fuchau, the son, Ling Diong Ming, was elected a member of the first Provincial Assembly. When that body organized for work on October 14, 1909, he was made chief secretary, a position of great influence and responsibility. Another member of the Assembly, sent from the southern part of the province, is a graduate of the Anglo-Chinese College, Ding Kie Siong, a member of the Methodist Church, and an earnest, outspoken, Christian. He was elected second vice-president, thus two members of the Executive Committee of the Assembly are Christians.

In November, during this session of the Methodist Annual Conference, about fifty members of the Assembly accepted an invitation to visit a session of the Conference. It was a notable gathering. Messrs. Ding and Ling were among the speakers and each laid emphasis upon China's need of Christianity and exprest the belief that she would not take her place among the nations until Christian truth prevailed among her rulers and people.

Not long after this, Mr. Ling came seeking some one to help him in Bible study and preparing for baptism. His association with men like Hu and Ding, and the instruction and help received in Japan had led him to this decision, and on March 6, 1910, he was baptized and received into the Church of Christ, before a large au-

dience of students and others. Thus publicly casting in his lot with the people of God.

The influence of his example on this large number of non-Christian students who were present, as well as upon his associates in the Assembly, and in the Provincial Law School, where he is a teacher, can not be overestimated. Already the first vice-president is looking with much favor upon the church, and other men of influence in politics and reform, are being attracted more and more to Christianity. In Japan, still further preparing himself for service to his country is the modest young Christian who first turned Ling Diong Ming's thoughts from the doctrines of Confucius to those of Christ.

HONOR TO A CHINESE CHRISTIAN

Mr. Ch'eng Ching-yi, who was elected by the World Missionary Conference in Edinburgh to be China's representative on the permanent committee, has just been ordained in Peking to the pastorate of the London Missionary Society's church in the Chinese capital. This position has always hitherto been filled by missionaries from this country, including Dr. Edkins. Mr. Ch'eng Ching-yi was born thirty years ago in Peking of non-Christian parents, but, the whole family becoming Christian, he was educated at the Peking and Tientsin schools of the London Mission, and afterward for two years in Glasgow. He assisted Rev. George Owen in revising the Mandarin version of the Chinese Bible. For the last two years he has been carrying on evangelistic work in his native city.

FAMINE SCENES IN CHINA*

BY WADE D. BOSTICK AND ABBIE T. BOSTICK, PO-CHEO, AN-HUEI, CHINA.

The hearts of the Chinese people are fainting in them. They are obliged to sell all that is in the house, and then even pull down the house and sell the wood for fuel. Still not having anything to eat, they sell one article of clothing after another, until they are all but naked, even in cold weather.

These are the conditions we find in this famine-stricken district to-day.

I have employed 200 men to do hard work at 3 cents a day and not being able to use more (because the money was not to be had), I have had to turn away thousands who wanted employment at the same price. Sometimes, when I go to where they are at work, I am surprised at the ghostly appearance of some of them. A few mornings ago my heart was sick, when I went out to them and noticed that one was so weak that he could hardly walk, and yet he was carrying his end of the pole on which was strung the basket of dirt. I told him to stop work and come and sit down, and when I asked him what was the matter, he tried to say that he was hungry. I found that he was already in such a condition his tongue and his lips were well-nigh past use, and he spoke in that indistinct way that indicates the last throes of death. This man and two or three others had to divide that 3 cents, and thus he was starving. Yet this pittance of 3 cents a day was life to him, and he dared not stop work thinking that that was the only way even to get that little. I at once sent a man to help him home and have for these days given him his daily allowance, and to my happy surprise he seems to be recovering.

Two days ago, at a neighboring temple, where some refugees had lodged for the night, there was a scene that should move the world. A family of five—father, mother and three children—were found, where the parents had first taken a cord and choked the children to death, and then had hanged themselves. Those parents knew what they were doing, and it was an act of love; for if you could see the poor, helpless, little ones, on the streets, knowing nothing of any one to care for them, it is likely that you would think it more merciful to first free them out of their present condition.

Many people are eating much poorer food than is given to cattle in America or England. Many of the things now used for food at other times were even here used formerly for cattle, horses or hogs, or even as fertilizer. One of our church-members, a man that has been in pretty good circumstances in other years, is now eating the residue from the sesame-seed, after the oil has been made from it, and so are all his children, including a new baby that has just come into the family. This refuse is ordinarily used as a fertilizer, and is little more like human food than the cotton-seed hull when it is taken from the cotton-seed oil-mill.

There are 300,000 foodless in this country, and I, as a representative of the Famine Relief Committee, can not recognize any individual and show them favors that are not given to all. This is harder in China, as it is the custom of the people to expect favors from those who are more noble in family ties or in acquaintance. It

* Dated February 22, 1911. Conditions have now improved.

would be a real stumbling-block to the cause to give more help to the church-members than to others, and thus give ground for feeling that there are material advantages to be had from being connected with the Church.

Every one at home can do a little to help this situation by sending something to give to those who need and who are as near death's door as they can be not to pass into it.

There are 3,000,000 people on the point of starvation. It is estimated that \$100,000 at the lowest computation, is still required to feed these people until the harvest. Their troubles will be by no means over then, for houses, furniture, farm implements, cattle, clothes, everything has been sold to buy food, and the gathering in of the crops, to say nothing of the getting together again of the homes, will be a serious business. The pneumonic plague in Manchuria and northern China has now come to within a few days' joining of the famine district. Should it once touch these famine-stricken people the death-rate will be too awful for words.

One mother, a widow with four children dependent on her, told me, with tears streaming down her face, how she had tried to throw away the skeleton-like little baby she carried in her arms, but she said the child always found its way back to her, and she added, "It is not easy to give one's own child away." She said she felt sometimes she would just have to drink poison, and put an end to her miserable existence, and one of the others asked her what would become of her children if she did that, and she said, with despair in every feature, "Don't ask me."

We have just had more than twenty

days of rough, snowy, rainy weather, and of course this has made the days much harder for the poor, starving people. One woman told me that as they failed to get any cooked food during that time, they ate a handful of bran to keep warm. Large, well-built men are beginning to look like skeletons, and some have succumbed to the ravages of hunger, and have fallen down in the street, and breathed their last, with no one but the public officers to see that they are moved away. We hear daily of such deaths, and as we see the sallow faces of the multitudes, we can but feel the number of deaths will be much increased in a few weeks, if speedy help is not given.

The appropriation sent us by the Shanghai Committee has been exhausted, and the ones who received the first help are wholly without anything at all, and even the ones who received the latest help can not have much of it by this time. How eagerly we await a telegram saying there is another appropriation, and for us to proceed to give it out. Every day's delay means the death of many.

We offered to buy bricks from any who bring them to-day, and it sounds like a Babel outside the door. Before sunrise they were here with them, old men, old women, little children, middle-aged and all, and some have been so enthusiastic in finding them, that there have been several complaints from the neighbors that their walls are being torn down to fill the baskets of those who are bringing them to us.

Farmers are selling their utensils, and the big, fine trees are being cut down for fuel, to buy a little rice, the cattle are nearly all sold and killed, so that it will take a long time to recover.

A CHINESE VIEW OF CHINA'S NEED *

BY CHENG TING T. WANG

Archdeacon Moule maintains in his letter that China's greatest need is Christianity, the dynamic teachings of Jesus, yea, the knowledge of God and love and of sin and forgiveness through Christ. I readily agree with his view that that is her greatest need, because it touches at the heart of her life as a nation. This is my own conviction also. I come to this conviction not because I was born in a Christian family and baptized while an infant, but because after careful study of the teachings of Jesus I find there is something in them which I do not find in those of our own sages. This something, it seems to me, lies in the difference of attitude toward life between Confucius, our representative sage, and Jesus.

Hitherto China has been one of the best-praised and worst-abused countries of the world. At times she is extolled to the skies as if the "Celestial Empire" were indeed the blest abode of the holy angels. At other times she is denounced in a language which unmistakably depicts her people as the very inhabitants of Dante's inferno. But whether extolled or denounced she has kept, until recently, a serene and, to the Western people in general, a surprizing silence. In this very silence, however, we shall find the reason both for her exaltation and her abuse.

From time immemorial there has been present in our people a belief based upon a philosophical conception that right shall ultimately prevail. So conspicuous is this belief in us that it has led Sir Robert Hart, one of those who understands us well, to remark: "They [meaning the Chinese] believe in right so firmly that they scorn to think that it requires to be supported or enforced by might." Now, the philosophical conception behind this belief is that a man would ultimately not do to another what he would not have another do to him. Is that not the grand principle that has grad-

ually but steadily raised the savage man to the dignity of civilization? What humane act could we ascribe to the civilized man without referring to this great underlying principle of self-protection? It is a principle more or less understood and followed by all the nations of the world, but it is most conspicuously present in us. Upon this corner-stone is built the whole system of the Confucian ethics and morals, out of which come the much-praised qualities and characteristics of our people's politeness, filial devotion, contentment, lack of ostentation, reverence, and intense love for peace.

Such qualities merit praise, but the principle which produces them is *ipso facto* narrowed down to the realm of the negative good. So much emphasis is laid upon *not* doing that "the moral man" practically does nothing else but refrain himself from doing evil. Just as we are highly commended for possessing such enviable qualities, so are we severely censured for the lack of others, which are the fruit of the greater doctrine of the positive good. The brutal custom of foot-binding, which has crippled billions of our women, stunted our people, and retarded our progress, has been in vogue for the past eight centuries, to say the least. When did we find an organized force to suppress this evil until within the last two decades, when a greater doctrine—the Christian doctrine of the positive good—began to make itself felt? Opium was forced into our country at the point of the bayonet, but it was clearly recognized as a most baneful drug. Yet where was the concentrated action of the people to battle against it, except again in the last two decades, when that same doctrine asserted itself? What has been our share in mitigating the sufferings of humanity: to preach good tidings to the poor, to proclaim release to the captives, to recover sight to the blind, and to set at liberty them that are bruised? We regret to admit that we

* Being a reply to Archdeacon A. E. Moule's letter address to the scholars of China, and printed in *The East and The West*.

have only a small share in this ennobling work. Bitter as the pill is, we have to swallow it in making this confession. But why have we only a small share? Because we as a people have not learned that mightier and nobler doctrine of the positive good, the doctrine of doing to others what we would have others do to us. Herein we find the fundamental difference between the Oriental civilization and the Occidental civilization, or between the Confucian civilization and the Christian civilization. The former rests satisfied if the self is subdued from doing evil, but the latter will not feel satisfied until that self has been so subdued that it may be directed to do some positive good.

Christianity is and will be, therefore, the greatest force for good in China, just as it has been for other nations of the world. Give the Chinese the Christian doctrine of the positive good and you will pull the trigger by which is sent forth the abundant mental and physical energy for labor, no longer for the perfection of the self alone, but for the uplifting of others as well. Imbue him with the Christian spirit of service and he shall have his strength renewed; he shall mount up with wings as eagles; he shall run, and not be weary; and he shall walk and not faint. Inspire him with the Christian principle of love, and he shall not overcome evil with justice, but shall overcome evil with good; he shall recognize men of all nations as his brothers; and he shall enter the sweet communion with God as his Father. Are what I have said above mere by-products of a sophist, a fanciful ecstasy of a day dreamer, or the cherished hopes of a Utopian? Nay, my friends. They are facts as I observe them with my own eyes.

There are movements set on foot in China to-day which cause the Western nations to sit up and take notice: the marvelous crusade against opium, the energetic suppression of foot-binding, the unequivocal abolishment of the time-honored educational system and in its place the introduction

of the new, the gigantic number of students now studying abroad, the wonderful innovation of a constitutional government, the ambitious program of remodeling the army and the navy, and what not. Such stupendous changes are real marvels, especially when undertaken by a people hitherto scornfully characterized by Western nations as "sluggish," "degenerated," "lacking in initiative," and by scores of other epithets equally vituperative! These changes, however, need not excite our wonder, for a new spirit has set to work and a greater doctrine has come to be applied. Whereas in the past centuries the supreme motive of the Chinese was for self, which in the best sense of the word was for acquiring individual welfare through industry, right living and frugality, to-day the uppermost thought of the nation is the welfare of all through the service and sacrifice of the individuals. Thousands and thousands may be found to-day who are laboring incessantly and sacrificing unsparingly for the public weal. Altho the native Christians are yet few in number when compared with the prodigious number of the population, yet their influence is clearly felt. More than that, there is a larger number of men who have caught the Christian spirit of service and sacrifice without openly professing themselves as the followers of Christ.

The Christian spirit of service knows neither weariness nor discouragement. Need I look back to the early centuries of the Christian era to find examples for my illustration? Indeed not. What better example can we find than Dr. Robert Morrison, the first missionary to China? From the time he touched the shores of Canton to his death twenty-seven years later he labored without ceasing and overcame difficulties which required herculean strength. Nor are instances lacking among the native converts. What shall we say of men like Pastor Hsi Sheng Mo, of Shansi, or of Dr. Y. S. Li, of Soochow, or of the noted Dr. Yung Wing, the first Chinese who

ever graduated from Yale? Time fails me to recount their unremitting labors. They toiled in season and out of season, in health and in sickness, because through a knowledge of that greater principle they had a purpose in life, a goal to reach, and a battle to fight for and win.

The greatest beauty of Christianity, however, lies in the brotherhood of men and the fatherhood of God through the principle of love. It is the one platform broad enough for all nations of the whole world to stand upon as brothers. *Unum in Christo* is the center toward which all the races of mankind are drawn and around which the followers of the Peerless Leader revolve in ever-increasing numbers in these nineteen centuries.

Such in brief is my conception of the Christian religion. I speak from the bottom of my heart when I say that China needs Christ. Therefore there is sound reason for me to agree with the venerable Archdeacon on this point. But I fear very much that he is not aware that it is some of the methods by which Christianity is presented which we do not accept.

In the introductory paragraph I remarked that my father has been a minister of over thirty years' standing in the "*Church of Great Britain*" of Ningpo. I have italicized the title of the church because it seems extremely strange to have a British Church in China, the members of which are almost all Chinese. It is not quite reasonable that there should be such a thing as a "British" Church, an "American" Church, or of any other nationality. We believe in the same teachings. There is one body, and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all. The Church is the Church Universal. Such adjectives as British, American, and others merely designate the lands which God has given them for their habitation, and are used for convenience sake. But it is altogether

intolerable to have a British Church upon the soil of China whose members are not British but Chinese.

Some people may think the name to be a matter of small importance and that so long as the spirit is right we can afford to leave the name alone. This is not so. Confucius said, "If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs can not be carried on to success." The good missionaries sent out by the Church Missionary Society are anxious to bring to us the teachings and spirit of Jesus Christ. Their mission is to teach us about the great truth enunciated by that great Teacher, and to baptize us in the name of the Father, and of the Son, and of the Holy Ghost. They are not to make "British" Christians out of us. Then why should the Church be called British if it is meant and intended to be Chinese?

Moreover, many of the thinking Chinese believe that the British Church in China is British in practise as well as in name, if not in spirit and intention. Otherwise we would ask why should the policy of the Church in China be decided by a Board in London? A young graduate from Oxford or Cambridge is often appointed to a position of authority in China. There he is to direct the "Mission" in which several of the native preachers may have begun their careers as ministers of God when the recently appointed graduate was, not infrequently, yet unborn. The question is, What are the qualifications for a person to be the director of a mission? There are Chinese preachers to-day who know the Bible better than many of the missionaries and who can preach sermons far more intelligible to the congregation, yet they are ever to be under a "British" supervisor. Again we ask, why?

Some would perhaps readily answer that as the mission is financed by an organization which is British it should be directed by the Brit-

ish. But the mission is not sent out to China to uphold the honor or glory of Britain, but that of the crucified Christ. The banner to be carried before the men commissioned by the mission is the cross and not the Union Jack. The object of the mission is to plant and nurture, with the guidance of God, a strong "Chinese" Church. Therefore, it is only clear that missionaries, from whatever nationality they hail, should foster the idea of self-propagation of the teachings of Jesus by training the native converts for leadership. If ever China is to be evangelized it must be evangelized by the Chinese themselves. This is not a mere assertion on account of racial pride, but is an established fact based upon experience. Nowhere in the record of the whole history of the Christian Church do we find a nation that has not been ultimately evangelized by its own people. Many missionaries have long ago expressed their desire to see the Chinese take the leadership. Their favorite remark is, "They—meaning the Chinese—must increase, and we—meaning themselves—must decrease." This, I believe, is the good intention of the majority of the missionaries, altho quite a few of them seldom show in their action what they profess to the public.

I love China. She needs Christ and to be evangelized. We should, therefore, plan and follow the best and quickest way to Christianize her, so far as human knowledge is able. It is our duty to propose and leave Him in His infinite wisdom to dispose.

The remark made by Bismarck that one-third of the students of Germany rule that Empire is significant when it is applied to China, for in no country in the world does the student have so great an influence over the populace as he has in China. The venerable Archdeacon is more than right in his effort to reach the students of China by addressing himself to them on things concerning the Kingdom of God. The Chinese student is not only the head of the nation, crowning over

the farmer, the artizan, and the merchant, but he is also the backbone and brain, yea, the very soul of the nation. It is in his guiding hand that the country has outlived all the important ancient nations and is now being rejuvenated and becoming once more one of the most vigorous young nations of the world. The Archdeacon himself concludes that this is one of the two reasons to account for the solidarity of the Chinese people. In order, therefore, to evangelize China it is clear that the first step will be to evangelize the students.

But we will readily admit that if there is a class of people that is hard to tackle, it is students. Their intellectual power, their social prominence, and, very often, their material abundance, all work against them in their coming into contact with Christian influence. In order to reach the students we must meet them on their own ground. In other words, in the evangelization of the students we must use students, and in order to evangelize non-Christian students, we, of course, must have strong Christian students to work among them and to reach them for Christ. Therefore, the question that seems to me of most importance to-day in the evangelization of China is the securing of the services of the Christian native young men, and to set them to work for their fellow young men.

To accomplish such there are two definite things to be done, and they must be done speedily. First, we should as quickly as possible train native workers to the highest possible efficiency; and secondly, we should give them definite and proper responsibility when they are qualified.

With regard to responsibility, I touch upon the keynote of the missionary problem. Hitherto in China, as it has been in all newly opened fields, the native ministry has been conspicuous only in the absence of well-trained and educated men. This is partly due to lack of time and facilities for the development of the native ministry, but greatly due to the

unwillingness of the missionaries, with a few notable exceptions to be sure, to give responsible positions to the native workers on the ground that they are not fit for such responsibility. But why are they unfit? Is it by reason of their being Chinese, or due simply to lack of the necessary training? It is inconceivable for the missionaries to assume that the Chinese, because they are Chinese, are unfit for responsible positions, altho not a few of them entertain such an idea if they do not actually take that attitude. To these I say with all sincerity and without mincing my words: Let us alone. The Lord will provide for us some other way for our salvation.

Let me repeat the two points I have made above, namely, to train some promising native youths as thoroughly as possible and to give them appropriate responsible positions after they are trained for them. These are the two necessary steps for the effective evangelization of China. Meanwhile, it is fair for us Chinese to realize that the Master's work calls for whole-hearted and consecrated services, and that we should justify our holding responsible positions only by showing ourselves capable and efficient. No greater harm could befall the Church than to have inefficient men hold places of high responsibility.

In thus advocating the training of, and the assigning of responsibility to, the native worker, do not misunderstand me as to say that we do not need any more missionaries. If there is a time when we need them most it is *now*. The country has its doors wide open as it never did before. We are sitting at the feet of Christian nations for instruction. Out of the stupendous population of 400,000,000 we have, according to the latest figures known, less than 200,000 Church communicants all told. At one time

there were over 15,000 Chinese students in Japan, but among so large a number of students we found at the beginning of the Christian work carried on by the Young Men's Christian Association there were only six Christians, including the two secretaries sent out there. Yet this is about a fair proportion of the number of non-Christian students to that of the Christian in China to-day. Could we expect, then, such a handful of Christian students to evangelize the tremendously large body of non-Christian students, or the two hundred thousand Christians all told to Christianize the gigantic number of four hundred millions? I consider this as *the time of all times* for all lovers of the Kingdom of God to make a forward movement in China in the name of Jesus. We assuredly realize, therefore, the necessity of your help *now*. With sincere and hearty cooperation as our watchword let us join hand in hand to advance God's kingdom in the land of Sinim, and remembering the words of Zachariah: "Not by might nor by power, but by My spirit, saith the Lord of hosts," let us arise to the occasion in the power of the living God.

THE RESULTS OF CHRISTIANITY

The Chinese have seen the efficiency of mission schools, mission hospitals, and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals, and the basis of their practise of medicine. Government officials have even come and actually measured desks, seats, and other equipment of missionary schools, to be used in establishing government schools. Missionary work is touching the Chinese national life in vital points, and is providing the impetus to the present moral awakening.

THE MOSLEM MENACE*

BY WILLIAM T. ELLIS

Mohammed is the Atlas who bears up Turkey on his shoulders. Remove the prophet and the nation falls to smithereens. Without Islam, the Ottoman empire could not last for six months. Calling on the Minister of War in Constantinople, I heard the cry of the mullah, weird and reechoing, as he stood in the center of the building and reminded the men at the head of the army that they are servants of the prophet. A few days later I was sitting in the home of the Minister of Foreign Affairs, chatting about the possibility of a Pan-Islamic movement, when the same call to prayer came so loudly outside the window as to interrupt the conversation.

On my way from the selamlık, the weekly function wherein the Sultan goes to public prayer, I photographed a warship between the minarets of a mosque. I bought a photograph of the leading officers of the army, and in their midst was the mullah, or imam, the Moslem ecclesiastic. All of which is a parable of the state of Turkey.

Religion rules here—and it is still the religion of the sword. Many protest otherwise, and I know that the Young Turk officials intend otherwise. They themselves are lax Moslems, forced nevertheless to appear orthodox. They really are freemasons, for the Young Turk movement was primarily masonic, and one can not be at the same time a mason and a true Moslem. But they must make many concessions to the fanatical party, whom they fear, even tho at the same time they regard them with contempt.

There are those who say that because the Young Turks are non-religious men using, for their own ends, the religious fanaticism of the kingdom, they are really more dangerous to civilization than genuine fanatics. This is not the case; the enlightened and tolerant leaders are merely paying what they believe to be necessary tribute to religious prejudices, in the exigencies of practical politics, in order to preserve their own existence. They

honestly look forward to the day when real religious tolerance will be the rule throughout their complex land.

That day is coming. The leavening schools of the missionaries insure it. Educated Moslems, with rare exceptions, are not fanatical. The blind intolerance of Islam will be destroyed gradually by the now swift progress of education—and possibly, also, by a severe disciplining at the hands of Christendom. It is by no means improbable that the solidarity of orthodox Moslem hatred for Christians will give way only after the followers of the prophet have been taught their lesson by the only argument to which they have ever listened. I look for armed conflict again as in centuries gone between sections of the Moslem world and Christendom—probably in north Africa or in Arabia, where the ignorant fanaticism of pristine Islam still prevails.

The Senussi Movement

The very genius of Mohammedanism is conquest by the sword; and that it is still true to type in its attitude toward Christians may be shown by many instances. Only a few days ago, on the occasion of the departure of the Egyptian sacred carpet for Mecca, the Alexandria mobs severely mishandled European spectators, and that without the slightest provocation.

This, remember, was in the Europeanized, modern, British-ruled city of Alexandria. And Moslem newspapers defended the act. Assaults on Christians along the edge of the desert are so common as scarcely to elicit notice. "You can make a phalanxed argument," said an old American resident of the empire to me, "that the unrest in Turkey will not end as long as Moslems rule over Christians."

More ominous, tho doubtless destined in the end to prove futile, is the Senussi Movement, which centers in the oasis of Jarabub, about a hundred miles west of the great oasis of Siwah, out of which it is boasted that no European traveler has returned alive

* Condensed from *The Continent*.

for many years past. In this place there has been in course of collection for a long while a great store of modern munitions of war, purchased in Germany, and run in from the small ports of the Mediterranean on the north aboard smugglers' boats. Paris and Berlin and London and Washington are fully informed of this fact. It is known whence the weapons come, their approximate number and character, and their purpose. This purpose is nothing less sensational than that exterminating way with Christendom, of which the Moslem who has not been tinged with modern learning dreams always in his moments of highest ecstasy.

The Senussi Movement, which takes its name from its founder, an Algerian dervish, is no new thing. Zealots have been organizing beneath its banner for at least a generation. It has patiently waited and worked through all these years for its opportunity. Far and wide throughout the Moslem world it has reached, and those who regard it as a mere aggregation of desert fanatics are far astray. There is documentary evidence that the father of the present khedive of Egypt address letters to Senussi such as, in the old days, the king of Spain would send to the pope of Rome. They were the letters of a follower to a leader.

Because the Senussi Movement is a secret society, nobody on the outside may trace its ramifications. An American consul said to me, "The friendship of the Senussi is the best thing you can take with you on a trip into the interior of north Africa." It reaches also to the big cities.

A Cairo editor, a few years ago, began to publish in all innocence a series of articles on this remarkable secret society, some facts about which he had unexpectedly come across. From all sides he received warnings to stop. Three leading government officials, friends of his, casually suggested to him that he would better drop the subject. Subsequently, he learned that all three men were members of the Senussi Movement.

Nevertheless, the dream of the Senussi, and of all the militant Pan-Islamists, is in vain. They may, and probably will, make trouble for France in North Africa, or for Britain in Egypt. The collection of arms at Jarabub may seem all-potent to the poorly armed tribes of the desert, but it has never entered their wild heads that in order to make war against Christendom they would have to possess a navy powerful beyond even the ambition of any European government.

Moreover, there is no actual solidarity in Islam. The caliphate of the Sultan of Turkey has been the one cohesive strength in Islam, as well as the mainspring of Turkish power. But that caliphate, which leads Moslems of many nations to speak of "my sultan," is every month becoming more and more an empty shadow.

There will doubtless be many serious local outbreaks of the Moslems against Christians, and along this line will probably come the break-up of the Ottoman empire; but the day has passed when Turkey could gather to herself the legions of the prophet for a revival of the struggle of the Crusader centuries. The spirit of the Young Turk leaders and the presence of Christians and Jews in the reorganized Turkish army under the new régime renders this impossible. As one cabinet minister said to me: "If I should get up in the senate and advocate Pan-Islamism, they would probably lock me up in an insane asylum."

Adana the Movement of Fanaticism

Mark well, however, that the mood of the average Moslem toward the Christians has scarcely changed at all. The new era has in many respects and instances enhanced the old bitter-nesses. Consider the Adana massacres of two years ago. All sorts of explanations of this horrible, unspeakable, incredible reversion to barbarism have been made—including one among Western friends of Abdul Hamid that the poor, oppressed Turks were merely defending themselves against the high-handed and dangerous Armenians. That is bosh. There was indeed some

foolish and high-sounding talk of patriotism among the Armenians and considerable buying of weapons, but nothing that would justify even severe police measures.

The evidence is abundant that the actual motives of the massacre were three: Moslem hatred of Christians, Turkish lust and Turkish love of loot and cruelty. The occasion was Abdul Hamid's attempt to overthrow the constitutional government by bringing down on it the vengeance of the powers. A complication of the case was the apparent acquiescence of the Young Turk government in the second massacre, which followed nine days after the first.

Notwithstanding this I found all the Christian leaders in Adana—Protestant, Greek, Armenian and Syriac—a unit in ascribing responsibility for the second and worse massacre direct to the Young Turks themselves, whose soldiers, they declare, shared in the slaying of the Christians whom they had just disarmed. The evidence they present I can not explain away; and yet I find it impossible to accept their judgment. A new government, on trial before the world, and of known tolerant views, would not take such chances, even had it been murderously disposed toward any portion of its subjects. Only a blood-steeped ruler like Abdul Hamid, in desperate straits, would dare such an expedient.

The constitutional government, wonder of wonders, did hang fifty-six Moslem Turks, and it behaved with scant consideration toward the ecclesiastics of Islam. True, the persons punished were inadequate in number and inconsequential in character, but they were Turks; and to see Moslem Turks hanging at ropes' ends is a sight to disturb the equanimity of the most fanatical Moslem.

The missionaries were just and fearless in measures of peace, defense and relief. It was while trying to extinguish a fire that Rogers and Maurer were shot. I have seen the spot where they fell, and the house whence came the too-well-aimed bullets. The iden-

tity of the murderers is known in Adana, yet nobody has ever been punished and no indemnity has been paid. It is said that the Washington Government is holding the case open as a means of bringing pressure to bear in behalf of certain commercial concessions that are being sought. One is reluctant to believe this. Certainly the laxity of Washington in this case makes more perilous the position of every American in the Turkish empire to-day.

Progress of Modern Ideas

Will there be any more massacres? That is a question I have been asking up and down the empire, from the Sublime Porte to village elders. From Christians the answer generally is "Yes," "Probably," "Nobody knows what a day may bring forth." But the officials are unanimous and forceful in declaring that a general massacre, such as was always the possibility in Abdul Hamid's reign—whom they freely curse—is now eliminated from among the possibilities.

Everybody at least concedes that if another carnival of blood bursts forth, it will be local and quickly suppressed by the strong hand of the new army. No more will massacres be part of Constantinople policy, tho they may be a direful adjunct of the impending struggle between crescent and cross.

Modern usages are breaking down strict Moslem practises, and that means to break fanaticism. The business man of to-day has no time for the five daily prayers, tho the desert rover may. So far as I have been able to observe, a very small proportion of city Moslems, outside of ecclesiastics and pilgrims, either make the prayers or keep the fasts. I have seen them eat ham and drink wine. Their wives are interested in the new fashions—which is a foretoken of the end of polygamy. Only the very richest Moslem could afford to keep more than one wife in the foreign style of the day. The fashion magazine and the daily newspaper are elbowing books of Moslem tradition off the shelf.

At present the leadership of the Mo-

hammedan people is with the mullah, the imam, the hadji—all ecclesiastics versed only in the lore of the Koran. A generation hence it will be with the college-bred man. There is no organized reactionary party in Turkey, as there is a royalist party in France; and the chances of its coming into being grow fewer with the decline of the mullah's power.

Interviewing the Mohammedan Pope

Officially, through the ecclesiastical head of the faith, the Sheik-ul-Islam, I have been assured that the old days of strife between Christians and Moslems are over. I fear he was only speaking officially; and that privately he would share the sentiments toward me, an "infidel dog," which I saw written on the faces of the "hadjis" who filled his outer offices. The Sheik-ul-Islam is the voice of the followers of the prophet, the interpreter of the holy law, the final court of appeal in the Moslem world.

Rather stout, with a strong face, his black beard sprinkled with gray, and his deep-set eyes closed while he spoke on the law (altho there was an almost imperceptible twinkle in them as he dwelt with elaborate Oriental politeness on the very great honor I had done him in calling), the Sheik-ul-Islam looks like a scholar. Even he has been touched by the fashions of the "Franks"; for while he wore the red tarboosh, with an unusually long white cloth wound around it into a turban, and the outer robe of black reaching to his ankles, his shirt seemed to be the coat of a pair of striped pink pajamas, and his trousers were European, tho baggier than is fashionable in the West.

He is a canny man, too well posted to go in for unsuccessful reaction. His type is not unlike that of the successful ecclesiastical politician at home, keen to find support for the popular cause in the teachings of his church.

"The Koran, and the early teachers of Islam," he said, in a slow, deep voice, "provided for government by a council or conference, like our parliament; which shows that a constitu-

tional form of government is in full accord with the Moslem law, to which absolutism is contrary.

"The law required that the caliph should call on the people for advice. Under the recent reign of terror"—everybody makes a scapegoat of the exiled Sultan—"this had been set aside, but the effort of Islam had been to restore it. The idea of a parliament is essentially a return to the old ways."

"Are the sentiments of fraternity and tolerance between Moslems and Christians, of which the world has heard so much, being realized in practice?"

"Assuredly," was the terse reply.

"And both are now sincerely on an equality in the empire?"

"They certainly are, in a political sense" (of course, he would not admit that Christianity is equal to Islam). "Every office in the Government, even that of Grand Vizier, is open to followers of any religion. Two members of the present cabinet are non-Moslems, and either might be appointed Grand Vizier at any time; and Moslems would not object."

"May I assure Americans that the old spirit of religious strife has disappeared from Turkey?"

"Yes; it has gone utterly. There is a steadily growing feeling of tolerance among the people. Wherever you go in Turkey you will find the spirit of 'Liberty, equality, fraternity' on the increase. A welcome awaits you from Moslems everywhere, and I am glad you are going to see conditions throughout the country for yourself?"

All of which is official, and meant for publication; but it does not at all square with my own subsequent experiences and observations. And I strongly suspect that his excellency knows better. But he also knows that the political fortunes of Islam and the fate of the Ottoman empire are inextricably interwoven; and he must put the best face possible on a difficult situation. His job is no easy one, for it means the reconciling before the world of the middle ages and the twentieth century.

FORTY YEARS OF FREEDOM*

THE PROGRESS OF AMERICAN NEGROES SINCE THE CIVIL WAR

BY W. E. BURGHARDT DUBOIS, PH.D.

In 1859 there were 4,500,000 persons of negro descent in the United States, and of these 4,000,000 were slaves. These slaves could be bought and sold, could move from place to place only by permission, were forbidden to learn to read and write, and legally could neither hold property nor marry. Ninety-five per cent. of them were totally illiterate, and only one adult in six was a nominal Christian.

The proportion of slaves among negroes fifty years ago was steadily increasing, and the South was passing laws to enslave free negroes. The half-million free blacks were about equally divided between North and South. Those in the South were a wretched, broken-spirited lot, slaves in all but name.

The 225,000 negroes in the North were the leaven of the whole black lump, and were making a desperate struggle for survival. They aided in the anti-slavery movement, had a few newspapers, and produced leaders like Frederick Douglass and Harriet Tubman. They planned and carried through a systematic migration to Canada, where several prosperous settlements sprang up. They supported schools in many cities, founded the catering business in Philadelphia, and repeatedly held conventions appealing for justice.

For the most part their appeals fell on dead ears, altho Garrison, Sumner, Phillips, Harriet Beecher Stowe, and John Brown came to their aid. The battle in 1859 was, despite all effort, going sorely against the black man. He was harried by mob in Boston, New York, Philadelphia, and Cincinnati. He was forced to live in the worst slums and alleys. He was either excluded entirely from the public schools, or was furnished with cheap and poor substitutes. In 300 years

only twenty negroes had received a college training.

Everywhere, save in parts of New England and partially in New York, he was entirely disenfranchised and largely without civil rights. The Fugitive Slave Act of 1850 was proving a bonanza for kidnappers, and in 1857 the Supreme Court had declared that the negroes were not citizens, and that they had always been considered as having "no rights which a white man was bound to respect."

And Now

Such was the situation in 1859. Fifty years later, in 1909, the 4,500,000 negro Americans have increased 126 per cent, to 10,000,000. Legal slavery has been abolished, leaving but vestiges in debt peonage and the convict-lease system. The freedmen and their sons have

1. Earned a living as free laborers.
2. Shared in the responsibilities of government.
3. Developed a vast internal organization of their race.
4. Aspired to spiritual self-expression.

The negro was freed and turned loose as a penniless, landless, naked ignorant laborer. Ninety-nine per cent. of the race were field hands and servants of the lowest class. To-day fifty per cent. are farm laborers and servants; more than half of these are working as efficient modern workmen under a wage contract.

Above these have risen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 33,000 sawmill employees, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 black-

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* Condensed from *The Christian Endeavor World*.

smiths, 2,500 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

Fifty years ago these people were not only practically penniless, but were themselves assessed as "real estate." In 1909 they owned nearly 500,000 homes, and among these about 250,000 farms, or more than one-fifth of those they cultivate, with 15,000,000 acres of farmland, worth about \$200,000,000. As owners and renters of farms they control 40,000,000 acres, worth more than \$500,000,000, with a gross income of \$250,000,000.

Negroes to-day conduct every seventh farm in the land, and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half-century, starting with almost nothing.

To-day the negro is a recognized part of the American Government; he holds 8,352 offices in the executive civil service of the nation, besides furnishing four regiments in the army, and a large number of sailors. In the State and municipal civil service he holds at least 10,000 other offices, and he furnishes 70,000 of the 900,000 votes that rule the great States of the North and West.

In these same years the negro has relearned the lost art of organization. Slavery was the absolute denial of initiative and responsibility. To-day negroes have 35,000 church edifices worth \$56,000,000, and with nearly 4,000,000 members. They themselves raise \$7,500,000 a year for these churches.

There are 200 private schools and colleges managed and almost entirely supported by negroes, and other public and private negro schools have received in forty years \$45,000,000 of negroes' money in taxes and donations. Five millions a year is raised

by negro secret and beneficial societies, which hold at least \$6,000,000 in real estate. Negroes support wholly or in part more than 60 old folks' homes and orphanages, 30 hospitals, and 500 cemeteries. Their organized commercial life is extending rapidly, and includes all branches of the smaller kinds of retail business and forty banks.

Above and beyond this material growth has gone the spiritual uplift of a great human race. From contempt and amusement they have passed to the pity and perplexity of their neighbors, while within their own souls they have arisen from apathy and timid complaint to open protest and more and more manly self-assertion. Where nine-tenths of them could not read or write in 1859, to-day two-thirds can; they have 200 papers and periodicals, and their voice and expression are compelling attention.

Already the poems of Dunbar and Braithwaite, the essays of Miller and Grimke, the music of Rosamond Johnson, and the painting of Tanner are the property of the nation and the world. Instead of being led and defended by others, as in the past, they are gaining their own leaders, their own voices, their own ideals.

This, then, is the transformation of the negro in America in fifty years; from slavery to freedom, from 4,000,000 to 10,000,000, from denial of citizenship to enfranchisement, from being owned chattels to ownership of \$600,000,000 in property, from unorganized irresponsibility to organized group life, from being spoken for to speaking, from contemptuous forgetfulness on the part of their neighbors to uneasy fear and dawning respect, and from inarticulate complaint to self-expression and dawning consciousness of manhood.



EDITORIALS

LUTHERAN MISSIONS (See Statistics)

Many people will be astonished to note the extent of missionary work carried on by the Lutherans of Scandinavia and Germany. The modern Protestant Foreign Missionary Movement began with the Moravians, and one of the first German missionary enterprises was connected with the famous Francke orphanages at Halle. Frederick IV, King of Denmark, who sent out the first evangelical missionaries to India, is called the "nursing father of Protestant missions." At first all the German and Scandinavian missionaries labored only in colonies, now they are scattered all over the globe. Much of the Scandinavian and German Lutheran work is carried on through the twenty-six societies in America, tho most of the supporters are poor settlers in the West and Northwest. Back of the figures set down in these tables are heart-stirring stories of prayer and sacrifice, of effort and suffering, of disappointment and victory.

STEWARDSHIP AND IRRESPONSIBLE COLLECTORS

So many warnings have been uttered against giving money to support unauthorized and irresponsible benevolent agencies and institutions that it seems incredible that so many Christian people are led into numerous wild-cat missionary schemes. Many of those who come begging churches, Sunday-schools and individuals for money have very thrilling and moving tales to relate of hardship, degradation and success. Many appear intelligent, consecrated and pious. Often they have letters of recommendation from well-known parties, and not infrequently statements as to the work and the workers are true so far as they go, but the fact remains that money given to these objects is thrown away, or at best is poorly invested.

We have before us several letters asking about various men and the work presented, none of which we can recommend, but for different reasons. One relates to a church conducted by

a Japanese Christian whose Christianity is not questioned, but whose work is independent of responsible control and should be supported by the Japanese. The leader also is too often side-tracked, and seems to be unwise in many of his undertakings. Another inquiry relates to an independent mission in India where there is constant friction among the missionaries, and concerning which the leader's statements can not be trusted. It is work that is not worth supporting so far as any evidences of progress indicate.

Another inquiry is in regard to a man from Kurdistan who represents himself as belonging to the Methodist Church (which has no work there), and carries around with him a paper in Syriac under which is what purports to be a translation recommending the bearer as a collector of funds for an orphans' home. Other letters relate to China and New Zealand, Africa and Italy. The number of irresponsible collectors is legion.

It is astonishing how gullible some Christian people are, and how ready to part with the Lord's money to support private enterprises. Letters of recommendation count for nothing unless under regular letter-heads, and by well-known men who are not only familiar with the facts, but are careful in giving their endorsements. Letters may easily be forged, and too many are given unthinkingly.

But a still more convincing argument is: There are so many well-organized, long established, well-managed spiritual enterprises, with every mark of God's blessing and endorsement, where only a small fraction of the funds are used for home expenses, and where money is sorely needed for maintaining the work, that it is inconceivable how Christians will choose in preference to give to those where the money is not used as intended or is manifestly not a paying investment.

To our mind the great denominational societies conduct missionary work on the most economical and efficient plan. Their work is done by

PLACE AND PART OF SCANDINAVIAN AND GERMAN LUTHERANS IN WORLD OF EVANGELIZATION

BY DR. JOHN NICHOLAS LENKER

THE HOME CHURCH

Society and Fields	Year Founded	Cent. Stat'ns	Out. Stations	Ordained Missionaries	Baptized 1909	Baptized Members	Communi- cants	Cate- chumens	Parochial Schools	Pupils	Yearly Income 1909	Marks
Europe. 64 Societies.....	1705	991	5,102	1,400	46,418	778,968	328,118	56,556	4,505	275,398	14,535,670	
A. Germany, 28 Societies.....	1705	691	3,707	1,005	38,125	571,345	254,544	50,723	3,247	154,912	10,523,950	
(a) Leipzig Society.....	1836	47	291	61	1,067	21,285	10,538	453	359	10,019	652,634	
(b) Hermannsburg Mission.....	1849	63	176	72	3,288	71,353	36,674	993	201	9,037	587,574	
(c) Berlin Society.....	1824	86	1,055	115	4,249	60,048	32,240	4,115	392	15,298	1,234,330	
(d) Gossner Mission.....	1856	27	423	54	7,138	77,217	29,060	18,841	217	6,287	452,330	
(e) Rhenish Society*.....	1828	115	535	162	11,191	144,929	65,498	14,746	679	35,038	1,038,660	
(f) Basel Society*.....	1815	68	639	158	5,024	60,632	33,316	4,532	647	34,203	2,084,795	
(g) N. German, Togoland.....	1836	8	143	16	1,143	7,635	3,480	424	141	5,620	284,928	
(h) Breklum, Telugus.....	1877	10	106	22	835	12,677	2,416	2,438	65	1,508	215,535	
(i) Neuendettelsau Society.....	1849	13	21	24	373	2,252	1,469	1,359	13	1,151	109,536	
(j) German E. Africa Soc'y.....	1886	11	21	14	136	1,070	596	309	45	1,550	97,403	
(k) Hanover Free C., S. Af.....	1892	9	34	10	80	5,110	200	200	200	600	32,154	
(l) German Evang. Prot.....	1884	4	5	7	410	410	11	520	130,000	400	191,262	
(m) Jerusalem Union, Pal'ne.....	1852	5	2	5	750	300	140	8	400	191,262	134	
(n) Liebenzell Mission.....	1899	11	48	17	4,200	3,064	33	1,046	100,634	15	250	
(o) Kiel China, Mission.....	1896	10	3	2	2	1	3	1,46	100,634	15	250	
(p) German China Alliance.....	1890	1	1	1	1	1	1	1	1	1	1	
(q) Hildesheim China.....	1890	1	1	1	1	1	1	1	1	1	1	
(r) Neukirchen Society.....	1882	15	35	26	111	1,846	1,322	243	52	1,533	104,545	
(s) Women's Society, East.....	1842	3	1	1	1	1	1	1	1	1	1	
(t) Berlin Women's, China.....	1850	1	1	1	1	1	1	1	1	1	1	
(u) Christochina China*.....	1895	1	1	1	1	1	1	1	1	1	1	
(v) Society for Africa.....	1887	3	3	2	100	100	100	100	100	100	100	
(w) Kaiserswerth Deaconess.....	1899	1	1	1	1	1	1	1	1	1	1	
(x) Medical Mission Union.....	1895	8	7	7	550	300	9	425	206,564	7	1,073	
(y) German Orient Mission.....	1895	8	7	7	550	300	9	425	206,564	7	1,073	
(z) Syrian Orphanage.....	1860	4	2	2	600	600	600	600	600	600	600	
(aa) German Aid Union, East.....	1896	4	10	4	10	4	10	4	10	4	10	
(ab) Brüdergemeine*.....	1732	154	118	194	3,448	95,902	33,079	1,708	311	20,932	1,797,410	
Scandinavia, 24 Societies.....	1705	270	1,340	285	7,300	127,798	51,836	6,533	1,327	86,250	2,578,731	
B. Norway.....	1842	50	982	79	4,820	78,898	27,978	3,216	174	5,918	685,053	
(a) Society of Norway.....	1877	5	27	8	1,981	808	216	23	474	1,981	808	
(b) Schreuder Mission.....	1877	5	27	8	1,981	808	216	23	474	1,981	808	
(c) Norwegian China.....	1890	10	6	8	87	418	320	4	134	165,713		
(d) Santal Mission, N. India.....	1888	35	1	2	16,313	7,000	1,000	56	2,197	48,286		
(e) Free Church, S. Africa.....	1888	2	1	2	42	42	42	42	42	42	42	
(f) Lapp or Finn Mission.....	1888	2	1	2	42	42	42	42	42	42	42	
Norway, 6 Societies.....	1721	120	987	99	6,051	95,671	36,106	4,432	257	8,930	935,288	
C. Sweden.....	1835	19	54	21	378	5,204	2,474	401	57	2,554	284,774	
(a) Swedish Church Mission.....	1835	19	54	21	378	5,204	2,474	401	57	2,554	284,774	
(b) Fatherland Society.....	1879	24	195	39	368	3,127	2,000	300	214	6,181	364,969	
(c) Friends of the Lapps.....	1880	2	1	1	300	300	300	300	300	300	300	
(d) Holiness Union.....	1890	8	21	14	600	600	600	600	600	600	600	
(e) Scandinavian Alliance.....	1900	14	26	14	600	600	600	600	600	600	600	
(f) Women's Workers.....	1894	1	34	18	90	636	13	234	98,722	2	100	
(g) Swedish China Mission.....	1900	2	1	1	1	1	1	1	1	1	1	
(h) Jerusalem Mission.....	1850	1	1	1	1	1	1	1	1	1	1	
(i) Women's China Mission.....	1898	1	1	1	1	1	1	1	1	1	1	
(j) Swedish Mongol Mission.....	1898	1	1	1	1	1	1	1	1	1	1	
Sweden, 11 Societies.....	1835	104	350	128	1,043	13,420	7,067	901	388	12,005	1,278,603	
D. Denmark.....	1705	25	17	17	17,000	5,000	1,000	25	1,400	50,000		
(a) Danish Church Mission.....	1872	15	36	103	1,607	665	209	33	1,103	253,810		
(b) Danish Mission Society.....	1877	2	2	2	100	100	100	100	100	100	100	
(c) Loventhal, South India.....	1872	2	2	2	100	100	100	100	100	100	100	
(d) Mohammedans in East.....	1898	2	3	1	1	1	1	1	1	1	1	
(e) Missions in Arabia.....	1897	1	1	1	1	1	1	1	1	1	1	
(f) Dr. Marie Holst.....	1705	46	3	58	206	18,707	5,665	1,209	78	2,503	364,840	
Denmark, 7 Societies.....	1705	46	3	58	206	18,707	5,665	1,209	78	2,503	364,840	
E. Finland, 4 Societies.....	1859	17	44	37	263	1,994	890	300	35	1,748	423,698	
F. France.....	1889	2	2	2	500	400	400	400	400	400	400	
G. Netherlands Society.....	1909	1	5	1	39	289	198	198	198	198	198	
H. Austria.....	1908	1	1	1	1	1	1	1	1	1	1	
I. Hungary.....	1891	1	5	1	71	2,060	1,000	1,000	1,000	1,000	1,000	
J. Poland, Russia.....	1882	8	10	10	10	10	10	10	10	10	10	
K. Russia.....	1882	8	10	10	10	10	10	10	10	10	10	
L. Iceland.....	1705	83	1,309	124	3,630	65,580	28,950	9,194	732	22,120	462,538	
N. AMERICA, 27 Societies.....	1705	83	1,309	124	3,630	65,580	28,950	9,194	732	22,120	462,538	
A. English or Penna. Germans.....	1837	9	754	19	1,681	38,736	13,451	5,903	312	9,918	85,343	
(a) General Synod.....	1837	9	754	19	1,681	38,736	13,451	5,903	312	9,918	85,343	
(b) India, Telugus.....	1837	7	734	12	1,681	38,736	13,451	5,903	305	9,742	19,000	
(c) Liberia, Africa.....	1848	1	20	1	100	100	100	100	100	100	100	
(d) Buenos Ayres, S. A.....	1869	9	323	10	1,048	16,816	9,498	1,995	197	5,587	34,167	
(e) General Synod.....	1869	3	319	7	1,048	16,816	9,498	1,995	188	5,518	4,800	
(f) India, Telugus.....	1898	5	4	2	241	241	241	241	241	241	241	
(g) Japan.....	1908	1	1	1	1	1	1	1	1	1	1	
(h) United Synod, South.....	1892	5	5	4	4	4	4	4	4	4	4	
(i) Eng. or Pa. Ger'n Soc's.....	1837	23	1,082	33	2,729	55,912	23,309	7,936	513	15,685	\$134,510	
B. Ohio Americans.....	1895	5	9	9	300	300	300	300	300	300	300	
(a) Missouri Synod, India.....	1895	5	9	9	300	300	300	300	300	300	300	
(b) German Iowa Synod.....	1895	5	9	9	300	300	300	300	300	300	300	
(c) Wisconsin Synod.....	1895	5	9	9	300	300	300	300	300	300	300	
(d) Evangelical Synod.....	1895	5	9	9	300	300	300	300	300	300	300	
(e) German Societies.....	1895	5	9	9	300	300	300	300	300	300	300	
C. Norwegian Americans.....	1891	4	38	7	138	748	442	55	1,249	21,131		
(a) Hague Synod, China.....	1891	4	38	7	138	748	442	55	1,249	21,131		
(b) United Norwe'n Church.....	1895	5	56	19	123	1,657	1,075	329	121	181	212	
(c) Central China.....	1905	5	10	103	403	345	107	11	270	286		
(d) Free Church, Madagascar.....	1885	2	39	3	35	570	48	1	47	14,000		
(e) Norwegian Synod.....	1889	4	4	5	700	400	10	300	16,934			
(f) Norw. Brethren, China.....	1895	2	13	6	15	58	50	15	250	5,580		
(g) Norwegian Societies.....	1885	21	150	40	414	3,733	2,015	399	104	2,297	\$141,416	
D. Swedish Americans.....	1888	7	1	4	9	400	250	140	6	220	46,430	
(a) Augustana Synod.....	1888	7	1	4	9	400	250	140	6	220	46,430	
(b) China.....	1902	2	1	2	9	100	100	40	4	120	20,901	
(c) Persia.....	1888	2	1	2	9	100	100	40	4	120	20,901	
(d) Mission Friends.....	1887	9	20	11	139	1,259	872	484	26	594	40,210	
(e) Central China.....	1891	6	20	7	88	659	572	384	23	444		
(f) Alaska.....	1889	3	4	51	600	300	100	3	150	50	2,533	
(g) Evangelical Free, China.....	1887	1	2	2	178	178	178	178	178	178	178	
(h) Swedish Societies.....	17	25	17	148	1,837	1,300	624	34	864	\$89,173		
E. Danish Americans.....	1892	2	5	3	350	350	100	5	100	4,919		
(a) Danish Church.....	1892	2	5	3	350	350	100	5	100	4,919		
(b) Greenland Church.....	1901	2	2	2	100	100	2	50	2,100			
(c) Church of West Indies.....	1892	5	7	6	100	450	350	100	10	200	\$7,019	
(d) Danish Societies.....	1892	5	7	6	100	450	350	100	10	200	\$7,019	
F. Inter-Synodical.....	1891	1	1	1	1	1	1	1	1	1	1	
(a) Santal Mission.....	1891	1	1	1	1	1	1	1	1	1	1	
(b) Orient Mohammedan.....	1910	1	1	1	1	1	1	1	1	1	1	
(c) Scandinavian Free.....	1895	1	1	1	1	1	1	1	1	1	1	
(d) Alliance (Swedish).....	1900	1	1	1	1	1	1	1	1	1	1	
(e) Inter-Synodical Soc's.....	1891	3										

responsible agents under proper supervision, and God's approval has been abundantly manifested by the spiritual harvests reaped. There are also well established and spiritually conducted interdenominational and independent enterprises that have the endorsement of leading men and the blessing of God—such as the China Inland Mission, the Mission to Lepers in India and the East, the Jerry McAuley Mission, the Moody Schools, the National Bible Institute, and other missions and educational work, home and foreign. To these money may well be given generously, with the assurance that it will not be wasted.

Let Christians not give less, but more; not less readily, but more prayerfully, as faithful stewards who shall give an account of stewardship.

WOMEN IN MISSIONS

Whether or not women win the ballot, they unquestionably are having a large share in the winning of the world for Jesus Christ. They have just completed a remarkable series of jubilee meetings in the leading cities of the United States, and in New York broke all records in the enthusiasm awakened by their luncheons, parlor meetings, denominational rallies and mass-meetings. A jubilee fund was pledged amounting already to \$870,000. Part of this is to be used for a Union Medical College for women in Peking, and part for women's medical missions in India. The women have shown their ability to organize and carry on a successful campaign; they have emphasized the power of prayer, the need for unity and the value of practical Christian service.

The closing meetings of the campaign in New York were notable for the picturesque and effective missionary pageant which brought crowds to the Metropolitan Opera House; for the brilliant speeches by Mrs. Montgomery, Dr. Mary Riggs Noble of India, Miss Hughes of China, and others, at the rallies and luncheons; for the number of prominent society women who opened their homes and took ac-

tive part in the organization and parlor meetings; and for the able list of speakers that captivated the audiences in the authors' evening and mass-meetings in Carnegie Hall. In this number of the REVIEW we publish a story of the campaign by the indefatigable leader and brilliant speaker, who has spent three months in touring the Continent, Mrs. Helen Barrett Montgomery.

TIME FOR WORK AND WORSHIP

Our editorial associate, Rev. J. Stuart Holden, recently spoke in London on the "Position, Privilege and Perils of Christian Ministers," taking his basis from John 2:9. "As there are only twelve hours in the day there must be no indolence; but as there are fully twelve hours, there need be no strained anxiety. The life of our Lord combined consecration and calmness. Tho often interrupted, He was never disturbed or distracted. Holiness and hurry are in no way necessarily connected, and hurry is responsible for much deterioration both of work and of mental powers. There should be time for worship as well as for work, and if men neglect the former they are seeking to busier in the latter than God ever meant they should be. The sanctuary and the study must come first, then the street and the slum. It is by abiding in the presence of God that we are fitted to move in the presence of man. The quality of our work must never be overlooked in the question of quantity."

Such sentiments as these are especially timely in this day, when outward activity is so much in danger of crowding into a corner our communion with God.

DONATIONS ACKNOWLEDGED

No. 383.	Armenian orphans	1.00
No. 384.	Armenian orphans	10.00
No. 385.	Pandita Ramabai	5.00
No. 386.	Pandita Ramabai	5.00
No. 387.	Armenian relief	5.00
No. 388.	Armenian relief	10.00
No. 389.	Indus. Evang. M., India...	25.00
No. 390.	Indus. Evang. M., India...	7.00
No. 391.	Indus. Evang. M., India...	5.00
No. —	Indus. Evang. M., India...	5.00
No. —	Pandita Ramabai	10.00

GENERAL MISSIONARY INTELLIGENCE

AFRICA

The Gospel in the Dark Continent

The population of Africa is estimated to be 175,000,000, and among these masses some 2,470 Protestant missionaries are at work, with 13,089 native assistants. The number of adherents gained is 527,800, and the communicants, 221,156; for whom 4,790 are places of worship. In the 4,000 schools, 203,400 pupils received instruction. Nearly 100 hospitals minister to the sick and suffering; 16 printing-presses are kept busy; and the Bible is supplied in all the principal languages. In Uganda, one-half of the 700,000 inhabitants are Christians. In Cape Colony, about 200,000 are Christians.

NORTH AFRICA

Dr. Mott Addressing Students

On a visit to the Orient John R. Mott recently gave addresses in Asiut to gatherings of Coptic and Moslem students and graduates of schools. Lectures were given on three successive evenings in the large Abbas Theater, which accommodates about 1,500 people—admission being by ticket. Not only was the building crowded, but on each occasion hundreds were unable to procure admission. The titles of the lectures were: "The influence of the educated classes in modern life," "The moral battle of students in all lands," and "The battleground of young men in all nations." Dr. Mott spoke in English, his remarks being admirably interpreted into Arabic by a native pastor.

A Thriving Mission in Tangier

In this polyglot town the North Africa Mission is at present represented by nine workers, whose many and varied responsibilities include the Tulloch Memorial Hospital for Moslem men, under the direction of Dr. George Wilson; a hospital for Moslem women, in another part of the town, under the direction of Dr. Gabrielle Breeze, the united attendances at the dispensaries totalling nearly 8,000, and 146 in-patients; weekly classes for Moslem girls and women; and daily

reading-classes for Moslem children conducted by Mrs. Roberts, who has several little Moorish girls residing with her at Hope House—the nucleus of a girls' orphanage.

Once a Missionary in Abyssinia

Theophilo Waldmeier, a Swiss missionary, was one of the captives in Abyssinia whom Lord Napier of Magdala rescued in his famous expedition of 1867. He is still living, a man of eighty years, and is at the head of an institution for the free relief of the insane, near Beirut, Syria. Jews, Moslems and Christians of all shades are sheltered in the nine attractive little houses which he has erected. Yet all meet together happily in the chapel where the aged and saintly house-father conducts worship. The Mohammedans, who detest all Catholic churches as idolatrous, find themselves much at ease in this bare chapel, and at these simple services, remarking, "Allah is present here." Mr. Waldmeier is held in general reverence by the people, who kiss his hands, and often even prostrate themselves when he passes. But it was not always so. He has been attacked in the past by fanatics and badly beaten, but as he says, "the best way of winning their heart is to let them strike you. Afterward they repent, for they realize that you love them."

WEST AFRICA

A Thriving Church Missionary Society Mission

Bishop Tugwell reports to the Church Missionary Society regarding his diocese of Western Equatorial Africa that there were 2,800 baptisms last year and 10,000 on the list of catechumens, while 1,800 were confirmed. The contributions from Africans themselves amounted to no less a sum than £16,000, and this was not only given but also administered by themselves. The mission schools are filled to overflowing. The demand for trained teachers far exceeds the supply. At Abeokuta the people have promised £4,000 for a new grammar school, and a spacious and imposing

structure is rapidly rising on the very spot where Bishop Crowther commenced his work in 1846. An industrial mission has been opened in the same town with money (£3,000) given and bequeathed by an African layman, Mr. Blaize, whose daughter has further promised £200 a year for three years toward its support. At Lagos and Abeokuta the work that is under the diocesan synod is entirely supported by the African Church; so it is partly at Onitsha, in which district the growth is very rapid. On the other hand, Islam is making serious inroads. It is very strong at Lagos, where a mosque has been opened which has cost £10,000. Throughout the Jebu country, which was wholly pagan in 1892, there is now a mosque in every village.

A Bible Conference in West Africa

The West Africa mission of the Presbyterian Church recently held a Bible conference somewhat on the order of Northfield and Winona. The churches appointed regular delegates to the number of 385, but a great host of others came and on Sunday morning 5,745 people attended public worship, completely overflowing even the enlarged Elat church. The daily meetings of the conference began with prayer-meetings at 5:30 in the morning. There were three addresses by missionaries each forenoon, and meetings for conference and prayer, in which the men and women met separately, occupied the afternoons. The key-notes of the meetings were evangelism and right living. The mission force is confident that the conference will strengthen Christians and lead them into more general and effective service.

The Elat church for the last year itself maintained an average attendance on Sabbath morning service of 1,562. Not less than 1,500 persons have confessed Christ at the altar of the church during the year. The average attendance of the Sunday-school is 1,509. Forty classes are taught by native teachers, who have themselves received special instruction on the les-

son in advance of each Sabbath-school session.

Moslem Tolerance in Africa

One of the African clergy of Lagos, the Rev. T. A. J. Ogunbiyi, recently paid a week-end visit to the Mohammedan city of Ilorin. He went, of course, by railway, and was allowed by the officials to occupy his car as "lodgings" from Saturday till Monday. He called on the Emir and others of the chief men, and to his surprise, was permitted to enter the mosque with his shoes on! On Sunday he visited the Moslem mollahs, taking with him a copy of the Lord's Prayer in Arabic. Nearly all of them obtained permission to make a copy of it, and expressed a wish for similar literature, while some even professed to be desirous for a Christian school. Others told Mr. Ogunbiyi that if he had entered the town with such a message a few years ago, he would certainly have been beheaded!—C. M. S. Review.

Gospel Hunger on the Kongo

Rev. J. O. Reavis writes to *The Christian Observer*: "Al-Lrubo, Ibanj and the surrounding district there are over 8,000 baptized members of our Church. More than 900 were baptized and received into the church at Luebo during the past twelve months. It would take one missionary's whole time to handle the delegations who are coming in from the villages on the plains, and far out in the jungles, urging that teachers be sent speedily to tell the people that are in the darkness of the Savior's love and the Way of Life. One day as we waited at Luebo some men came who had walked about 175 miles. They told the missionaries that they had come from a dark village far away; that all their people were in darkness. They had heard that if they would build a church in their village that a teacher would come to teach them the way of salvation. They built a church, and they had waited and waited. The church had rotted down; no teacher had come."

Portugal to Grant Religious Liberty

Not long since, in Lisbon, Bishop Hartzell was accorded an interview with Dr. Affonso Costa, minister of justice and ecclesiastical affairs, and Captain Azevido Gomez, minister of colonies and marine. The status of Protestantism in Portugal itself and in her African colonies under the new republican government was the chief theme of their discussion. The ministers declared that the new government proposes to give perfect liberty to all, including Catholics, Protestants, Jews and those of no faith, and that they realize that the methods of Protestants can be of help in the establishment of that perfect liberty. They express themselves as thoroughly appreciating the great assistance which the missions of our Church can render to Portugal in making good citizens of the many thousands of native Africans in Portuguese territory.—*World Wide Missions*.

What Mohammedans Say About Christian Missions

In *Der Sudan Pioneer*, Miss A. von Sommer tells of a book published in Egypt entitled "El Kol El Mubin Fe Irrad ala El Mubesserin El Ingiliyin," (meaning "Statement of Facts in Answer to Evangelical Preachers"). Its author is a Mohammedan from Cairo. Except the two first chapters, the book is nothing but a statement of the beauties of Christianity and Mohammedanism; but the second chapter, addrest to Mohammedans everywhere, shows so clearly what impression the small Christian efforts among Mohammedans are making that we give here its main points. Christian activity, according to the Mohammedan author, consists in the sacrifice of money for the twofold purpose of imparting knowledge concerning Mohammedan religion and lands to Christians everywhere, and of imparting Christian knowledge to Mohammedans. In Egypt "they educate and instruct the people in five different ways: (1) Through schools, and churches connected with them; (2) Through

preaching in the houses and upon the streets; (3) Through colporteurs, who sell and spread the Bible everywhere; (4) Through hospitals, and (5) Through tracts and other literature."

To the Christian schools the testimony is given, "The child which attends one of these schools leaves it either as a Christian or, at least, as a doubter in the truth of Islam." In regard to the preaching of the Gospel and the hospitals, it is stated that no Mohammedan can come in touch with them without becoming well acquainted with the tenets of Christianity, while to the Christian colporteurs the compliment is paid that "nothing seems to discourage them." The tracts distributed by the Christian missionaries are declared to be attractively written, well printed, and beautifully illustrated, "but every story and every essay," complains the anti-Christian writer, "contains their Christian doctrines, tho it may deal with the common things of life."

SOUTH AFRICA

Evangelizing the Basutos

Eighty years ago Moshesh, king of the Basutos, sent for missionaries, "men of peace," to come to his country. Then, heathenism and gross ignorance reigned, and even cannibalism was to be found. There are now in Basutoland day schools with 300 teachers at work. Seventeen fully qualified native pastors are to be found there in the charge of churches, while 210 mission-stations are cared for by evangelists. Of the faithfulness of the workers results speak, 2,100 conversions having been reported at the April Conference, 1910, as the in-gatherings of one year. Out of a population of 400,000, Christianity now claims 100,000 direct or indirect adherents, and of these 4,500 have joined the Scripture Reading Union. The Christian Basutos have learned to give. This is looked upon by them as an essential of church-membership, and £4,000 a year is contributed by them for the upkeep of the mission.

"You Might Give Us Some Rain"

It is difficult to follow the workings of the heathen mind. For instance, many of the Wadabida, in the Taita country, still believe that white people possess the power of giving or withholding the rain. In the early days of the mission this belief led to Mr. Wray being accused of causing a famine in the country, and it is still a source of embarrassment. Mr. R. A. Maynard (of the Victoria Church Missionary Association), wrote from Mbale:

As I was going through my district one day I saluted a couple of women who were busy cultivating in their gardens. In reply to my question about their welfare, they said they were well, but that their crops were drying up for want of rain, and added, "You might give us some rain." I stopt, and tried to show them that only God could do that, but they remained unconvinced, as when I left them to resume my journey, they sent this parting shot after me: "Well, you might give us a little drop, any way."

A Zulu Evangelist

Writing from Mitsidi, Mr. Alexander Hamilton, of the Zambesi Industrial Mission, shows that a true evangelistic spirit stirs in the breasts of converted natives. By way of illustration, he says: "Zihlagahlaga was a tall, thin, kindly, helpful Zulu. He seemed to wear a perpetual smile, as if Jesus' love had filled his whole being with gladness and light, brighter than his own African sun! Hearing of my need of an interpreter when I began work among the Kafirs of South Africa, he volunteered his assistance, and for three years or so, without money and without price, gave it willingly, and was my constant companion in all aggressive work among the natives. After I left South Africa, he went into a training-institute, paying all his own expenses, to qualify as an evangelist to his own people, away in Zululand, where he said: 'My old father lives, still in darkness and sin; to him I want to take the light.' His wife, of like spirit to himself, took in boarders, that she

might be no burden to him while he was training."

Flight from the Tsetse Fly

During the past three months (writes Mr. J. Cameron Scott), important changes have been made with regard to the natives and the chances of infection with tsetse fly (or sleeping-sickness), which has affected our Mbereshi station to a great extent, making it one of far more importance as far as mission work is concerned. A movement was ordered for all villages within three or four miles of the known fly area, to be cleared along the Luapula in the Mweru division. As a consequence, some thousands of people have and are being moved, and we have within a radius of about 12 or 13 miles an increase of population amounting to about 7,500 people. Along Mofore there are now villages being established, which bring over 4,000 people within 10 miles of Mbereshi. From the Lufubu River on the southwest side to Kasembes village we will have another 3,500 or more, and along the north bank of the Mbereshi, about 800 people.

Sleeping Sickness a Bar to Missions

The Scottish Free Church has a mission in Livingstonia, and from that field Rev. Donald Fraser writes: "During the past year the dreaded scourge of sleeping sickness has been creeping nearer and nearer to the sphere in which the Livingstonia mission works. It has gript some of the populations of northeastern Rhodesia, and a few victims have been found here and there within the Nyasaland Protectorate; but these were lads who had traveled or worked in the stricken areas, and a government doctor, who was attending these isolated cases, has fallen a martyr to duty. Last year the administration, with true paternal care for its peoples, closed the boundary between Rhodesia and Nyasaland, and began earnest efforts to arrest the progress of the scourge into the Protectorate. In the north the boundary was absolutely closed, and

immediately Karonga and the Institution had to give up all their Hinterland work."

Fruit of a Century

It is nearly a hundred years since Moffat and Hamilton began work as representatives of the London Missionary Society in Bechuanaland, and for over thirty years natives of that country have been trained as evangelists. Only now, however, has the first Bechuana been admitted to the ministry. The native Christians have long been asking for this; and last year it was decided to send two of the evangelists, trained at Kuruman, for a year's further training at Tiger Kloof. One of these men, Maphakela Lekalake, a native of Molepolole, was ordained at Kuruman on October 23, the officiating ministers being Principal Willoughby, of Tiger Kloof, Rev. W. R. McGee, of Taungs, and Rev. J. T. Brown, of Kuruman. The first Bechuana minister is described as in every sense a strong man. His ancestors were men of position in the Bakwena tribe, among whom Dr. Livingstone spent his early years in South Africa. His father was chief medicine man, Sechuana, Livingstone's friend; indeed, his forebears have exercised that office for generations back.

A South Africa Student Conference

A missionary conference of great power was recently held at Graaff Reinet, South Africa. The need of Africa and the urgency of the Moslem menace were laid very powerfully upon the students, and they unanimously and eagerly passed this resolution: "In view of the facts presented to the Conference of the Students' Christian Association of South Africa, be it resolved, that we express our conviction that in order to meet the need of African heathenism, and to face the Moslem onslaught in this continent, the cause of our Lord Jesus Christ urgently and immediately requires a great increase in the number of Student Volunteers for the mission field, and especially of those who intend to take the full medical or normal train-

ing course, that the three-fold increase in the medical and educational missionary staff, called for by the World Missionary Conference at Edinburgh, may be brought about."

Over 200 were in attendance including speakers and delegates. Of this number, twenty were Volunteers, and before the conference closed thirty-four more had signed the Declaration, while twenty others had definitely committed themselves to the same purpose, but must wait a year or so in order to be of a required age before signing.

A number of the students had made a study of the Moslems in South Africa and discovered that there are about 40,000. The spirit of the conference was quiet and definite and purposeful, and to a certain extent was a harvest of the greatly enlarged missionary interest of the past two years in that Movement.—*The Student World*.

The New Governor-General of Madagascar

At last the French Government has appointed a successor to the former Governor-General of Madagascar, Mr. Augagneur, who persecuted and oppressed all Protestant evangelistic and missionary efforts within the great island so violently during his tenure of office. The new Governor-General is Mr. Picquié, who has been connected with the Colonial Office for some time. He is described as an experienced administrator of tact and justice, so that we may hope for a time of quiet and aggressive work for the much-tried Protestant missionaries in Madagascar. It has been announced that Mr. Picquié expected to sail for Madagascar on October 10th.

Hope in Madagascar

The hopeful anticipations recently expressed in these columns concerning the work of God in Madagascar are being happily realized. The dark rule of M. Augagneur is ended, and it is satisfactory to learn, on the authority of the *L. M. S. Chronicle*, that his

stern policy of repression "is not approved by the French Government." The new interim governor is M. Henri Cor, who hails from Tahiti, where he was governor for five years, winning high respect for his fair and upright dealing. He also showed sympathy with all those things that made for the good of the people. The missionary organ goes on to say: "We rejoice in this appointment, foreshadowing, as it does, a new and better day for Madagascar, and we are sure that the missionaries and the native workers will give to M. Henri Cor the welcome and sympathy to which his past record and his present work entitle him." He left France for his new appointment—happy omen!—on the morning of Christmas day.

Superstition Decreasing in Togoland

One of the missionaries of the North German Missionary Society in Togoland, West Africa, writes in the Society's *Monats-Blatt*: "In Klonu stands a large tree which the people worship. Every one believes that the tree, which they call their god Azago, gives unto them children, fruit, and possessions of all kinds. Thus the people wait until the priests announce that the god will eat yams on a certain day. Every one prepares for that day, the rich by buying sheep, goats, and pigs, the poor by buying chicken. All these animals are sacrificed, and after prayer by a priest to Azago, every one is permitted to eat yams. A heathen feast of seven or eight days, with much dancing, follows. One year a pupil in the missionary school ate yams without permission of the priest, and his distracted parents and relations waited for his and their death. But the pupil prospered and grew fat, and none of his kindred died. The next year all the pupils of the missionary school ate yams before the priest had granted the permission of the god, and none perished. From that time on the power of the heathen priests decreased, and when one of the priests died last June, some of the elders decided to forsake their dead god and follow the Almighty.

EAST AFRICA

Fifty Years' Growth in Uganda

The History of the planting and growth of the Christian Church in Africa embraces countless stories of romance and heroism. Fifty years ago the home churches were thrilled with the discoveries of Livingstone; later came the story of the martyred Bishop Hannington; twenty years ago the life of the missionary engineer Mackay was read widely, and now Bishop Tucker tells of a development of independence among peoples but recently crushed by slavery and superstition that is phenomenal. In Uganda, says Bishop Tucker, there is now a self-supporting and self-governing Church, with 1,700 churches, 2,500 native teachers, and over 70,000 communicants. They had built their own cathedral, and, in September last, it was destroyed by fire. The natives were determined to build another of a more durable character in its place, and had resolved to raise £10,000 toward the cost, each person giving according to his or her means, the contribution of the chiefs being 40 per cent. of their rent-roll.

Bishop Tucker and Uganda

Bishop Tucker has recently been appointed as successor of Canon Nickson at Durham, England. In the course of a recent interview the Bishop compared the condition of Uganda to-day with that which obtained when he went there. "Christianity," he said, "is fast taking root among the Baganda. Twenty-one years ago, heathenism and savagery overspread the land, but such practises are impossible to-day. This I attribute to the work of the Christian missionaries and the enlightened policy of the British Government and its administrators. In 1890 there were only 200 Christians in the territory; now there are over 70,000. In 1890 they had only one church; now we have over 1,700. Then there were very few children under educational instruction; to-day we have over 50,000 children on our day-school registers."

A Notable Confirmation in Uganda

Rev. W. E. Owen writes in the *C. M. S. Gazette*: September 6th the Bishop came for a confirmation. We presented about 40 candidates from districts outside Gayaza, and about 120 of our own. One was a poor leper woman, and there were several others whose stories were extremely interesting. One was an old Munyoro woman, captured when a little girl, in one of the raiding expeditions of the Baganda. I think she was a convincing example of the intellectually dulling effect of slavery. Another was a Muganda woman whose husband was killed for some trifling offense, and she and her two children were separated and given into slavery. When the Baganda freed their household slaves, she obtained her freedom, as did also her children, with one of whom she is now living.

Growth in Portuguese East Africa

The Rev. William C. Terril, of Inhambane, East Central Africa, writes: "We have enrolled now on the Inhambane District 2,218 members and probationers, 1,719 Sunday-school scholars, 1,293 day-school pupils, 50 boys and 18 girls in training, with over 2,000 adherents who are being prepared for admission on probation. That we need more workers and money to meet the crying desires of nearly 3,000,000 souls goes without saying. A fact of importance is that our members, from the meager wage of ten cents a day for men and eight cents a day for women, gave last year for self-support \$500."

Good News from Africa

The German East Africa Missionary Society's missionaries entered the kingdom of Ruanda in 1907. Many difficulties and obstacles had to be met, but the work was encouraging from its beginning. Now the first fruits have appeared in the station Kirinda. Four young men came to Missionary Johanssen one day and asked to be baptized. He accepted them for instruction preparatory to the admini-

stration of the sacrament, and announced the fact in the services of the next Lord's day with thanksgiving. At the close of the services a number of other young men, and, especially gratifying, a heathen woman and several young girls declared their desire to be instructed and baptized. Five of these were added to the candidates for baptism, so that there are now nine of them in all, and the others were organized into two inquirer's classes, one for male, the other for female inquirers. Such reports after the comparatively short time of work, are most encouraging.

The number of stations of the society in Ruanda is now five. To them have been added two new ones outside of Ruanda. The one is located upon the island of Idschwii in the Lake of Kivu, which belongs to the Belgian Congo (tho Germany claims it). It will prove a great aid to any work to be undertaken in the eastern part of the Congo State in the future, and the missionaries have been received by the natives with great kindness. The other new station is located in Bukoba, at Lake Nyassa. It is especially important for the work in Ruanda, because supplies can be easily sent from it. A number of native Christians, fruits of the efforts of faithful missionaries in Uganda and in other parts of Central Africa, quickly gathered around the missionaries in Bukoba and organized a native congregation.

A New Mission in Urundi

A German missionary society has lately decided to occupy the land of Urundi, in German East Africa, which is seriously threatened by Islam and is about to be entered by Rome. They take up this work at the urgent invitation of another German society who occupy the adjoining district of Ruanda. Two experienced African laborers have been sent upon a tour of inspection into the land of Urundi, preparatory to the actual opening up of their mission stations there.

AMERICA

Greatest Gifts in Its History

Not long ago two of the officers of the Board arrived in Boston bringing \$1,000,000 in securities, the most notable gift ever made to the American Board and one of the great gifts to foreign missions in all history. It was given as an endowment for the higher educational work in the Board's colleges and theological seminaries in its twenty missions. The name of the donor is withheld from public announcement at present, but it is one of America's great names in philanthropy and missions. The committee have for many months been collecting data, and have determined the use of the income for the next year. Critical needs of many years' standing can now be partially met. Practically all of the Board's seminaries and colleges will receive substantial aid. — *Quarterly Bulletin*.

America and Work for Lepers

The "Mission to Lepers in India and the East" is each year spending over \$30,000 to help American missions among lepers, but thus far American Christians have contributed little of this amount. Now committees are being formed in New York, Boston and elsewhere to promote interest in this important and Christ-like work. Dr. William J. Schieffelin is chairman, Mr. Fleming H. Revell is treasurer, and Mr. W. M. Danner is secretary of the American committee. At a recent meeting of men in Boston another local committee was formed with Hon. Samuel B. Capen as chairman. American Christians should gladly give their share toward the support of this noble work.

The Baptist World Alliance

The Baptist World Alliance which will meet in June next, in Philadelphia, will mark an era in the history of the Baptist denomination. The Alliance will be attended by men from all parts of the world, Canada, Australia, New Zealand, Great Britain, and all parts of the vast British Empire will join hands and touch hearts.

The Republic of France will send its messengers to the Republic of America. Men of all races and tongues will meet in fraternal fellowship. It will be especially significant that Rumanians, Bulgarians, Bohemians, Letts, Esthonians, and Poles, with men from the heart of Old Russia, will sit, stand, speak, and pray side by side. Japan, China, India, and Africa will together kneel at the throne of God. Portugal, Spain, and Italy will send men of the Latin races to meet their linguistic brethren of Mexico, Central America, and South America. Swedes, Norwegians, and Hollanders from their mother countries will greet their brethren, now American citizens.

Growing Interest in the Negro's Welfare

In the past five years there has been a remarkable growth of interest on the part of the Southern white people in improving the moral and spiritual condition of the negroes. This development of interest is shown by the attitude of the secular press, and notably so in the articles which have appeared in the *Atlanta Constitution* for several years. Two thousand students in Southern colleges are this year taking up, in their mission-study classes, the study of a text-book, "Negro Life in the South," written by Dr. W. D. Weatherford.—*Christian Observer*.

Origin of the Mission Band

The idea of setting the children to work for missions originated with Mrs. Samuel E. Warner of the Woman's Missionary Union in the year 1861. Six years later there were 100 mission bands scattered throughout the country. In six or seven years more the number had increased to 270, in 20 States of the Union, and in 125 cities and towns.

A Phenomenal Assemblage

Oberlin has a cosmopolitan club whose members are composed almost wholly of students from the various departments of the institution, from the academy to the theological seminary. At a recent meeting of the club about 40 were present, and represent-

ing these 17 nationalities: American (Indian), Armenian, Bohemian, Bulgarian, Chinese, German, Greek, Hungarian, Japanese, Negro, Porto Rican, Persian, Scotch, Slovak, Swedish, Turk, and Welsh. The evening was mainly given to social intercourse, the several sang hymns or national airs which they had learned in the land of their birth. Needless to say, Anglo-Saxon forms of speech sufficed for all as a means of communication, and Anglo-Saxon hospitality was thoroughly appreciated by all.

Emigration of Negroes to Canada

During a single week recently 90 families of negroes, 500 persons in all, started from Okfusgee County, Oklahoma, for Canada, intending to take up quarter sections of farming land in the Canadian Northwest. Press dispatches say that many more negroes are known to be preparing for a like move, and there are indications that there will be a general exodus, especially from the counties of Okfusgee, Muskogee and Creek. Many of the emigrants are of those educated in the government school for Indians. They are leaving Oklahoma because of their dissatisfaction with the "grandfather law," which prevents their voting, and also with other laws which provide for separation of the races in passenger coaches, waiting rooms and schools. The present emigration follows a recent decision of the Canadian Government on the question of admitting immigrants. Under that decision negro families whose members possess five dollars each expect to be admitted without trouble.

EUROPE—GREAT BRITAIN

English versus American Missions

Prof. E. A. Ross, of the University of Wisconsin, after a recent trip through China, writes thus in the *March Century*: Very striking is the contrast between the English mission work and the American. The English missionaries center their efforts largely on translating and evangelizing, while the Americans have done much

in the medical and educational fields as well. In the higher education their lead is almost a monopoly. Of fourteen Protestant colleges and universities, only one is maintained by the British; the rest are American or union. The English missionary at the head of Shansi University declared: "British missionaries, with British conservatism, have held too much to the idea that their office is to evangelize and heal, not to enlighten the mind. But the American has also applied himself directly to the root of China's pressing temporal need, and spent a hundred times as much money—nay, more—on education as British missions have done."

Tercentenary Celebration

The celebration of the tercentenary of the publication of the King James Version of the English Bible took place in England on Wednesday, March 29. At a great mass-meeting in Albert Hall, Mr. Asquith, Prime Minister, and the Archbishop of Canterbury, Primate of all England, spoke, as also did the American ambassador, Whitelaw Reid. President Taft made a notable contribution to the occasion in the message which he forwarded and Mr. Reid presented: "It affords me very great pleasure to present through Mr. Reid my congratulations to those who in the mother country are commemorating so signal a historic event as the publication of the King James Version of the English Bible. This Book of books has not only reigned supreme in England for three centuries, but has bound together as nothing else could two great Anglo-Saxon nations, one in blood, in speech, and in a common religious life. Our laws, our literature and our social life owe whatever excellence they possess largely to the influence of this, our chief classic, acknowledged as such equally on both sides of the sea. Americans must therefore with unfeigned satisfaction join in thanksgiving to the God of the Bible who has thus bound together the *Old and New Worlds* by so precious a tie. I can speak, I am sure,

for my fellow countrymen in congratulating you on so significant a commemoration.

"WILLIAM H. TAFT."

The Bible in Many Tongues

The diversity of tongues to be found in one country is often a matter of surprise. Last year the British and Foreign Bible Society's agents sold the Scriptures in 53 languages in the Russian Empire, in 28 languages in Burma, in over 30 in South Malaysia, in 53 in the Egyptian Agency, while in Capetown the Bible woman also sold copies in 14 different languages. The various Bible societies printed and distributed 13,000,000 copies of the Word of God last year, and private publishers 2,000,000 more. It is estimated that the Scriptures, in whole or in portion, are available to seven out of every ten persons in the whole world in speech which they can comprehend.

Britain's Drink Bill

The return of industrial prosperity has increased the national drink bill of England by over \$10,000,000, the enormous total of over \$750,000,000 being reached. This is not as discouraging as would at first sight appear, for under such conditions the increase would naturally have been much larger. The average expenditure was over \$15.00 per head of the population. A few years ago this was much higher. The consumption of spirits has been steadily falling off, owing to the increase in the price. The increasing sobriety of the nation has not been without its effect on the public health. In 1900, the expenditure per capita was \$22.00, and the deaths due to alcoholism were 8,277; but last year, when the average expenditure was \$15.00, the deaths due to alcoholism were only 5,000. Thus 3,000 lives were saved on a greatly increased population.

United Exhibitions

Says the *Chronicle*, the organ of the London Missionary Society: "The experiment of holding United Exhibitions, in which our own society, the

Baptist, and Wesleyan Methodist Missionary Societies combined has been so successful that the board has recently determined to continue the policy of holding these in centers where it is agreed that such an effort would be more successful than an exhibition held by one society alone. There are towns where no one denomination is predominantly strong, but where, by a combination, a successful effort could be made. The success of the exhibitions at Peterborough, Middlesborough, and Hull has been such that the board feels warranted in its action, and we understand that the United Exhibitions Committee will shortly be considering suggestions for organizing United Exhibitions in other towns, and we can wish them nothing better than that the efforts of the future may be as successful as those of the past."

To Inspect the Kongo Situation

The organ of the Baptist Missionary Society states that Mr. and Mrs. J. H. Harris, formerly of the Kongo Balolo Mission, are going out to investigate and report upon the actual progress made in Kongo reforms. They go as the representatives of the Anti-Slavery Society. Time and circumstances will necessarily determine the extent to which they will be able to extend their travels into districts where hitherto Protestant missionaries have not been able to penetrate. In most of the districts where our white men are living, or can itinerate, there is improvement; but twice within recent months our missionaries at Upoto have had brought to them from the district of Bodala reports of grave abuses and cruel treatment of the natives by rubber agents. Our keen desire is to see the whole country opened up by the entry of Protestant missionaries, who are always the friends, and sometimes the only friends, of the people. Applications for the new sites for new Baptist Missionary Society stations on the upper waters of the river, which have been so long withheld, have lately been renewed.

THE CONTINENT

Planning Better Things for the Kongo

The Belgian Protestant Missionary Committee has appointed the Rev. Henri Anet as a special deputy to visit the Kongo for the purpose of inspecting the work of the missions, and reporting on the best way in which his countrymen and fellow Protestants may further the evangelization of their country's dependency. M. Anet has been assured of the sympathetic cooperation of our missionaries in his important task. Our Belgian assistant missionary at Yakusu, M. Lambotte, will probably accompany M. Anet in some of his journeys.—*Missionary Herald*.

Away from Rome in Austria

Sixty thousand conversions in four-teen years is the record of the Los von Rom movement in Austria. Beginning in 1897, as a half-religious, half-political movement, protesting against the unscrupulous uses which the Catholic clergy were making of their position to crush all who opposed ultramontane views and held to a noxious nationalism, the movement has for some time past been a purely religious one. The political coloring which it had at the start and which weaned many from it, has now entirely disappeared, and the Roman Church in Bohemia, Styria and Moravia is face to face with a movement growing in momentum almost daily. In 1898, it was officially announced that 1,598 persons had left the Church of Rome and had embraced the Protestant faith. From 1900 to 1909, the official figures varied from 4,200 to 4,600 per annum. Last year a striking advance was made, and the number swelled to 5,200.

Jubilees of German Missionary Societies

Three German missionary societies were founded in 1836, and are therefore able to celebrate their diamond anniversary in 1911. They are the Gossner Missionary Society, which has a blest work in India, especially among the heathen Kols of Chota Nagpur; the Leipsic Missionary So-

ciety, which is laboring successfully in English and German East Africa and in India, where it is the successor to the old Danish-Halle Mission; and the North German Missionary Society, which has an extensive and prosperous work in Togoland, West Africa. We tender heartiest congratulations and prayerful wishes to these German collaborators.

Jews Flocking to Christ

Dr. Ignatz Zalsou, of Wien, Austria, a well-known learned Jew, in a lecture stated that a large number of Jews have been received into the Christian Church during the last century. From 1800 to 1900 not less than 204,000 Jews left their religion and embraced Christianity. The following countries are represented: In Germany, 22,000 Jews became Christians; in England and her colonies, 28,000; in Austria-Hungary, 44,000; in Russia, 84,000, and 13,000 in America. Year by year more Jews are accepting Christianity. In the year 1890, 300 Jews in one city left their religion and received Christian baptism, and in the same city 600 Jews became Christians in 1904.

A Baptist Harvest in Russia

The Russian Baptist Union reports 9,033 baptisms within a year among the Russian-speaking populations of the Empire. In Hungary during the past year more than 4,000 have been added to Baptist churches on confession of faith. Twelve new churches and 100 preaching stations have been established. The church at Bekessaba, organized three years ago, has 250 members, and that at Hamrord, less than a year old, with 160 members, is conducting services at 20 out-stations. In Rumania one evangelist baptized 280 converts last August, and during his whole ministry has baptized 6,000 persons.

Salvation Army to Enter Russia

Moscow papers declare that General Booth has received permission to organize the Salvation Army in Russia. Theoretically, by virtue of the

Imperial Decree of 1906, full religious tolerance exists in Russia, and every one is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted, and forbidden to hold meetings or to own corporate property. At present there is a wave of religious thought and feeling in Russia, not in the city populations, but among a section of the educated classes, and, especially in the Volga provinces, among the peasantry.

The New Reformation in Poland

The Mariavite movement in Poland still grows. There are actually 160,000 registered members of the new Church—40,000 of them being in Lodz and 20,000 in Warsaw. But the number of adherents who are practically won over, yet have not taken the last step, is so great that one can hardly estimate them. The breach with Rome came in 1906, scarcely five years ago, yet we have already one of the largest defections from Rome since the Reformation days. Nearly all the Mariavite communities have, in spite of deep poverty, built fine substantial churches and other parish buildings. The use of Latin in the church service has been abandoned, the worship of saints has ceased, the usual side altars have been cast out of the churches and saint pictures from the homes.

ASIA—MOSLEM LANDS

Good News from Syria

A missionary of the American Board writes: "We have in Aintab, within one and a half days' journey from the hospital, at least 1,200 purely Mohammedan villages where nothing has ever been done in the way of evangelistic work. We have had patients probably from half of these villages in the hospital, and Dr. Shepard declared he knew he should meet a warm welcome if he could go out among them. Aintab, for instance, needs a sufficient staff to enable one man to be all the time in the field as a touring evangelist. There is no indifference to religious matters on the part of the Turks. Dr. Shepard has

had special opportunity to come in touch with Turks, officials as well as military men, and has talked with many of them freely on religious matters; and he affirms confidently that the field is open to us."

The Jews Returning to Their Own

An article on Palestine in the *New York Independent*, by Dr. Gottheil, professor of oriental languages in Columbia University, declares that the Jews are going to be the real "builders of Zion." He says, "I see the signs of this in the colonies, where the colonists are striving valiantly and daringly with the many problems that stare them in the face. I see it in the new quarter of Jerusalem (Zikron Moshe), the only one where an attempt has been made to approximate European standards of hygiene, salubrity and order. I see it in the new Jewish quarter of Jaffa, with its pretty homes and its Hebrew 'Gymnasium.' I see it in the Jewish 'Technicum' that is building at Haifa. I see it in the agricultural experimental station that is to be erected, financed and fathered here in America. In a word, the immigrant Jews from eastern Europe, who have kept some of their ancient ideals as leaven in their modern make-up, are destined to be the leaders in a new Palestine."

A School Project for Arabia

The Intercollegian for March reports that the project of the University of Michigan to establish a high school and future university at Busrah in Arabia is making good advance. Turkish officials have granted permission to start the institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of the university. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook

is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

INDIA

A Great Work for Lepers

The Mission to Lepers in India and the East is both international and interdenominational, one which gets missionaries of all evangelical missions to gather lepers into homes, and then pays for them. The missionary receives nothing from the mission to lepers for himself. His own board pays his salary. Thus it is enabling all the denominations of America and Europe to share in carrying out the command of our Lord. Last year it was entirely responsible for, or aided in the upkeep of 79 leper asylums having over 10,000 leper inmates, of whom over 3,500 are Christians, nearly all of whom have been baptized in the asylums. Last year, in the asylums helped, 545 were baptized.

A Religious Convention in India

At the recent All-India Convention of Religions at Allahabad, 400 delegates assembled, representing Hinduism, Islam, Jainism, Zoroastrianism, Judaism, and Theosophy, and each religion was given a fair opportunity of explaining its message. It was soon evident that the Christian missionary has the opportunity of giving his message under peculiarly favorable conditions. Two results are obvious—first, a great advance in friendliness of spirit; and, secondly, the marked confidence, the quiet spirituality, the loftiness of tone which characterizes the Christian message. "The one thing we would not have dispensed with," as was remarked at the close by the Hindu secretary of the convention, "was the Christian contribution."

CHINA

China No Longer Changeless

The changelessness which has characterized China for ages has given place to a spirit of change which threatens the violent overthrow of the present social order unless special

measures are taken by other countries having relations with that empire to deal with her sympathetically and in a Christian spirit, and to avoid all unjust and irritating measures in the assertion of treaty rights which, in many instances, have been acquired by the diplomacy of fraud. Perhaps the most marked change of a religious character has been the effect produced by extensive railroad building and operation on the old superstition concerning the dragon and the danger to the empire of digging holes in the ground promiscuously lest the body of the dragon might be disturbed and national calamities precipitated thereby. The demons of earth and air and water are also being frightened away wherever the railroads go by the screech of the engine whistle.

JAPAN AND KOREA

Japan Surging Toward Irreligion

The *Jiji Shimpō*, which is the London *Times* of Tokyo, says that Buddhism in Japan is declining, that its followers are only the old men and women, and that it is doubtful if it will any longer be of service as a living faith. "If we should divide the nations of the earth according to their religion," continues *The Jiji*, "we should call Japan a Buddhist country, but if we ask the Japanese young men of to-day as to their religious belief, the great majority would, without doubt, reply at once that they have none. Not only so, but we should find many of them rather glorying in the fact. Through the spread of the new education, the intelligence of the people has made great advances, but, on the other hand, the religious spirit of our young men has practically died out. When the older men die and the younger generation comes to the front, we can not view, without alarm, the fact that outwardly at least Japan will be a country without a religion.—*Spirit of Missions*.

Methodism in Korea

Dr. Heber Jones has recently written: "We have grown from a small group of 38 probationers in 1888 to a

following of between 60,000 and 70,000. Our three churches in Seoul had a net increase last year of over 2,000 members and probationers. Some of the *largest Methodist churches in the world are in Korea!*"

THE OCEAN WORLD

Methodist Missionary-giving

The Australasian Methodist Church has a missionary income of upward of \$175,000; to which is to be added \$62,525 received from the mission districts. The increase last year was upward of \$16,000.

Liberal Giving of Fijians

Says the *Methodist Missionary Review* of Australasia, of the Christian natives in Fiji: "The liberality of the people is simply splendid. The Lau Circuit gave the noble sum of £1,171 15s. 1d., in addition to which they subscribed £230 for the purchase of a district motor-boat. In two towns they have determined to replace their old churches with wooden structures, and every male adult in one of the towns has pledged himself to contribute at least £5 toward the cost of the new building, and despite their losses they are cheerfully fulfilling their promises. Five new churches were erected during the year, and a new school-room, at a cost of £180. The same story of loving liberality comes from other circuits, for instance, a fine concrete church was built at Yanusa, in the Suva circuit, at a cost of £200. The total population numbers only 123. Kadavu circuit has in it 1,700 able-bodied men. They contributed £755, an increase of £120 on the previous year, in addition to which they spent £1,000 on church building."

The Samoa Mission Self-supporting

The Samoa Mission has passed from the dependent stage and is now self-supporting. Not only has it paid the stipends of the white missionaries, but it has also purchased land and erected very substantial buildings at considerable cost, including a very fine mission-house at Gagaemalae, all

free of charge upon the mission funds, and also free of debt. Further efforts are projected, such as a girls' high school, to be in charge of a missionary sister; the erection of a printing-house, and the purchase of a suitable plant. During the year a connectional newspaper, printed in the vernacular, has been conducted by the Rev. S. Churchward, *O le Fetu Ao* (*The Morning Star*). Seven hundred copies are circulated monthly among 7,000 people.

The Rebellion on Ponape

Fuller tidings have come from the Caroline Islands as to the uprising reported in the REVIEW for April (page 316). According to this report, a violent rebellion of the natives on Ponape broke out on October 18, 1910.

The German governor had set two tribes to building roads. They quarreled with their overseers, who fled to a Catholic church for refuge and sent word to the governor. He started at once to the scene of difficulty without any weapons or guard, and both he and his secretary were murdered. The doctor left in charge of the colony would have followed the governor to the scene of the rebellion but for the timely warning of a Roman Catholic priest. He sent word to the Protestant tribes to come to the protection of the colony, which they did and saved them from further harm.

The rebels had chosen a time when no ship was in port to interfere or carry the news; and having taken the governor's flag, the boat and the clothing of the men they had killed, they planned to board and capture the *Germania*, which was due to call at Ponape on her way from Sydney to Hongkong in November. The colonists, learning of the plan, sent word to the ship before she came in the passage, and so frustrated the attempt. The *Germania* carried the tidings to New Guinea, and soon four men-of-war were on the scene. The rebels were defeated and 250 were captured and transported. The rebellion was crushed, and expresses, it is hoped,

that this will be the last uprising on Ponape.

Ponape is no longer a mission field of the American Board, having been passed over to the Germans with the other work in the Carolines. The conduct of that heroic leader of the Protestant community, Henry Nanepi, during the trouble is specially praised in the report, as is that of Mr. Hugenschmidt, the first of the German Protestant missionaries to enter the field.

OBITUARY NOTES

Rev. Daniel Jones of Agra, India

The death of Rev. Daniel Jones on March 27 marks the passing of a distinguished missionary, who rendered faithful service in India for 35 years. His first sphere was at Benares. From there he went to Agra, where he was instrumental in doing a great work. After three years in Patna, he returned, in 1896, to Agra.

Miss Grace Wilder of India

Another of a famous missionary family has given her life for India. Miss Wilder, who died at Islampur, West India, on April 19th, was the daughter of Rev. Royal G. Wilder, the founder of the *MISSIONARY REVIEW*. She was born in 1861, and went to India in 1887 as a missionary of the Presbyterian Church. There she later established an independent work called the "Village Settlement." Her devotion to the people of India was undying, and many times she lost her health, but never thought of giving up. Her influence led many others into the field, and large numbers of friends and converts will mourn her loss. Miss Wilder's brother, Robert P. Wilder, now represents the Student Volunteer Movement among English university men.

Bishop Holly of Haiti

Rev. James T. Holly, D.D., bishop of the Protestant Episcopal Church in Haiti, West Indies, died on March 13th at the age of 82. He was the first negro bishop of the American Church.

Wm. T. Bolton of North Africa

Mr. Wm. T. Bolton of the North Africa Mission, died in Tripoli on February 11th, at the age of 43. He went to Morocco in 1897, and assisted in the Tullock Memorial Hospital in Tangier, and in 1908 went to Tripoli to take charge of the dispensary. His loss is keenly felt by all the European community, as well as by the natives to whom he ministered.

SUMMER CONFERENCES

Among the many interesting and important conferences to be held during the summer months are the following:

On summer work in churches and the open air. Moody Church, Chicago, June 6-8, 1911.

Young People's Missionary Movement

Asheville, N. C., June 30-July 9.
Whitby, Ontario, July 3-10.
Knowlton, Quebec, July 12-19.
Woodstock, Ontario, July 17-24.
Silver Bay, N. Y., July 11-20.
Lake Geneva, Wis., July 21-30.
Cascade, Colo., August 4-13.

CONVENTIONS AND GENERAL CONFERENCES

Men's Missionary Conference

Silver Lake, N. Y., August 5-10.

International Missionary Union (free entertainment for all missionaries), Clifton Springs, N. Y., May 31-June 6.

The International Sunday-school Convention, San Francisco, June 20-27.
Universal Races Congress, University of London, England, July 26-29. G. Spiller, organizer.

Young Men's Christian Association

Rocky Mountain Student Conference, Estes Park, Colo., June 9-18.

Middle Atlantic Student Conference, Pocono Pines, Pa., June 14-22.

Lake Geneva Student Conference, Williams Bay, Wis., June 16-25.

Lake Erie Student Conference, Linwood Park, O., June 16-25.

Pacific Northwest Student Conference, Columbia Beach, Ore., June 16-25.

Southern Student Conference, Montreat, N. C., June 16-25.

Northfield Student Conference, East Northfield, Mass., June 23-July 2.

Young Women's Christian Association

Southern Conference, Asheville, N. C., June 9-19.

Southwestern Conference, Eureka Springs, Ark., June 13-23.

Eastern Conference, Silver Bay, N. Y., June 20-30.

Western Conference, Cascade, Colo., June 20-30.

Northwestern Conference, Breakers, Wash., June 23-July 3.

East Central Student Conference, Granville, O., August 22-September 1.

Central Student Conference, Williams Bay, Wis., August 26-September 4.

Lake Joseph Student Conference, Elgin House, Muskoka, Ontario, June 23-July 3.

FOR THE MISSIONARY LIBRARY

MISSIONS AND MODERN THOUGHT. By Wm. O. Carver, M.A., Th.D. 12mo. The Macmillan Company, New York, 1910.

Dr. Carver is already known as the author of "Missions in the Plan of the Ages" and as professor of missions in the Southern Baptist Theological Seminary. The present volume is an answer to the modern spirit of skepticism. It deals with the relations of the modern missionary enterprise to the thoughts of the present day.

This is a thoughtful and thought-provoking study. Christianity is shown to be a missionary religion, the cause of the present civilization and education is Christianity and the hope of the future is the extension of Christianity. Missions are now in the limelight, and are not only subject to the objections of the ignorant but to the criticisms of the intelligent. Modern thought demands more than a dogmatic statement of faith, more than blind obedience to a command, more than a general desire to convert the heathen. Modern thought demands facts as to the present conditions, forces and results. Weak workers are subjected to harsh criticism, uneconomical and unpractical methods are denounced, lack of unity in Christian forces is shown to be short-sighted and inconsistent. Modern thought demands theological convictions with charity toward honest dissenters, warm-hearted enthusiasm tempered with sane methods and careful planning, generous support with good business management and a conservation of results.

Dr. Carver rightly holds that while the methods and even the emphasis on missions must change the basis, purpose and power of missions is eternal, as God is eternal. Christ came to establish His Kingdom in all the earth by the power of the Holy Spirit. To this work he has called His disciples to give themselves and all that they have. Until the work is accomplished loyal Christians must devote their best ability and forces to the task.

FROM HAUSALAND TO EGYPT. By Karl W. Kumm, Ph.D. Illustrated. 8vo, 324 pages. 16s, net. Constable & Co., London, 1910.

This is an entertaining and valuable account of a remarkable journey across Africa through the Sudan. Dr. Kumm is founder and director of the Sudan United Mission, and his journey was taken to spy out the land for future mission stations. He discovered much that is of value geographically, ethnically, and religiously. He found over thirty tribes whose languages have not been reduced to writing. The Mohammedan traders are going among them and winning over whole villages, but the Christian missionaries are still shut out.

There is much of interest from an explorer's and traveler's standpoint; there are descriptions of an elephant hunt, of peculiar customs, and of strange peoples. History, anthropology and politics are touched upon. The great danger and problem of the country is Islam. The Mohammedans are aggressive, fearless and cunning.

The story of this journey is stirring, and is in itself a plea for missionary work among these neglected peoples.

THE SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel McAuley Jackson, D.D. Complete in 12 volumes. 4to. Funk & Wagnalls Company, 1911.

Universal knowledge is difficult to obtain even in a single field of investigation, but the result of an immense amount of investigation and thought has been placed at the disposal of students and all interested in religious subjects by this great work based on the third edition of the German encyclopedia of Hauck and Herzog. More than six hundred scholars and specialists have assisted in the preparation of this new series of volumes. Its subjects embrace all the fields of Biblical lore and religious thought—historical, doctrinal and practical. The important articles are signed so that a man's viewpoint may be considered in estimating the value of his opinion.

As might be expected, the modern critical positions in reference to the Bible are accepted as a basis for the articles—the composite and traditional authorship of the Pentateuch; but most of the Old Testament characters are accepted as historic.

This encyclopedia is especially rich in biographical material and the bibliography appended to each article is particularly complete as to European publications. The subheadings make the subjects easy for reference. There is a very successful attempt to present various views on disputed subjects in a spirit of truth and fairness so that the student may form his own conclusions. This is especially true of doctrinal discussions.

While the subject of missions has not a large place in the encyclopedia, it is dealt with in fair proportion. Work in various countries and by different denominations is outlined, but in few cases is brought down to date.

The subject of missions to the heathen occupies twenty-five pages, and is an *excellent* epitome of the subject by the late Gustave Warneck.

We know of no other encyclopedia so scholarly and so fair, so comprehensive and so readable as this series of volumes. There may be errors and omissions of facts but they are comparatively unimportant; there are no doubt, views presented that are open to criticism but they are fairly given with an opportunity for comparison with other opinions. The work is not intended as an infallible guide to the uninformed but is of real value to students of every creed.

FROM JAPAN TO JERUSALEM. By Rev. E. Graham Ingham. Illustrated. 8vo. 232 pages. Church Missionary Society, London, 1911.

The Bishop's diary of his journey across Europe and Siberia, through Japan, parts of China, India, Egypt and Palestine is more personal than popular in its style. It gives a detailed account of visits to mission stations of the Church Missionary Society, with welcomes, demonstrations, ad-

dresses, observations and intercourses. Its chief value lies in the view given of the Church Missionary Society work in some of the leading centers of Asia. Had any one but a bishop written the diary, it would be unnoticed.

NEW BOOKS

GOD'S PLAN FOR WORLD REDEMPTION. An Outline Study of the Bible and Missions. By Charles R. Watson. Illustrated, 12mo, 225 pages. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia.

THE PEACE PROBLEM. The Task of the Twentieth Century. By Frederick Lynch. With an Introduction by Andrew Carnegie. 12mo, 127 pages. 75 cents net. Fleming H. Revell Co., New York.

THE NEW TESTAMENT OF HIGHER BUDDHISM. By Timothy Richards. \$2.00. Charles Scribner's Sons, New York.

SEVENTEEN YEARS AMONG THE SEA DYAKS OF BORNEO. By Edward H. Gomes. Illustrated, 8vo, 343 pages. \$3.50 net. J. B. Lippincott Co., Philadelphia.

REGULING THE CRESCENT. By F. G. Aflalo. Illustrated, 8vo, 309 pages. J. B. Lippincott Co., Philadelphia.

ORIENTAL CAIRO. The City of the "Arabian Nights." By Douglas Sladen. Illustrated, 8vo, 391 pages. \$5.00 net. J. B. Lippincott Co., Philadelphia.

AN AMERICAN BRIDE IN PORTO RICO. By Marian Blythe. Illustrated, 12mo, 205 pages. \$1.00 net. Fleming H. Revell Co., New York.

ON TRAIL AND RAPID BY DOG-SLED AND CANOE. The Story of Bishop Bompas's Life Among the Red Indians and the Eskimo. Told for Boys and Girls. By the Rev. H. A. Cody, M.A. Illustrated, 12mo, 202 pages. \$1.00 net. J. B. Lippincott Co., Philadelphia.

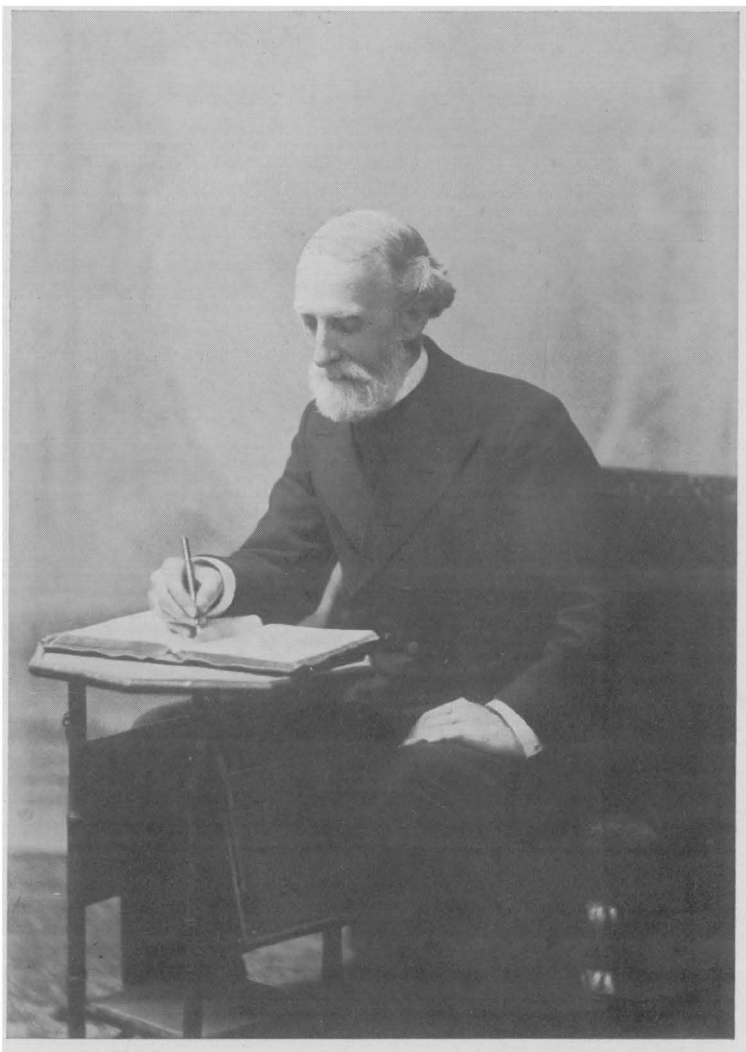
SOULS IN ACTION. Studies of Christianity Militant Expanding the Narrative of *Twice-Born Men*. By Harold Begbie. 12mo. \$1.25 net. Hodder & Stoughton, New York.

THE CHURCH OF CHRIST IN KOREA. By Malcolm C. Fenwick. Illustrated, 12mo. \$1.00 net. Hodder & Stoughton, New York.

TURKESTAN: The Heart of Asia. By William Eleroy Curtis. With Illustrations from Photographs, by John T. McCutcheon. 8vo. \$2.00 net. Hodder & Stoughton, New York.

THE NIGER AND THE WEST SUDAN: The West African's Note-Book. By Captain A. J. N. Tremaze, F.R.G.S. 8vo. \$2.00 net. Hodder & Stoughton, New York.

THE LIGHTER SIDE OF MY OFFICIAL LIFE. By Sir Robert Anderson, K.C.B. 8vo. \$3.50 net. Hodder & Stoughton.



ARTHUR TAPPAN PIERSON

"Absent from the body . . . at home with the Lord"

The Missionary Review of the World

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New Series

SIGNS OF THE TIMES

RIGHT OF ASSEMBLY THREATENED IN CHINA

As a whole, the outlook in China is reassuring, and there are indications that the people have not merely no desire to persecute the Church, but are also willing to admit that the Christian Truth is worthy of a respectful hearing. During the last few months, however, there has been a gathering cloud. With the growth of the idea among the people that China is ready for parliamentary government, the necessity has arisen for the authorities to place limitations on the right of public meeting. According to the law, any police officer may regulate, forbid, or disperse any open-air meeting or any meeting in an assembly hall. The police officer is the arbiter in the question as to whether a particular meeting is likely to disturb the peace or not, and the decision of the officer is conclusive, except in a case where he acts maliciously.

It will be clear at once what a difference there will be in the situation if the claim is substantiated that Christian meetings are within the scope of this regulation. This would mean that all missionary gatherings, whether in the open air or indoors, whether of a few people round a colporteur at a street corner or of a large number in a hall, would be at the mercy of a police officer who, in turn, is at the mercy of a high official. In a word, it

will be possible for a mandarin who dislikes Christianity to instruct the police to harry every Christian meeting held within his jurisdiction.

MORE COOPERATION IN CHINA

In 1907 the Shanghai Missionary Conference adopted a resolution to the effect that "for the sake of economy in the use of money, to increase the efficiency of the teaching staff, and to draw the educated young men of the church into a closer mutual fellowship, we recommend, where conditions admit, cooperation in theological teaching."

Now at Nanking, three theological seminaries, representing four denominations (the Methodist, the Disciples, the Presbyterian, North, and the Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational.

The Bible School is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School. The faculty will be a single unit, each man having his department and teaching united classes except in the above-mentioned courses. It will be practically one Bible school.

The secret of this cooperation is

found in the following sentence quoted from the Right Rev. Bishop Graves, of Shanghai:

"I have been engaged in training men for the ministry ever since I came to China, and experience has taught me that the best way to teach theology is to make the Bible the center of all the teaching, and to devote the greatest amount of time to giving the students the fullest knowledge of the Old and New Testaments, and in addition to teach all other branches of theology with constant reference to the Holy Scriptures. In this way the training is made more real and practical."

This Union Bible School at Nanking is the first of a proposed series of mergers in religious education for China.

On the invitation of the committee, appointed at Shanghai last September, for the promotion of Bible study, appointed by the Shanghai Conference in 1907, Dr. W. W. White, of New York, is on his way to make his second visit to the Far East.

CHINA'S NEW CABINET

The Prince Regent of China has finally named a cabinet for the government of the main departments of the empire. Prince Cheng is to be the premier, and there are to be two assistant premiers, and ten other members. Heretofore the heads of the government departments have been independent of each other; now they will work together. There can not be any real hope for a satisfactory result until the final establishment of the parliament with full legislative powers, but this is a step in the right direction. It is expected that the new cabinet will help materially to solve the financial problems of

China, and that they will contribute much to the harmonious development of the nation and the progressive domestic and foreign policies. An eminent Chinese statesman, Liang Tun Yen, a Yale graduate, is to be Minister of Foreign Affairs.

There has also been announced the signing of the China-British opium agreement, which confirms the plan to reduce each year proportionately the Chinese production and importation of opium until the traffic shall cease entirely—not later than the year 1917. These are signs of moral and material progress in China, and spiritual progress is not lacking.

LIBERTY IN THE PHILIPPINES

The Bureau of Education in the Philippine Islands have issued an order directing American school-teachers to take no part in religious work even outside of school hours. This prohibits a Christian American school-teacher from taking a Sunday-school class in his own church, or from conducting a Bible class in his own house. They are especially warned not to encourage the study of the Bible. This ruling practically prohibits the exercise of religious liberty by school-teachers, and seems to put a premium on atheism or non-religion among those who are to instruct the children of the Philippines. Earnest Christian teachers, whose influence would be most valuable, will be slow thus to surrender their right to bear witness to their Lord Jesus Christ.

An American resident in the Philippines declares that this order practically applies only to Protestant teachers, since only they are reprimanded. Roman Catholic teachers are not interfered with, and go on tours with their bishop, engage in church work,

and in other ways help forward Roman Catholicism. Is the American Government to follow the lead of Great Britain, whose laws and representatives favor Islam in Egypt and the Sudan as against Christianity? Religious liberty should include the right to teach and preach any doctrine that is not subversive of morals.

OPEN DOORS IN THE PHILIPPINES

After eight years of work in Negros Island the Baptist missionary, Rev. A. A. Forshee, has brought together 25 New Testament churches with memberships ranging from 20 to 200 members each. Such results show how wide a door of opportunity is opened in the Philippine Islands, and it also shows something of the responsibility for thorough work in this new mission field. Three hundred new members were received by baptism in this one missionary's district last year. Cooperating with him are four ordained Filipino Baptist ministers and upward of a dozen unordained workers.

The program of the Baptist Association includes a session of two full days of Bible study, praise, consecration and preaching services; with time for reports from each of the 25 churches; with a full half-day's session of conference for the ministers; and with a full session devoted to the women. One Filipino lady was given half an hour to discuss "The Value of the Life of a Child." At the last session of the association several candidates were to be ordained to the ministry.

Rev. Charles W. Briggs, who sends this report, says: "Some of our business men who may be in doubt as to whether missionaries on our foreign fields are paying investments, and as to

whether they yield returns at all commensurate with the money spent on them, will do well to look up the work of this one missionary in Negros Island, whose eight years' work and leadership have yielded this astonishing result of 25 New Testament churches with so many evidences of vitality and strength, and of so much promise as an evangelizing force for the future."

SLAVE-RAIDING IN ABYSSINIA

The onward march of civilization has not yet entirely driven out the horrors of the slave traffic from Africa. "Man's inhumanity to man" is still shown in the rubber districts of the Belgian Congo, in some Portuguese territory, and in Abyssinia. Recently a missionary in India received a letter from one who has been traveling in Abyssinia, whose reliability is vouched for by the *Bombay Guardian*. This traveler says:

"We met slavery in some of its worst forms on our journey. The Abyssinians raid all the black tribes along their borders and carry off women and children. The latter fall the most easy prey, and the result is that one sees whole caravans composed almost entirely of children from two to eight years of age, driven like flocks of sheep along the road. They are not clad, and, coming from the hot lowlands to the plateau, suffer badly from the cold. They march five hours and more a day; and to see babies of two and perhaps under, with their little fists clenched, their small bodies bent forward, while they scramble along with a crab-like movement trying to keep up with the rest of the party, is pitiful. A child of seven or eight not only carries himself, but has some sort of a burden on his back, or

a heavy rifle on his shoulder. Besides this, many Abyssinians are very cruel indeed to their slaves, and treat them horribly."

Is it not time that the Christian nations who are advocating peace police Africa and see to it that this horrible traffic in human beings is ended?

GOOD NEWS FROM MADAGASCAR

After the years of difficulties in the way of Protestant missionaries in Madagascar and the petty persecutions of native Christians upon that great island by the official representatives of the French Government, a better day seems to have dawned for the Protestants there. The Governor-general, appointed a short time ago as successor to the enemy of Protestant missions, shows that he is at least impartial and will do nothing to hinder freedom of worship. Not long ago, a certain official refused to permit the rebuilding of a church building by native Christians, but an appeal to headquarters caused almost immediately the issuing of an order that he must not hinder the native Christians in their work of church-erection. Thus the Lord has answered our prayers for Madagascar, and we may expect to hear soon of great progress of the Gospel there.

JOHN R. MOTT IN THE NEAR EAST

Reports of spiritual awakenings and deepened interest in religion and Bible study come from Egypt, Syria, and the continent of Europe in connection with the visits of Dr. John R. Mott. In Cairo and Assiut the interest was very marked and the largest halls were filled with young men who came to listen to addresses on spiritual themes. In Beirut, President Bliss reports that the attendance at

the evangelistic meetings was large, and the interest intense. His addresses on "Neglect" and on "Temptation," "Sin," and "The Way of Escape" gript the students mightily. At the close of an address on "Decision" over 130 names were given in of students who express a desire to follow Christ.

RUSSIA AND THE JEWS

Another campaign of persecution against the Jews is in progress in Russia. This time it is a quiet, underhanded effort to drive out Hebrews from education and business. Conditions have become very serious in Kieff, Cherson, Bessarabia, Chernigof and elsewhere, and protests are being sent to St. Petersburg from America and Europe. The Berlin correspondent of the *London Christian World* says:

"An old law of the time of Alexander II confines the Jews to certain districts in Southwestern Russia. Only those Jews were allowed to travel beyond the Pale who were in a position to pay the fees of a first gild merchant, amounting to \$300 a year, or who could prove that they practised a skilled trade. This, at least, was what the law provided. But during the period which has elapsed since the promulgation of this law, the artisans who escaped from the Pale have grown old and decrepit, and are no longer able to carry on their trade. These worn-out workers are now being hurried back to the Pale, and the police, in their anti-Semitic zeal, know nothing of mercy. Since the law of Alexander II, numerous Jewish families crossed the Pale with the object of getting their children educated in good schools. In a large number of cases they bribed the police to wink

at their transgressions of the barbarous laws of the Pale. After the lapse of thirty years, the authorities have begun to inquire as to the right of domicile of these people, and here again no mercy is shown.

"The domicile laws, however, are only one example of the pressure which is now being brought on the Russian Jew. A measure which the representatives of the Russian nobility have introduced into the Duma asks that no Jew be permitted to acquire land by purchase or even to hire it for farming purposes. All Jews are to be excluded from the learned professions, and the number of Jewish students attending high schools and universities is to be further reduced."

THE STUDENTS OF ITALY AND RELIGION

Rev. Professor Giovanni Luzzi, of Florence, gives some interesting facts in a recent number of *The Student World*, in regard to the students of Italy. There are now some 34 universities, many of which are weak and insignificant. The total number of students is about 30,000, the largest number being found in Naples (6,000) and the smallest in Ferrara (87). The nominal religion is Roman Catholicism, but there are a few Jews and Protestant Christians. This is what might be expected when in a total population of 32,500,000 there are only 60,000 Protestants and 400,000 Jews (both together counting only 1 in 325). But from a true religious point of view the vast majority of students are without religion. Now, however, a new wave seems to be passing over the universities. Gross materialism seems to be declining, and spiritual tendencies are growing stronger among professors and students. The

important movement aiming at the conquest of a larger freedom of thought and research, which is going on within the Roman Catholic Church, is not without influence on the best part of our religiously inclined students.

The great problem in face of this mass of young men, who in a few years will be the leaders of public life in Italy, is this: How to reach them. Many universities have not a single Protestant among their matriculated students; and where there is such, he is not always in sympathy with the student movement. Liberal Roman Catholic young men, who begin to interest themselves in religious questions do not want to have anything to do with Protestantism, but it is among them that there is the greatest opportunity for progress.

CHURCH AND STATE IN PORTUGAL

The Portuguese Cabinet concluded in April the decree of separation regarding the Church and State. The main points of the decree are:

The State concedes entire liberty of all sects, the Roman Catholic creed ceasing to be the State religion from the date of the promulgation. The beneficed clergy will continue to receive their stipends until July 1, after which they will be paid pensions.

The property necessary to the celebration of public worship will be ceded to the clergy free of cost. All the Portuguese and foreign clergy engaged in religious work will continue as hitherto, but all others must obtain authorization. All religious property which is proved to belong to private individuals, either Portuguese or foreign, will be respected. British and other foreign seminaries will be allowed to remain, but those connected

with the seminaries will not be allowed in the streets in clerical garb.

As the Roman Catholic denomination will no longer be the State religion, priests may marry.

This decree means greater liberty for Protestant missions in Portugal. One of the important lines of work is that carried on by the Young Men's Christian Association, which during the last 20 years has been taking deeper and deeper root in the country. With this larger liberty, it is hoped that there will soon be a greater extension of the work.

THE PRESENT OUTLOOK IN MEXICO

The insurrection, or revolution, as it may now be called, is nominally over in Mexico, but the country has not yet settled into a state of peace and prosperity. Some of the revolutionist soldiers who have been living by war and pillage, dislike to return to a life of peace and hard work, but it is hoped that all may be persuaded to do so.

Of the 16,000,000 Mexicans, about one-third are Indian, one-tenth white, and the remainder are of mixed blood. The great majority speak Spanish, but 20 or 30 Indian tribes preserve their ancient languages. There are untaught millions of peons who are illiterate and know neither the Gospel nor civilized methods of life. Even intelligent Roman Catholics recognize the paganism of multitudes of the people, and large numbers who were once members of the Roman Church are now atheists, agnostics, and free-thinkers.

It is expected that out of the disturbed political conditions will emerge

better conditions, with fairer elections, freer press and speech, more just courts of justice, better commercial and industrial conditions, and more educational and religious privileges. These latter are especially important, as without them Mexico must lapse into barbarism. There is great need of further education under positively Christian auspices. Mexicans appreciate the training that is offered in Protestant mission schools, and the large majority of pupils in these are from Roman Catholic families, paying tuition for instruction that includes the study of the Bible. The graduates of these schools are their best recommendation.

SCOTCH LAYMEN'S MOVEMENT

Representatives of the Scottish Episcopal Church have been inspired by the success of the Laymen's Movement in America to form an organization on similar lines. An attempt is being made first to secure the services of an honorary secretary and of a small committee of laymen in each parish in order to spread information and excite interest in Christian missions. The central committee hopes to send selected speakers wherever they are asked to do so by the local committees. In a leaflet issued by the central committee it is pointed out that while the average contribution of each member of the church toward home expenses is \$4.00, the average contribution toward foreign missions is only 18 cents. It is urged that this sum ought immediately to be increased three or fourfold. The movement has the cordial support of the bishops of the Scotch Church and of the Scotch Board of Missions.

THE HOME-GOING OF THE EDITOR-IN-CHIEF

REV. ARTHUR TAPPAN PIERSON, D.D., PASSES AWAY AT HIS
BROOKLYN HOME

"Willing rather to be absent from the body and to be at home with the Lord."—2 Corinthians 5: 8.

On October 12th last, the editor-in-chief left his Brooklyn home, with Mrs. Pierson and his daughter, Miss Anna Pierson, to make a long-desired visit to the mission stations of the Orient. He was in great physical weakness, but his desire to see and report on the actual conditions in Asiatic mission fields was so keen and the leadings of God to indicate that the time had come to make the journey were apparently so clear that he believed it a duty and a privilege to accept the opportunity offered for the first time in his life. For several years Dr. Pierson had been suffering from physical weakness, and more than once physicians gave little hope of his being able again to enter active service. But his strong will, his faith in God's power and purpose for his life, his great desire to continue in service, and his faithful use of every right means to regain and maintain bodily and mental vigor, had repeatedly been used by the Heavenly Father for his partial recovery, to the astonishment of physicians. It was natural, therefore, that there should be strong hope that the journey round the world might be successfully completed, and that the change of scene and opportunities for service would bring renewed strength.

The journey across the Pacific was unusually rough and taxing, and the visit to Japan and Korea was marked by constant ill health—much of the time under the care of nurses and physicians. In spite of this, however, Dr. Pierson was enabled to see much of the work, and wrote repeatedly that the privilege of meeting the mission-

aries and other Christians and the opportunity to see the progress of the Kingdom, more than repaid for any suffering and sacrifice that he endured. He was also able to distribute judiciously several thousand dollars that he had reserved or had been entrusted with him for this purpose. The Young Men's Christian Associations in Japan, schools, hospitals, Bible work and evangelistic work in Japan and Korea, were materially helped in this way. Dr. Pierson was also able to deliver some lectures and addresses, and to preach several times in various centers in Japan and in Seoul, the Korean capital. Finally, however, the physicians advised his immediate return to a more equable climate, and on February 1st he sailed for America by way of the Hawaiian Islands, in company also with his daughter, Mrs. Curtis, and with her husband, Rev. Frederick S. Curtis, of Korea.

After two months' rest in Los Angeles at the home of his long-time friends, Rev. and Mrs. Thomas C. Horton, it was deemed safe and wise to bring Dr. Pierson home to Brooklyn. He finally arrived there on April 25th, but he was not to be long with us, for after six weeks he passed on to his Heavenly home, on Saturday morning, the third of June.

Those who knew Dr. Pierson understand something of his high ideals, his unflinching adherence to God and the truth at whatever cost, his great love for Christ and for the souls of men, and his untiring energy in study and in service. Many times before his Home-going he said: "If I can only regain strength enough to con-

tinue to work for God, I hope to be more faithful than I have ever been." He longed to recover, that he might serve; but, tho he loved wife and family intensely, if he could not serve God and men, he had no wish to linger. During his last days of illness, when fever, pain and weakness racked his body and his hold on life seemed to be very slight, words of scripture and prayer were continually on his lips. "That we might be partakers of His holiness" was many times repeated during the last days, and God's help was besought to endure the pain. At last, however, he quietly slipt away without regaining consciousness, and the last look on his face betokened peace and joy. Dr. Pierson never spared himself. He was indefatigable as a student of the Bible, and burned himself out in service for God and men.

The main facts and results of the character and life of this Man of God will be given more fully in the next number of the REVIEW, which will be a memorial number. Friends and fellow workers in various fields of labor, in America and England, have been asked to contribute incidents and estimates of his life, character and work.

The funeral services took place in the Bedford Presbyterian Church, Brooklyn, on Tuesday afternoon, June 6th, at four o'clock. They were conducted by Rev. S. Edward Young, D.D., the pastor. Rev. Wilson Phraner, D.D., a lifelong friend, and a boyhood pastor and teacher of Dr. Pierson, led in prayer, and gave some notable incidents connected with his early life. Dr. John F. Carson, moderator of the Presbyterian General Assembly, read appropriate Scripture messages; Dr. Robert E. Speer, who

was led to devote himself to God and His service during a meeting in Princeton, conducted by Dr. Pierson, spoke of his friend's world-wide interests and work, and Dr. John Henry Jowett, pastor of the Fifth Avenue Presbyterian Church, New York, a close personal friend, spoke in behalf of many in Great Britain, and emphasized especially Dr. Pierson's love for the Bible and his influence and contributions in the line of Bible study.* The interment was in Greenwood Cemetery, Brooklyn, the honorary pall-bearers being Rev. Cleland B. McAfee, D.D., pastor of the Lafayette Avenue Presbyterian Church, Brooklyn; Rev. Henry W. Frost, of Philadelphia, home director of the China Inland Mission; Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary; Rev. John McDowell, of Newark; Mr. Ralph L. Cutter, and Mr. Frank H. Marston, of Brooklyn, Mr. William R. Moody, of East Northfield, Mass., and Mr. Alwyn Ball, Jr., of Rutherford, N. J.

The host of friends at the services, the flood of telegrams, letters and floral wreaths bore beautiful tribute to the love and honor in which Dr. Pierson's name is held, and many have been the testimonies to new life and new inspiration received through his books† and addresses, and through personal contact with him. The physician who devotedly cared for him, the nurse who tenderly ministered to his wants, and the undertaker who helped to lay away the worn-out body in its last resting-place, all alike bore witness to the influence of Dr. Pierson on their lives. Many, who

* Report of the addresses at the funeral service will also appear in our August number.

† The list of Dr. Pierson's writings will be given in the next number of the Review.

were unknown to him personally, came to weep as they thought that never again would they listen to his words.

But the Home-going of this true servant of God was not a time for mourning. His death was as triumphant as his life. He had finished the work God had given him to do, and for him "to live was Christ and to die is gain."

Dr. Pierson was born in New York City on March 6, 1837, and was, therefore, 74 years of age at the time of his departure. He was graduated at Hamilton College in 1857, and at the Union Theological Seminary, New York, in 1860. He served successively churches in Binghamton and Troy, N. Y., Detroit, Mich., Indianapolis and Philadelphia. Later he gave up pastorates and preached in London and elsewhere. He became editor of the *Missionary Review of the World* in 1888, and his writings on missions and the Bible are known all over the world. His lectures and addresses, sermons and books have been greatly blest. He leaves a greatly beloved wife, Sarah Frances Benedict, whom he married July 12, 1860, and six children. One daughter, Louise, passed on in advance of her father, from her field of work in India. Of the remaining children, Mrs. Frederick S. Curtis has been for 22 years a missionary in Korea; Miss Laura W. Pierson has been successively a home missionary among the Indians and the Mexicans in the Southwest, and is now working among the mountaineers at Clear Creek, W. Va. One son, Delavan Leonard Pierson, of Brooklyn, has been managing editor of the *Missionary Review* for the past 20 years, and the other son, Farrand Baker Pierson, for a time a missionary in

Central America, is now a physician in Waterbury, Conn. One daughter, Anna, has been actively engaged in Christian work, and has devoted herself to ministering to her parents at home and on their many journeys. Another daughter, Mrs. Thomas St. Clair Evans, the wife of the director of the Christian work at the University of Pennsylvania, is herself also active as one of the directors of the University Settlement in Philadelphia. Last July Dr. Pierson joyfully celebrated the fiftieth anniversary of his wedding, and of his ordination to the Christian ministry. His influence and the consistency of his life with his beliefs and teachings is perhaps best shown in the fact that each one of the home circle is actively engaged in work for the Master whom the father so lovingly and faithfully honored and served.

Only ten days before Dr. Pierson was called home, the General Assembly of the Presbyterian Church, in session at Atlantic City, ordered the following telegram of greeting sent to him:

"The General Assembly of the Presbyterian Church in the United States of America, at the close of a session devoted to Foreign Missions, sends you affectionate greetings, and expresses its gratitude to God for the service you have been enabled to render by voice and pen toward the world-wide extension of the Redeemer's Kingdom. We beseech the Great Head of the Church that He will grant you the richest comforts of His grace, and if it be His will, will give you restoration of strength for further labors in the Gospel. We salute you in the spirit of Romans 8:28-31." Following this resolution, Robert

E. Speer led in prayer, the substance of which was as follows:

"Our Father, we come to Thee in prayer and love for one who many years ago, seeing the carelessness and indifference of Church, saw also a great vision, and raised a prophetic voice for the extension of Thy Kingdom. . . . We thank Thee for his Godly life and world-wide sympathies. Give him, we pray Thee at this eventide of life, the peace which Thou alone canst give. Spare his life if it please Thee, to serve Thee yet in Thy vineyard. If this be not Thy will, we pray that his mantle may fall on some others who shall yet come after him.

. . . May there be a long line raised up, with a yet larger vision, who will give their simple trust and loyal service to his Lord and ours. . . . Grant Thy richest blessings, we pray Thee, on those who shall rise up and follow him, in carrying out our Lord's purposes for the world."

On March 5th, at Los Angeles, Cal., the day before Dr. Pierson's birthday, he was speaking to his son-in-law, Mr. Curtis, on the passage in Revelation 14: 13. "And I heard a voice from Heaven saying, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; for their works follow with them." He said:

"*Blessed are the dead*—this is the only time after Christ's resurrection that the term 'death' is applied to believers. But the further expression *that die in the Lord*, gives a wonderful modification of the thought. They are said to 'rest from their labors'

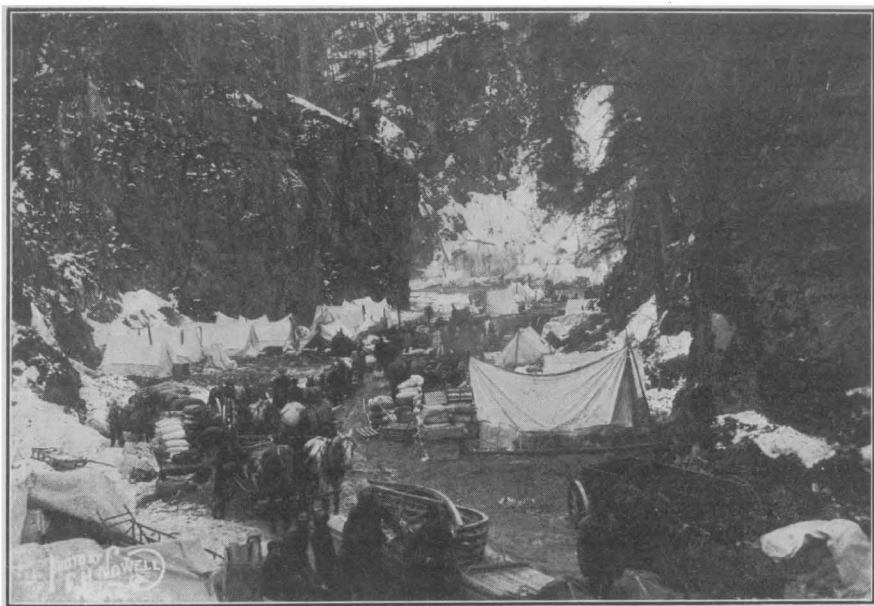
and that 'their works follow with them'—as the Greek indicates: to go as a companion. 'Labors' are here contrasted with 'works.' Labors mean toil, 'works' mean blessed activity. Rest is given from all vexatious toils, but all joyous activities go with them. I believe that if I 'die in the Lord' that I shall leave behind all vexatious trials, but that all gracious activities will go with me. I expect to go to more active service. I have a desire to depart and be with Christ, but I also have a desire to abide in the flesh because of the needs I see for work in God's Kingdom.

"If I am taken, I wish to be laid away where I fall. I desire no encomiums, only the simple reading of God's Word. Should anything be said, let it be only this, that to the last I gave a faithful testimony to the love and power and faithfulness of God. Let there be no mourning, nothing but rejoicing that I have been called to higher service."

A MISSIONARY SONG

I go among unloving hearts.
 Lord, go Thou with me there,
 And let me breathe Thy love away,
 Just as I breathe the air.
 Let each day's hard and thankless task
 Be Temple-work for Thee,
 And every meal a Eucharist
 And feast of love to me.
 May I through all the noisy streets
 In Thine own peace rejoice,
 And hear above the noise and strife
 Thy Spirit's still, small voice.

—Anon.



MINERS CAMPING OUT ON THE WAY TO ALASKA GOLD-FIELDS

THE MISSIONARY SITUATION IN ALASKA

BY REV. S. HALL YOUNG, D.D., CORDOVA, ALASKA
Pioneer Missionary of the Presbyterian Church in Alaska

Attorney-General Wickersham, who has returned from a summer's trip throughout the length and along the shores of Alaska, said: "I went to find a district; I discovered an empire." In no respect has Alaska made greater advancement the past three or four years than in the consciousness of the American people. The Alaska-Yukon-Pacific Exposition at Seattle did much to open the eyes of the world to the wonderful extent, variety and value of Alaska's resources. A few years ago the territory was viewed as a great, barren, worthless land, uninhabitable by whites, and valuable only for the fur-seals and salmon found in its waters. Now we know that it is the greatest gold-field of the continent, already pouring \$20,000,000 per annum into the national coffers, and there are already located quartz-mines that must within a few years treble

or quadruple that amount; that it has the greatest copper-mines on the continent, one of which, the Bonanza mine, 200 miles from the coast, is esteemed by the Morgan-Guggenheim Syndicate of such great value that they have expended nearly \$25,000,000 on a railroad to reach it, while other copper-mines of almost equal wealth lie all along it and among the islands and on the mainland bordering Prince William Sound, and on the southern end of Prince of Wales Island and in southeastern Alaska.

The coal-fields of Alaska are of still greater value. While we need not figure their value up into the trillions, as a sanguine writer in *Hampton's Magazine* has done, yet experts who have been examining those coal deposits for years have pronounced them larger in extent and containing as good quality of anthracite and bitu-

minous coal as the coal-mines of Pennsylvania, New York and West Virginia put together.

Ten million dollars' worth of canned salmon are put up in Alaskan waters every year, and other fisheries are just as valuable. But that which has challenged the belief of the people of the United States in recent years is the assertion by agricultural experts that there are fine farm-lands in Alaska, capable of producing good wheat, oats, barley, rye, potatoes and the common small fruits, of such great extent that four or five great agricultural States will be organized out of those in Central Alaska. I have been compelled to assent to this prophecy most confidently because I have raised these crops to perfection in different localities.

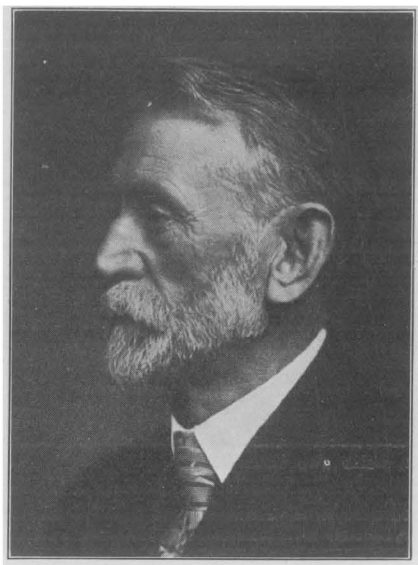
Indeed, so vast are the possibilities of Alaska and so great its natural resources already discovered and partly developed that the assertion of a great geologist, who has traversed Alaska for years, that the territory is the most valuable possession of the United States, remains unchallenged. "The great, big, broad land 'way up yonder" is no longer "Seward's folly," but Seward's glory, a monument of which the greatest name on earth might well be proud.

The mission work in Alaska has not kept pace with the development of the territory, altho the native tribes have mostly been visited by missionaries of different denominations, and much patient work done among them. The natives of Alaska may be divided into four great groups. Southeastern Alaska, with its 1,100 islands and narrow strip of mainland, is the home of the Thlinkits, Haidahs and Tsimpsheans, all of which groups of tribes

are evidently descendants of the Japanese, and possess Japanese quickness, intelligence, and susceptibility to civilization. The most northern tribe of the Thlinkits is the Yakutat, at the foot of Mount Saint Elias. Following the southern coast westward we come upon the Aleuts, extending from Kadiak Island to the extreme western end of the Aleutian Islands and northward to Bristol Bay and the mouth of the Kuskokwim River. North of the Kuskokwim, all along the shore of Bering Sea, and all up along the Arctic clear around to the Canadian border and beyond it, are Eskimos, the short, fleshy, blubber-eating denizens of the cold, wind-swept, treeless shore. The fourth group of natives inhabit practically all of the interior of Alaska, and, coming down the Copper and Susitna rivers, spread along the shores of Prince William Sound and touch the northern end of Cook's Inlet. This group is the only one that can properly be called Indians. They are of the Athabaskan race, and akin to the Crees and Sacs of northern British America.

Southeastern Alaska, the most populous part of the territory in native tribes, was the first to be reached by missionary effort. The Presbyterian Church is the pioneer church of Alaska, with the exception of the Russian Greek Church. In 1877 Mrs. A. R. McFarland, escorted by Dr. Sheldon Jackson, went to Fort Wrangel, which had just been abandoned by the United States troops. The following year Rev. John G. Brady and Miss Fanny E. Kellogg were sent by the same church to Sitka. I landed at Wrangel the next summer. Mr. Brady retired after a year's work, and Miss Kellogg became Mrs. Young. These two mis-

sions, especially the larger one at Fort Wrangel, became the starting-points



S. HALL YOUNG

A Pioneer Missionary to Alaska

for the exploration of the whole archipelago, with its 10,000 natives. I was the board's explorer for ten years, traveling over 15,000 miles by canoe, visiting the different tribes, taking their census, conferring with the chiefs, and reporting to the Church the advisability of establishing missions. The response of the Presbyterian Church was immediate and generous. Without enumerating the successive steps of the evangelization of the Thlinkits, I will say that the Presbyterians are still by far the greatest force in southeastern Alaska for Christianity and civilization. They have twice as many missions among the natives there as all other denominations put together. None of the missions established in southeastern Alaska have been abandoned. The training-schools, now all merged into

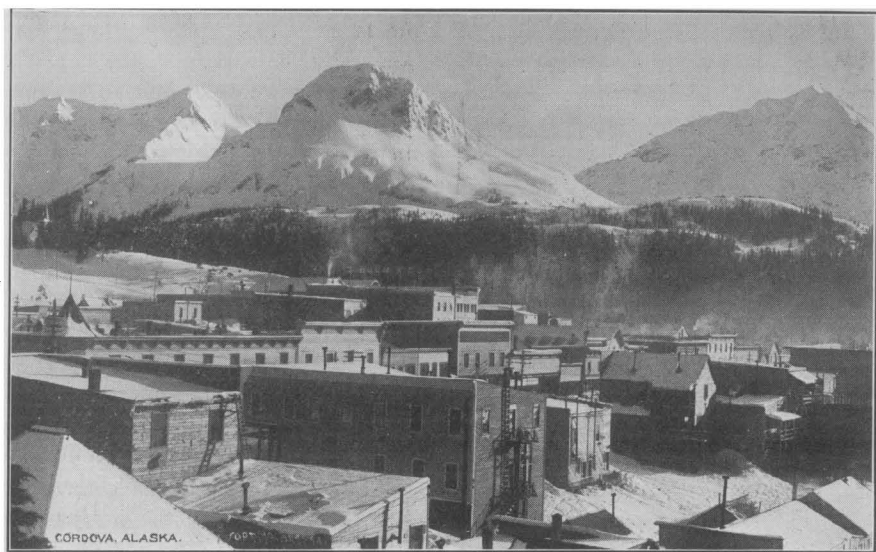
the large school at Sitka, have been doing a noble work, not only in Christianizing the natives but in training them to be American citizens, fitting them to live on a high plane the life which their locality demands.

The Presbyterians have fifteen native missions among these islands, all being feeders of the large training-school at Sitka, where the Church is just erecting buildings at the cost of about \$90,000. This training-school will be as well equipped as any east or west, and will be capable of doing a noble and a large work of civilization for the youth of the whole territory. New Metklahkatlah, the independent mission under the direction of Father Duncan, is the model mission of the whole coast. Here these natives have a free lease of Annette Island, and have built their own houses, their own great cathedral church, their own



AN ESKIMO MISSION SCHOOLGIRL AT
COUNCIL, ALASKA

salmon-cannery, sawmill, steamboats and stores, and manage their whole



THE TOWN OF CORDOVA, ALASKA, WHEN TWO YEARS OLD

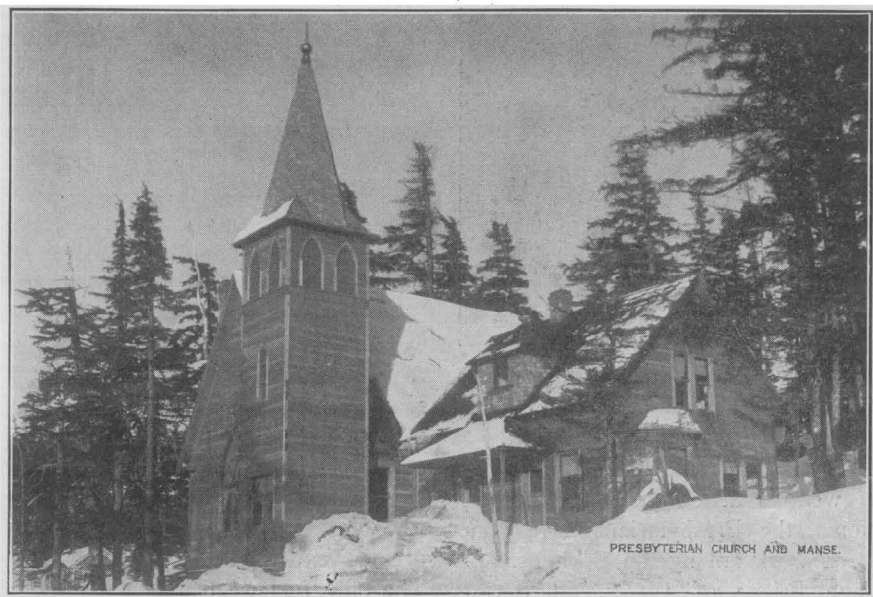
great business successfully without needing much supervision of white men. They are growing wealthy; and in point of intelligence, education, morality and devout Christianity will compare favorably with any town, white or native, on the Pacific coast. Some 1,500 Tsimpsheans have their home here. Some of the Presbyterian missions among the Haidahs and Thlinkits show almost as great a degree of advancement, but these missions are not on so large a scale or so industrially perfect. The Episcopalians have one native mission, the Friends two, Catholics one or more, and the Greek Church three in southeastern Alaska; but most of these are small.

Passing up the coast from the Alexandrian Archipelago, we come to the only Thlinkit tribe outside of it on Yakutat Bay. Here the prosperous mission of the Swedish Evangelical Church has been doing good work for many years. The natives are taught English and there is an orphanage,

school and church. The Baptists undertook the evangelization of the natives of the coast south of the main body of the territory. They have only two missions—one up the Copper River, 200 miles, at Copper Center, and another at Wood Island, off the coast of Kadiak. At this latter mission they have a training-school for native youth, and are doing excellent work. Outside of these missions, the whole of the Pacific Coast west of Mount Saint Elias and south of the Aleutian Islands, is unevangelized except for the work done by the Russian Greek priests. This Church has numerous missions in Prince William Sound, Cook's Inlet, Kadiak, the Shumagin Islands, the Aleutian Islands, and on the Alaskan Peninsula. These missions are supported by an endowment raised in the early part of the nineteenth century by the Venerable Veniaminoff, the great Russian missionary and explorer. This endowment yields an income of \$70,000 per year, which can not be diverted to any

purpose other than the evangelization of the natives of Alaska. The Russian priests at these missions are many of them half-breeds, and, with few exceptions, ignorant and bigoted and immoral to an extreme not found in any other part of the American continent. Some of them are pronounced foes of American civilization, forbidding their converts to speak English or to attend

River to the northwest. Here in the early eighties the Moravians founded missions at Bethel, on the Kuskokwim, and at Nushagak, and for thirty years these faithful missionaries have been educating and Christianizing the natives. Away up into the interior of Alaska, to the base of Mount McKinley, the influence of these Moravians is felt, many of the interior tribes



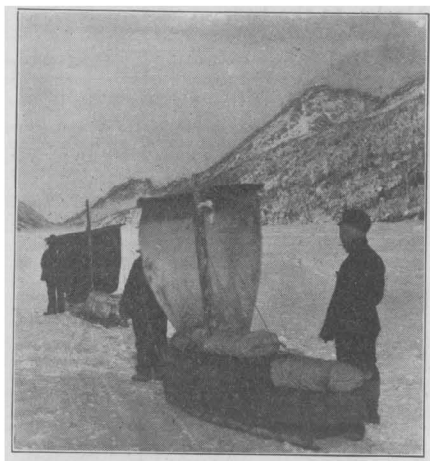
THE PRESBYTERIAN CHURCH AND MANSE AT CORDOVA, ALASKA

English schools. The churches of the United States ought to enter these numerous Aleutian points and do the mission work that is needed there. The Methodist Church has one mission on Unalaska Island, and the Jessie Lee Home for Aleut boys and girls has already accomplished great good, and has a force for righteousness not to be overestimated.

Passing into Bering Sea and ascending the Alaskan coast, the first group of natives and of missions to them are found on the shores of Bristol Bay, and at the mouth of the Kuskokwim

sending their children down to Bethel. At St. Michael there is a Russian mission, a Roman Catholic church and a small Presbyterian mission. On Norton Sound to the north there is a large Swedish Evangelical Mission at Unalaklik, and another to the west on Golofnin Bay. These Swedish missions were established before the strike of gold at Nome caused the great stampede in 1900. All along that coast from Nome to Cape Prince of Wales are numerous villages of Eskimos. The Congregational Church at Nome, as well as the Roman Catholic Church,

minister to the spiritual needs of the natives, and at Sinrok the Methodists have a mission. At Teller, on Port Clarence, 100 miles northwest of Nome, there is a large mission and orphanage maintained by the Swedish



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ONE METHOD OF MISSIONARY TOURING
IN ALASKA

Lutherans, and at the town of Teller, as well as at Council, inland from Nome, the Presbyterians have done much work among the Eskimos. At Cape Prince of Wales, on Bering Strait, the Congregationalists have for twenty-five years or more had a mission, the good influence of which is felt for 100 miles in each direction. On Kotzebue Sound, in the Arctic Ocean, the Friends maintain a good work, and farther north the Episcopalians have a large mission and reindeer station at Point Hope. The Presbyterians have gone farther west and north than any other Church in Alaska, maintaining large missions among the Eskimos on St. Lawrence Island, near the Siberian shore, and Point Barrow, the most northern cape of the continent. Here, shut off from all

communication with the outside world, except once a year when the revenue cutter finds its way through the ice-floes, our brave missionaries do the work of civilizing these seemingly unpromising natives, living their lives, dressing in the same kind of fur garments and cheerfully enduring all that the Eskimo has to endure. They find the lure of Alaska still strongly drawing, so that when these missionaries have come out to civilization they have almost without exception wanted to go back. Surely they will have their reward for this extreme of self-sacrifice.

I might be indulged in a story illustrating the progress that can be made among these unpromising natives of the Far North. In the fall of 1899 I landed at Nome, a very new mining camp. There were some four or five thousand of us suddenly dumped on that beach, living in tents or in hastily constructed shacks. The stormy sea was about us and constant rain driven by the slashing wind. There were few elements of comfort on that dreary, exposed, wind-swept beach. The only fuel we had was the soggy driftwood which had floated for months in Bering Sea from the mouth of the Yukon, and had drifted to this bleak shore. These sticks the Eskimo men and women, drest alike, used to bring us in native baskets, carried on their backs. These natives were about as unprepossessing and dirty as can be imagined. You could detect the presence of one of them a quarter of a mile away if the wind was blowing from him to you. They heard that I was a preacher, and used to stand banked in front of my tent, staring in at me through the lifted flap, the women with their greasy little pa-

pooses peering out from their hoods on their necks. One day, while I was wondering how I could get rid of their unsavory companionship, two miners came along and stopt to look at the crowd of Eskimos. "Say, Jim," said one, "did you ever see the like of that? Say, do you think them things has souls?" "Well," drawled Jim, "I sup-

he watched me closely, and always voted exactly as I did. This is but one example among hundreds I might give of the results of mission work among even the most unpromising of Alaskan natives.

In the great interior, which is nearly all comprized by the valley of the mighty Yukon, the Episcopalian



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SITKA, THE CAPITAL OF ALASKA

pose so; and if they have, there's one thing certain, they will all have to go to heaven shure; the devil wouldn't have them around." Two years later I was the commissioner from the newly organized Presbytery of Yukon to the General Assembly of the Presbyterian Church which met at Philadelphia. My fellow commissioner, the elder who sat by my side, was Peter Koonooyah, from our native church at Point Barrow. He could speak, write and read the English language, was a devout Christian, and was considered intelligent enough to be chosen as a delegate to the Supreme Council of our Church. I am quite certain that he voted correctly on the revision question and other points as well, for

Church is the only Protestant denomination which has done any considerable work among the natives. Bishop Rowe and his efficient corps of missionaries, male and female, have splendid missions at many points, including Eagle, Circle, Yukon, Rampart, St. James mission, and Anvik on the main river, and also at St. John-in-the-Wilderness up the Koyukuk, and at Fairbanks, Chena, Nenana and Delta on the Tanana. They have a mission boat called the *Pelican*, which last year traveled 5,000 miles on the Yukon and its tributaries. The work this Church is doing among the Athaskan natives of the interior of Alaska is worthy of all praise. Scarcely second to the Episcopal Church in

the number of its missions in the interior, and the faithfulness of the missionaries, is the Roman Catholic Church. It has large missions at Fairbanks, Nulato and Holy Cross, besides a number of branch missions. The Greek Church has one small, old mission near the mouth of the river. While the most marked progress in Christian civilization has been made by the natives of southeastern Alaska, these newer missions in the great interior, established among the less promising peoples, are, in the language of the country, "making good." Hospitals, orphanages, homes for children, as well as churches, have been established at many points. This interior of Alaska, usually considered so bleak, desolate and forbidding, is in reality the most attractive part of the great territory—the soil productive, the farming possibilities unlimited, the climate excellent, and the conditions of life favorable to prosperity and happiness.

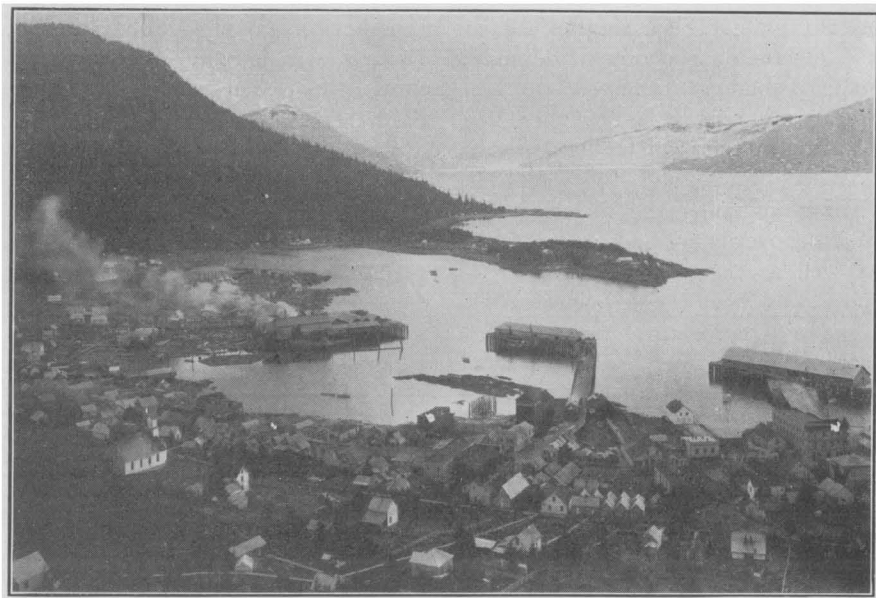
Into this great land within the last thirteen years have poured a new army—the white men, and this a tried and proven class of men, the most intelligent, I think, the bravest, the strongest in physical and moral fiber to be found in any of our western lands. The hard stress of the Chilcoot and White passes in 1897-98, of Bering Sea and the Nome country in 1899-1900, of the coast range of mountains and the Yukon and Tanana rivers in 1904, were the sluice-boxes which separated the gold from the pebbles. The brave, strong hearts won in, and have remained ever since. Men have sent for their families and become settlers in the interior. Before the Klondike stampede in 1897 there were not 4,000 white people in Alaska. Now

there are 45,000. It is the healthiest country in the world. Children thrive wonderfully, and all the conditions of climate are both comfortable and bracing. This is shown by the fact so often reiterated, that when a man goes to Alaska, remains a few years, and leaves the country, he always comes back.

With the first great stampede into the Klondike in '97 I was sent by the Presbyterian Board of Home Missions. I found a minister of the Church of England and a Roman Catholic priest already at work. After the winter's work in Dawson and up the gold-bearing creeks, I organized a church of fifty-nine charter members, including eleven different Christian denominations. Turning over this church to the Canadian Presbyterians, I returned to the Yukon Valley in 1899, having taken from the Canadians in exchange the church they had established at Skagway. We planted Presbyterian missions at Eagle and Rampart, and also at the new mining camp of Nome. Afterward I established missions at Teller and Council, at Seward Peninsula, and in 1904, in company with a young minister from our church, I ascended the Tanana. I built and organized the church at Fairbanks, and missions were also established at Chena, Cleary and several other points on the gold-bearing creeks. Later I organized and built a church at Cordova, with branch missions at Glacier and Chitina up the Copper River. In addition to these Presbyterian missions, there are Methodist churches among the whites of Skagway, Juneau and Ketchikan in southeastern Alaska, and at Fairbanks in the interior, at Nome on Bering Sea, and at Seward on Prince William

Sound. The Congregationalists have large churches at Nome, Douglas and Valdez. The Episcopalians have churches for the whites at Juneau, Fairbanks, Nome, Valdez and Cordova. The Roman Catholics have white churches at Nome, Fairbanks, Valdez, Cordova, Juneau, and perhaps one or two other points. The Presbyterians have organized white churches

Christian men and women who have lived in this mighty wilderness for years without being able to attend church once. The cry is for more men to minister to these gospel-hungry souls. The minister to Alaska should be a man who can preach well, for he will have a most intelligent and critical congregation, a larger proportion of college graduates than he could



A VIEW OF FORT WRANGEL, ALASKA, TAKEN FROM MT. DEWEY

in southeastern Alaska at Skagway, Juneau, Sitka and Wrangel. The work among the natives has progrest proportionately far in advance of that among the whites. So rapidly have new gold-bearing creeks been discovered and new camps established that the Church has not begun to keep pace with the advance of population. Not one-half of the 45,000 white people in Alaska to-day are able to hear the preached Gospel. There are many

find anywhere else. He should be adaptable, resourceful, broad, able to live the life of the miner, to make long journeys by dog-sled in the winter, or by canoe or steamboat in the summer, to build his church if need be with his own hands, to endure hardness with such a spirit as to make the hardness a pleasure. There is a fascination, a satisfaction, a peace in this work such as no one in a city congregation can realize.

PRACTICAL RESULTS OF FRONTIER HOME MISSIONS

BY REV. W. S. HOLT, D.D.*

Field secretary of the Board of Home Missions of the Presbyterian Church in the U. S. A.,
Portland, Ore.

The Oregon country is well adapted to show some of the practical results of modern home missions. All that has come to it from the side of church life has come through the home missionary effort. It is still a wide field for home missionary endeavor. But the Oregon country is not conterminous with Oregon, the State. For all of the present Oregon, Washington, Idaho, and a generous portion of Montana and Wyoming belonged to the original Oregon. To-day there are counties in this country larger than Eastern States, and they are fast settling up under the fostering care of the Government and the railroads, as well as the private enterprise of those who have come to realize the wonder of the natural resources still waiting for development.

Into this country the church came early. To the church belongs a large share of its best progress, and of necessity in this progress the home mission movement has loomed large. Work, too, has moved with great rapidity when the difficulties of early travel are considered. In the work of the Presbyterian Church, it is to be noted that its entire growth has been during the life of the present field representative of the Board of Home Missions, except one little church that goes back to 1846 for its origin.

This is rapid movement, in view of all the conditions that have been met in a distant, and for long years, inaccessible region. The prairie schooner was the only means of conveyance

that navigated these wilds for nearly four decades. The lowing of the kine which moved the schooner was the music to which the early traveler slept, under the wagon or in improvised tabernacle. Into some of the work done by the home mission agency we shall have a short look in this article. One of my first visits as the synodical missionary for the Synod of Oregon, was into the interior of the State in its eastern section. The railroad carried me as far as Baker City, a prominent mining town on the main line of the Oregon Railway and Navigation Company, 357 miles from Portland. On the same train were two young men from Portland, going to Boston to school. We parted company at Baker City on Tuesday noon. They were in Boston some time before I reached my destination, for while I did not leave the State and they crossed the continent, my travel was with a team, while the iron horse drew them.

We drove out into the foot-hills. Never having been in that region before, we were soon lost. A passing traveler, in reply to a query as to the right road, said: "Follow the telephone poles." We did not require further information as to our route, for while we were on the way to a remote place, the demands of business had led the telephone company in, and their poles were a sufficient guide to the wayfarer.

When we reached our journey's end on Saturday, arrangements were made for preaching on the Sabbath. The

* The writer takes up this subject with a warm personal sympathy. He was "raised" on the frontier, and in a Home Mission Church. He never saw a self-supporting Presbyterian Church until he entered the McCormick Seminary. His father was an elder and superintendent in a Home Mission Church on the "Indian Land" of Wisconsin. That same father, when the Church was ready to try to build a House of Worship, took his ax, and with other men of like mind, went into the virgin forest and cut down the trees from which the lumber should be sawed for the Home Mission Church. For years home missions have been the one object to which life and thought and hope have been given.

home missionary was on the ground, and he was the only minister of any church in the whole region. After we had left the John Day Valley we neither saw church nor minister until we met our own missionary near the center of his field.

He had been obliged to move nearly 200 miles by team, to reach his field of labor, and then he was all alone. From that day on we have kept a home missionary at work in that district. We have been greatly favored

meets." What the need in that region was can be told in few words. During the visit a man came to call on me, when he heard that I had to do with locating ministers in needy places. He asked me to send one where he lived, in another section of the country. He confessed that he was not a member of the Presbyterian Church or of any Church, nor was he a professing Christian; but, said he, "We need the Church, and I am ready to pay \$50 a year toward the



THE TOWN OF PILOT ROCK. A TYPICAL HOME MISSION CENTER

in having a man of fine spirit and no little courage. He has a wife to match him, "a help meet for him." For when the missionary is away from home, as he must be often to do his work, the wife can take her place in the pulpit, or in the Sabbath-school and the prayer-meeting, and without too heavy a strain on Presbyterian law and usage, can fill all the appointments to the satisfaction of the people. God has been very good to the home missionaries in providing them "help

support of the missionary for the sake of my family." A lady in the same county came 35 miles to find a physician. She called on the minister and said, "Some time, won't you come down where we live and preach? We are from the East. We have been here 20 years. We have a grown-up daughter who has never seen a church nor heard a sermon."

A rancher in the same county, but in another part, wrote to the missionary, asking if "next summer" he could



A TYPICAL FAMILY OF PIONEERS IN THE WEST

This is a Scotch family, and their pastor, living in the foothills of the Blue Mountains.

not come to the southern part of the county and stay a week. It would make a fine vacation to spend a week on a good ranch and enjoy the good things they know so well how to prepare. But the thought of the rancher was expressed in the words he used. "If you will, we will gather the ranchmen together and have a week of preaching." The home missionary has made good, as the following will show. Last summer he thought it was time for him to change. Perhaps some other man would do better now. He had the church well established, there was a good manse and a comfortable church, and it might be better to have a change. It is, sometimes. He was offered another county in which, at the time, there was no missionary of any church at work. We needed one badly, and this man knew how to be a pioneer. "Will you take the new work?" "Yes, with pleasure." Will he? Let's see. We had not reckoned with the Church nor with the community. It was assumed that there would be no trouble, and that maybe there would be some satisfaction in

having a change of minister. It seems as tho that has been done with entire satisfaction to all concerned in many other places. Of course, nobody would care way out there on the frontier. But they did care. When word reached the community that the missionary had been offered another place, and was proposing to go, the community came together. They adopted some very interesting resolutions, and there came to my office a very warm protest against taking away their minister, and saying, "We need him socially, commercially, and spiritually." They kept their minister. He has won the respect of the town in which he lives, of the entire county over which he roams, and has earned a place for the Church in the affections of the people.

There is another county in Eastern Oregon in which some practical results of home missions are shown. This, too, was a part of the personal experience of the writer. A business man wrote to the office saying that he had heard that it was a function of this office to provide missionaries for des-

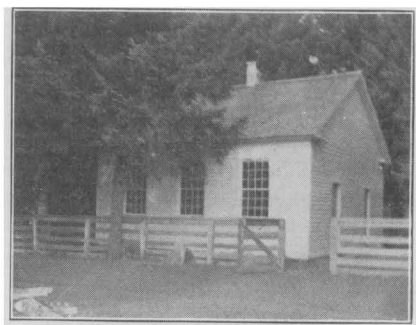
titute places. Then he added, "This is one of the most destitute places in the entire State. We have about 1,000 people in 30 miles square of territory. We have no church and never have had, no Sabbath-school, and no minister of any kind. If you will send a man here, we will agree to pay \$300 the first year toward his support." Then he added, that I might not be deceived, "I am not a member of any Church." This call sounded like a challenge. It seemed wise to take it up, if possible. But such moves always cost money, and then they must not be started and abandoned, unless one is interested to try an experiment with the truth of the statement. "The last state of that man was worse than the first." We found a little money, and then went after the man. The man was easily found. He came from a foreign land. He was a graduate of Roberts College and an American seminary. He was a real man, and when the offer came to him to help

establish a church where one had never been, he responded at once. We went in together to see the place and make the start. It was 65 miles off the railroad, beautifully located along a river. We held services in a store in the morning, and in a lodge-room at night. We went out in the country to call on an English family, had a good dinner, and better, an invitation to establish preaching services in the schoolhouse of their district. Then the missionary was left to his own devices, while the synodical missionary went on his way. Results, practical results have come from it. The church is established, with a comfortable building and a manse. Several preaching points and Sabbath-schools have been opened, and the district now has the Gospel, all because of home mission efforts. Again, let us take a look at another section of the country. This time we will go down the coast, almost to the California line. Here is a large sec-



THE STAGE COACH AT PILOT ROCK HOTEL

tion, into which the Church had not gone. It was very remote, and with its own sort of remoteness. Not only was it 100 miles from the railroad, but in a section where it sometimes rains. The rain ends in mud. The mud is



THE OLDEST PRESBYTERIAN CHURCH BUILDING
IN OREGON
Built in 1858

deep in the forests. The sun can not dry it out. I have seen deep mud in August, after the sun had been at work nearly all summer. Before the mud could be dried, some more rain would fall, and then some more mud. But it is a lovely region. The Pacific Ocean booms along its western limits. The forests reach up to the summit of the mountains, the azalea and rhododendron fill the air with perfume, and the landscape with beauty. The climate is never cold, and never hot. Settlers have come into the valleys and followed up the rivers and made their homes, with here and there hamlets and post-offices and schools. The County superintendent is a graduate from Philadelphia. I called on him one day, and found him sitting by his fireplace reading Virgil as a pastime. Sturdy people are these, wise enough to have "come from the East." But they have come so far that the Church had not found them when we went in.

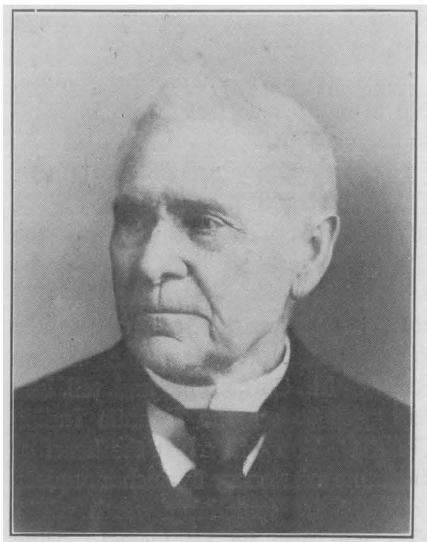
One man, who had a thriving business, said he would pay the whole salary of a minister if we would send one in, and would give him a place to live and a room for services. He knew that the Gospel was needed. It was my privilege to assist in the organization of the first church in the County. We named it for the County, for it was to serve everybody in the County. During the visit a man who lived further south than the trip would take us, and who had come to bring his daughter to the County Institute, asked me when I could get back to the County. I replied, "I expect to come back next year." Then he said, "When you come back next year, won't you try to come down where we live and preach?" "Next year" seemed like a long time to wait to hear a sermon. But he had to wait longer, for next year the visit was



A NEW HOME MISSION CHURCH IN THE WEST

not possible. But the call has been heard, and the home missionary sent in. Indeed, we have two in the County, one in the northern part, whose church building has been burned from the forest fires of the past season and he is struggling with the effort to re-

build. Another has gone to the south end of the County. He knows how to preach, and how to wield the axe and saw and plane, and he finds his

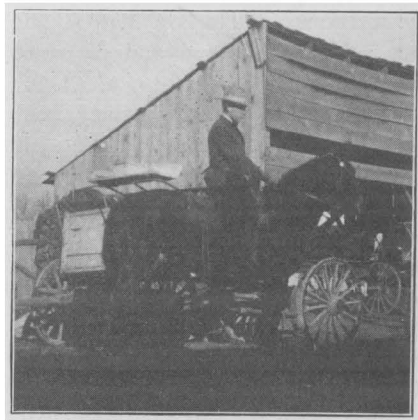


A VETERAN HOME MISSIONARY
Rev. Louis Thompson, the first Presbyterian
Home Missionary in what is now
the State of Oregon

work cut out for him in maintaining preaching services and building a church and a house to cover his own head.

Another region shows the practical results of home missions. We will go back to the eastern portion of the State, into the "Cow Counties," as the metropolitan likes to call them, where stock, well watered stock, can be found. Here is the home of the picturesque cowboy and of the bucking cayuse, on whose hurricane deck the home missionary must learn to ride. No church here. No use for it. What can a church do? Let's see. Out into this region went the home missionary. He was from the East. He had served a self-supporting church along the Hudson and within easy

reach of the great city. What had he to do in the wild and woolly West? He had a vision. He saw the neglected men of his own race, and the children for whom nobody cared, and he was attracted by the vision. Out he came. In he went. "May I preach here next Sunday?" he inquired. "Yes," said a leader among the people. "But if you can't do it better than the last man did, cut it short." He preached. After it, the same man came to him and said, "You can come back any time you want to." He wanted to. He wrote East about what he had found, and entered into a contract with a club of Eastern men to tackle the field and bring it to self-support in ten years, if the club would stand by him that long. It appealed to the club. They, too, had a vision of sharing in the toils of the home missionary, and were ready to put up the money. The missionary bought a pair of horses, for this is not a one-



A YOUNG MISSIONARY AT PILOT ROCK, READY TO
START ON A TOUR ON HIS PONY
EXPRESS

horse country, unless you always go on the back of the horse. The ten years are not yet up. Last week I made my last visit. I saw the prac-

tical results. We had a banquet. At it were 40 men. When the missionary came to town that man next to me said "cut it short." That other man across the table had no use for the missionary. "What did he want to come here for, anyway?" Wait and see what that man does to-night. That other man over there was a drunken fellow. He told me so himself. Now he is here with all those other fine-looking men, young men, too. See that handsome fellow? He is the mayor. He owns the house where the missionary lives, and he, with five other young men, live with the missionary because they want to.

See that man with the clear, sharp face? He is the editor of the paper, and has no fear of man before his eyes. But he fears God, and so does his wife, whom he introduced with much satisfaction.

We are at the close of the banquet, and the man across the table arose and said: "We young fellows like the missionary. He is a man among men. He is honored and esteemed by every man in this town. Don't any one try to take him away from us. We won't stand for it. We want to give him a little token of our esteem, and I have been asked to present him with this Bible." Think of that man giving a Bible to any one a few years ago. But here he is, to-night, the spokesman for the young men, and giving the Bible to the missionary.

What about the self-support? "We shall go to self-support next April," said the missionary.

Said the superintendent of the State Sabbath-school Association, "That man has the best Sabbath-school in the whole of the east part of the State,

a classroom for every class, the graded lessons, missions, all sorts of missions taught in the school, six preaching places, three every Sabbath, and some during the week, and every bit of it due to the Modern Home Mission enterprise.

May we have one more glimpse, and at another sort of work, but still home missions.

In my territory are many Indians. They are cared for when they have any care from our Church, by the Board of Home Missions. One of the missions is so close to civilization that any one may see it at any time. Go to Pendleton, get the phone, call up Rev. J. M. Cornelison, and tell him you wish to see the Tutuilla Indian Church. You will reach the heart of the home missionary by such a request, and will see something worth while. You will also be astonished. Who are these Indians? Some of them are Cayuses. Who are they? They are the tribe that killed Marcus Whitman in 1847. Who is that fine looking man? That is Elder Philip Minthorn. He was a papoose in the tepee when the Whitman massacre took place. Once he has been the commissioner from this White Presbytery to the General Assembly when it met in St. Louis, to which city the Indians went in 1832 after the white man's book of Heaven. We white men got the tobacco habit from the Indians. But look at these men. Not one of the Presbyterian ministers or laymen of these Indian churches ever touch tobacco. What did it? Home missions did it.

These men are farmers now, some of them, and respectable citizens, and when they get a chance to vote will vote against license of the saloon

every time. For they know what liquor does for their people, and they are against the whole traffic. See the neat church building. Over there is the plain home of the home missionary who not only preaches, but shows the Indians how to make gardens, raise chickens, set out trees both for shade and for fruit, and has also given the whole community, both Indian and White, an object lesson in what can be

done to do the impossible by dry gardening in this semi-arid district.

All these are the practical results of home missions to-day; visible, concrete results. Every one may see them, and a multitude of others, everywhere throughout this whole coast country. For the Church, the college, the improving conditions of every sort bear witness to the helpfulness of the modern home mission enterprise.

THE TRAINING OF THE FOREIGN MISSIONARY

BY PROF. HOMER B. HULBERT

For Twenty-three Years a Resident in Korea

The time has come when foreign missionary work, because of the great proportions it has assumed and the large outlay of money it requires, commands the serious attention not only of the Church but also of governments. People have come to see that the Christianizing of a nation is sure to have grave political results as well as religious and social. For this reason the foreign missionary has assumed greater significance in the eye of the public. He is in a real sense an international figure, and is becoming more and more so.

It has further come to be recognized that the missionary is distinctly a specialist; that he has a unique set of problems to solve, problems that require the keenest insight into human nature, the most delicate tact, the most complete self-command. He holds a position that requires quick decision on points that perhaps have never come up before. The ideal missionary would be a paragon of human powers. And with all his other attainments he must also be a statesman. He must have a clear idea of his own

rights and powers in the country of his adoption, and he must recognize the limits within which he must confine his efforts along material lines.

All this indicates that the preparation of the missionary for the foreign field is worthy of the most careful attention and the most searching investigation. This would be so even on general grounds, but there are specific reasons that are still more cogent. The field is ordinarily far from home, and it requires a large outlay of money simply to transport the missionary to his place of labor. But the money given for this purpose is the most sacred kind of a trust fund, and should be administered with the utmost regard for economy and efficiency. Every possible safeguard should be placed about it. The mind of the Church should be from time to time bent upon the discovery of ways and means to secure the very largest results from the least outlay of money.

One point may be made by way of elimination, to clear the way for the proper discussion of the question. That point is, that *economy can not*

be secured by the employment of cheap men on the mission field. By "cheap" men I do not mean men who are willing to work on a small salary, for the most brilliant and effective men on the field work for the same salary as the inefficient. I mean cheap *men*: men who are cheap in personality, cheap in attainments, cheap in ability; men who never would command in the home-land even the meager salary that they receive on the foreign field. The men who are doing things on the firing-line of the Church are the ones who, if they were at home, would be holding the best positions in the gift of the Church.

The people here at home do not seem to realize that the so-called heathen are the keenest readers of human nature, and that they study the missionary more carefully, oftentimes, than he does them. They know him more thoroughly in some ways than he would be known in any community in this country. Every smallest act is noted and analyzed, and the native is often able to play upon the missionary as you would play on a piano, through his subtle knowledge of the missionary's idiosyncrasies. For instance, I remember the time when, in a great oriental city, the servants in all the foreigners' houses had an unwritten schedule of the relative merits of all those foreigners as masters and mistresses. Mr. A—— was No. 4, Mr. B—— was No. 7, Mr. C—— was No. 2, and so on. Each of those servants aspired to climb the ladder of success by securing a position in a house where the people outranked those in the house where he was then engaged. The foreign missionary will inevitably find his proper level in the

community in which he works. He may be brilliant and effective; but if he has a bad temper he may, and probably will, damage his work fifty per cent. He may be patient, kindly and helpful, but if he does not discriminate and exercise the power to detect imposition he will fall into contempt. If his personal economies suffer the slightest taint of parsimony he will lose the respect of the people. It is only a real man, the genuine article, that can bear himself permanently before a heathen community in such a way as to command their continued esteem. Nowhere in the world is a more punctilious squaring of precept with practise required. But, on the other hand, this fact has its compensations. Let a man once establish a reputation for fair, honest, kindly, just and generous dealing and the heathen will be knit to him with bands of steel. He will have hundreds of firm friends who perhaps will never come out openly for Christianity, but who will see to it that their children are instructed in the doctrine. Such a missionary will become the arbiter of their disputes, depositary of their secrets, molders of their lives, and virtual dictator of their conduct. The very range of his activities and powers requires that his training be of the most thorough kind.

You say that this is impossible, the mark is too high. Yes; it is too high to reach, but not too high to reach after. Cheap men are dear in the long run, for what is needed is not simply teaching and preaching but consistent living as well; and the cheap man, while in advance of the heathen about him, is not sufficiently in advance to form an example of life. You say that Christ himself should be the only ex-

ample, but you would find on the mission field that the missionary has to put up with many inferior things on the part of converts, and one of them is this. Curious as it may seem, the lower the status of the heathen the higher and purer must be the human object-lesson that you place before him. The obvious reason is that the lower the heathen is the less he is able to make allowances for defects in the object-lesson.

Let us consider what can be done to secure greater economy and efficiency along the lines indicated. One thing is seriously needed, and that is an institution commensurate with the need, offering a one year's course to all prospective missionaries, where each one would be required to gain a certain technical knowledge of the rudiments of the missionary work. In the first place, such a school, where candidates could be under careful observation for a year, would eliminate those two causes of waste, which have done more to lower the percentage of efficiency than all others combined. I refer to physical and linguistic inability. A person is of little or no value on the mission field who has not the physical stamina to endure the strain of living in a country where the climatic and other conditions are very different from those of the homeland. Of equal importance is the matter of linguistic ability. Some people go to the mission field who never acquire the language of the people in an adequate way. We are likely to forget that the heathen are exceedingly impatient of diction that is difficult to understand. They will not, as a rule, attempt to understand what the speaker is trying to say if it requires effort. Their powers of attention are

not highly enough developed for that. It follows, then, that a person who speaks the language brokenly is almost useless as a leader. The language must be mastered. The missionary must think in his adopted language. Some people through no fault of their own, but through sheer inability, never acquire the language so as to speak it even intelligently. The excuse is made for them that they can be useful in educational lines where the language is not so necessary, but the excuse is a very lame one. There is no line of missionary service which does not depend for nine-tenths of its value upon a knowledge of the language.

The previous discovery of the physical and linguistic capacities of the candidate will do more than determine whether he shall go to the foreign field or not. It will help to determine to what field he shall go. A person who would be wholly unfit to go to Africa, India or any other tropical country, might conceivably be quite eligible for work in China or Korea. A person who never could master the phonetic eccentricities of Arabic or Tamil might find it comparatively easy to conquer the Japanese language, in which the phonetic system differs but little from our own. Such a training, by discovering the peculiarities of the candidate, would make it possible to place him where he belongs on the mission field. In some few cases it would be found that he can not learn a foreign language. Such people should be told in a kindly but firm way that their work should be here at home. Now and then a mistake will be made and a person may be kept back who might have made a success on the foreign field; but on the whole,

the gain would far outweigh the loss. The waste of money along this line should certainly be curtailed.

Again, the question of temperament must be considered. Genuine devotion to the cause ought to overcome all defects of temperament; but unfortunately, missionaries are just plain folk like the rest of us, and they sometimes get "mad." Nothing injures a missionary's influence more than this. The ideal of the Oriental is the man who is complete master of himself, and if a prospective worker on the foreign field evinces an inability to conquer his own temper, that field is no place for him. The temptations to anger and impatience are fourfold greater there than at home. The Oriental can be the most exasperating of all human beings, even unwittingly. Sometimes anger seems almost a virtue, and the disabilities under which Job labored seem trivial in comparison. Only the most consummate self-control will carry the missionary unmoved through such experiences.

But to turn to the positive side of the question. What are some of the things that the candidate should learn before starting for the field? In the first place, comes the history of the country to which he is going. My experience has shown me that there is no introduction to a foreign people more "fetching" than a knowledge of their history and the names and achievements of their great men. After making a study of the annals of Korea, I never illustrated a talk by reference to George Washington or Napoleon Bonaparte, but rather by citing the deeds of Yi Sun-Sin or Song Sam-mun. Quoting from their own history is the subtlest compliment, and adds the wisdom of the serpent to the

harmlessness of the dove. This study should, of course, include the history of missions in the field under review, and of the problems which the workers there have met.

In the second place, the candidate should be acquainted with the folklore of the people among whom he is to work. And their proverbs will prove a most fruitful field from which to draw illustrations. To be able to bring in an apt reference to native lore is immensely effective. This is especially needed by those who, while fairly conversant with the language, do not excel in it. They can largely cover up the defect by so interesting the audience as to make them forget any slight linguistic infelicities.

In the third place, it will be possible for the candidate to learn a sound method of learning a modern language. He has probably come from the seminary, where Greek and Hebrew demanded his attention; but these are very different from a living language, which he must make his own. What he has done in these will be of comparatively little use when he comes to attack the language in which his life-work is to be expressed. If he begins right, he can master that language in half the time that is usually expended upon it. I firmly believe that if properly guided any one of average ability can learn to speak almost any of the Asiatic languages fairly well in a year. This may sound optimistic, but it is no more so than actual tests have proved. I am confident that the various mission boards could be saved in actual cash between \$1,800 and \$2,000 on each missionary that is sent to the foreign field, provided they would encourage or even require all candidates to gather at

one place for a year. Such a plan would make it possible to provide a competent native teacher in each of about fifteen most important languages of the East, and the prospective missionary could be grounded in the essentials of the language of his adopted country before going abroad. There would be an enormous saving of time and money. For instance, the writer has seen a man learn 300 of the intricate Chinese characters in six days, and, what is more, retain them. I am firmly of the opinion that the whole 3,000 Chinese characters which are necessary could be learned in six months and before the missionary leaves this country. They could be as easily learned here as there. The distractions of life in a new country, in unaccustomed surroundings and under an alien sky, make the first year of the missionary's life on the field no fitting time to learn the language. The backbone of that language should be broken before he goes.

Another most important thing that the candidate should study is a method of Bible presentation that is fitted for the mission field. This may seem strange, but those who know best will bear me out in it. It is no easy thing to teach the Bible here at home, but it is still more difficult in lands where the Bible is not known. How to approach the Book and to open it up to those who know nothing about it is indeed a very serious matter, and one in which the prospective missionary should receive specific training. And right here I may be permitted to interpolate one remark, and that is that the very truths that are being attacked in so many pulpits in America as being at least problematical are the ones on which the missionary depends to win

the heathen to a knowledge of Christ. Take out of the Bible the Deity of Christ, the Virgin birth, miracle, the atonement and the resurrection, and the foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines, while apparently taught in the Book, are interpolations or mistakes or myths, and he will tell you to take it home and revise it until it says what it means and then bring it to him for consideration. Or, more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, He was by the statement of the Book less than Confucius, for the latter never claimed divine sonship.

A final subject that should command the attention of the student bent upon missionary service is the study of what we might call a hand-book of missions. This book should contain a great number of specific cases which have come up on the mission field for settlement, together with the arguments *pro* and *con* and the decision that was reached. It is a book of precedents, and if properly compiled would be of incalculable value to the missionary on the field as well as to the missionary in the making. For instance, a native comes to be baptized and received into the Church, but it is discovered that years before he cast off his first wife, by whom he had no children, and had married again and has three children by the second wife. The first wife has married again. What is to be done? The missionary should know how to handle the case just as truly as the lawyer in this land must be able to cite his precedents

and the reasons why the decision was made as it was.

In fine, the missionary business is a business, and one that requires for its successful prosecution a specific technical training just as truly as does the profession of medicine or law. In fact, it requires more. The Church will never come up to its rightful standard or render foreign missions reasonably effective until business methods are introduced which without detracting from the spiritual aspect of the work will render it immensely more efficient and economical. It is hard, almost impossible, to interest business men in a spiritual propaganda which in its physical manifestations and methods does not exhibit the same common sense which marks other forms of successful enterprise.

One word more. There are institutions in America which attempt

something along the line of missionary preparation, but nothing at all adequate. A new school for training missionaries is about to be established in Hartford, Conn., and a further description of its plans will be given later. One of the best at present is the New York Bible Teachers' Training School, of which Dr. W. W. White is principal. It is well located and equipped, interdenominational in character and evangelical in spirit. In many ways this school provides excellent training for foreign missionaries. Other courses fit people for the various other forms of Christian service. Such a joining of forces and coordination of effort will result in arousing a tremendous *esprit de corps* and in effecting a forward move in distinctive religious instruction and training that will bring it up to the needs and the demands of the time.

THE MISSIONARY CALL*

BY GEORGE L. GLEASON TOPFIELD, MASS.

(Tune, "Aurelia")

The Church of Christ united
In spirit, love and aim,
Is one in faith and doctrine,
With hope and zeal the same.
The nations, too, are longing
For universal peace,
When right and truth shall triumph,
And war and strife shall cease.

The Spirit without measure
Is poured upon all lands;
Sad peoples long in fetters
Are stretching out their hands;
Implying us to hasten
With truth which makes men free,
To bring them peace and pardon—
Life, light and liberty.

For this the hosts are marshaled,
With banners all unfurled,
In serried ranks united
To go and win the world.
The men of rank and fortune
Are leading in the fray,
Which gives to every creature
The Gospel of to-day.

Shall we so richly dowered
In this broad Christian land,
Keep back the Gospel message,
Withhold the liberal hand?
Nay: we, our sons and daughters,
Will gladly heed the call,
And lay upon the altar
Ourselves, our gifts, our all.

* From *The Christian Work and Evangelist*.

THE PULAHANES IN PANAY

BY REV. CHARLES W. BRIGGS, ILOILO, PHILIPPINE ISLANDS

Missionary of the Baptist Foreign Missionary Society

There are scores of barrios, or villages, with thousands of inhabitants, in the island of Panay, which are commonly called *pulahan*. Many hundreds of others living scattered about in the midst of Catholic villages, are also known as *pulahanes*. The term *pulahan* means semi-barbarian, anti-catholic, recalcitrant, rebels against the established government, with fanaticism as a characteristic.

There are *pulahanes* in considerable numbers in all the larger islands of the Philippines, especially in Luzon, Samar, Leyte, Cebu, Negros and Panay. They live in the mountain sections of the islands, are generally at enmity with the property-owners, or upper-class Filipinos of the towns, and because of their social discontent and their fanaticism they are the ready tools of agitators and demagogues who wish to make trouble for the Church or for the Government. This was frequently the case in Spanish times, and since 1900 the American army and government officials have frequently had serious trouble, and even protracted fighting, with the *pulahanes*, more especially with those in Samar and Leyte.

Some of the most interesting events in the history of the Philippines for the past ten or twelve years are never written up, and do not appear in the published government reports. One of these is the remarkable development and transformation of the *pulahanes* in the island of Panay. There are several tens of thousands of these *pulahanes* in Panay, and that they are brave as well as fanatical fighters is proven by the fact that they drove all the Spaniards out of the island within a few days' time during the great

revolution of 1897. Armed only with bolos and home-made weapons, they faced the Spanish soldiers and *guardia civil*, beginning in Iloilo Province, and sweeping through Capiz and Antique provinces and the Concepcion district, till there was no Spaniard, either civilian or priest, left in the island.

Ignorant and undisciplined, divided into mutually suspicious and warring factions, they soon found that their victory over the Spanish oppressors brought them small gain. The upper-class Filipinos in Panay became worse oppressors of the peasantry than the Spaniards had ever been. And when the *pulahan* peasants sought to resist their new oppressors massacres were organized, and a veritable reign of terror inaugurated which lasted till the American army finally established stable government in the island of Panay in the year 1901.

So it is that the *pulahan* people in Panay bear to this day the marks of the bloody times they experienced between 1897 and 1901. Any of the men and women can tell tales of their own suffering and of the dangers they passed through during those bloody years. Hundreds and thousands of them were ruthlessly killed, for assassination and poisoning and massacre raids were common occurrences during that time of great tribulation. Bitterness was implanted in the hearts of these sturdy country and mountain peoples that is intense to this day—bitterness against their own kinsmen of the upper-class and of the towns, who betrayed them, seized upon the fruits of their fighting the Spaniard from the island, and became the worst oppressors they have ever known.

This class bitterness is intense to this day, and the mass of the *pulahanes* in Panay are only biding their time and awaiting the occasion when they may reek a vengeance upon the town-dweller and land-owner as dire as that they visited upon the Spaniard in 1897.

And yet, the remarkable thing of it all is this: the Government has never had any trouble with the *pulahanes* in Panay. They number several tens of thousands; they have the same arms and the same degree of fanaticism and thirst for revenge as have the *pulahanes* in Samar and Leyte, and yet there has never been any serious trouble with them in Panay. The same conditions have existed in Panay as were met in Samar and Leyte. There were the thousands and thousands of ignorant, fanatical peasants, with arms hidden away, and unrest and desire for revenge a dominant craving of their natures; they were as ready a tool for the insurrecto leader from Luzon as were the peasants of Samar and Leyte. And these demagogues from the north were as much in evidence in Panay as in the other great Visayan islands farther east. But the trouble has never arisen between these people and the organized government.

There are two reasons for this anomaly, one a minor reason and the other a decidedly major one. The minor reason is that Panay is not quite as wild and pagan as Samar and Leyte. The same race and type of people inhabit all the Visayan islands, but in Panay the civilization is older, and has permeated even to the *pulahanes* somewhat more than it has thus far done in Samar and Leyte. But the second and chief reason why the *pulahanes* in Panay have never been stirred up by Tagalog demagogues and had a

bitter struggle with the Government forces is that in Panay the *pulahanes* have become Protestants, and had the services of American missionaries ever since the year 1900.

The great petition that came in to our missionaries early in 1901, in which more than 13,000 of these *pulahanes* asked to be taught the New Testament, and to be baptized and trained as Protestant Christians, was a turning point and mighty crisis for these *pulahan* people in Panay. By that act they took definite stand as Protestants, and as a body accepted the offices of the Baptist missionaries in Panay. They had been most wondrously prepared to take such a step by one of their leaders of a generation ago, a Filipino Roman Catholic priest named Padre Juan (Father John), and had been able to identify the new missionaries in 1900 as the teachers Padre Juan had foretold and bidden them wait for, looking forward twenty-five years from the time he went to his doom in 1875. The New Testament, which Padre Juan had sought to unfold to these *pulahanes* in 1873-74, was their means of identifying the missionaries as the long-expected teachers, for Padre Juan had told them the new teachers would bring that book and give it to all the people.

In the early days the chief task of the missionaries who were dealing with these people of hot blood and sharp weapons was to restrain their eager thirst for revenge upon the upper-classes in the towns of the island. They even proposed to get together a mighty army of thousands of men, and have the missionaries lead them down to the towns that they might assassinate the wealthy Filipinos who had deceived and poisoned

and massacred them, till they said that but for the coming of the Americans there would not have been a *pulahan* left alive in the island. They were eager in those early days to accept the teaching of the New Testament; but the teachings of Jesus: "But I say to you, love your enemies," and the other teaching: "Vengeance is mine, saith the Lord"—these were staggering demands upon their faith and desire for the Gospel.

The New Testament was given to them in their own language in 1902, and it wrought the same magnificent change in the hearts of these fierce people that it wrought centuries before for the Goths and Visigoths. The missionaries gave the *pulahan*es full time, neglecting the work in the towns and among the upper-class Filipinos, because of the greatness of the opportunity and need among the *pulahan*es. The good offices of the missionaries served to interpret to the *pulahan*es the purpose and good-will of the new government. They proposed to resist the taxation "unto blood," and would have done so but for the missionaries. Scheming politicians and unscrupulous demagogues have always found the missionaries "there" ahead of them, and more influential with the *pulahan*es than were they themselves. Appeals to the ignorant and superstitious fears of these semi-wild people have seemed to fall flat every time; the reason was that the Visayan New Testament was there ahead of the appeal. Malicious and dastardly attempts have been repeatedly made to misinterpret to these people the motives and purpose of the missionary. Catholic Filipinos, generally relatives of the *pulahan*es, have lied and maligned the missionary and his work, but all in vain. To-day the

loyalty of these people to their missionary teachers and leaders is more intense than it ever was before. They look to us to be faithful to the promises we have given them to be their teachers and leaders, and put them squarely upon their feet till they can walk by themselves.

The service of the missionaries to the Government in the island of Panay can not be overestimated. They are most ridiculously under-appreciated. In spite of the contrast between the records of the developments of *pulahanism* in Samar and Leyte with that in Panay, many government officials still appear to look upon the missionary as a pernicious element in the Philippines, "disturbing the otherwise stable religious conditions" and "introducing new and complicating religious and social elements into the situation." It is even plainly stated that the Protestant missionaries are taking advantage of the ignorance and credulity of the *pulahan* peoples in Panay, and making proselytes of them by the hundreds, only to make their last state worse than the former one. The only apology for the work the missionary has done among these *pulahan*es is in the facts themselves. A frank and open-minded study of the history of the past ten years in the three islands of Samar, Leyte and Panay is all that is needed to vindicate the work of the Protestant missionary, and the splendid efficacy of the Gospel for soothing a hot temper and restraining the strong but subtle arm of vengeance, and dulling the edge of murderous weapons in the hands of a fanatical, semi-barbarous lot of mountaineers.

The Government has actually spent hundreds of thousands of dollars and scores of lives of American and Fili-

pino soldiers in the establishing of stable government in Samar and Leyte, and in punishing and restraining the fierce passion for blood on the part of the Visayan *pulahan*es in those two islands. The same government has never spent a cent nor wasted a life in accomplishing the same thing in Panay. And the Protestant missionary is the all-important factor that has produced such a contrast. Without the missionary in Panay, the same *pulahan* uprisings that have come to characterize Samar and Leyte would have been the certain development in Panay as well. And with the Protestant missionary and his work in Samar and Leyte that Panay has had, and the hundreds of thousands of dollars and the scores of lives, and the court-martialing of the "Bloody" General Smith in Samar, and the massacre of thousands of *pulahan* people in Samar and Leyte would never have been needed. It takes the world a long time to learn the potency of the Gospel of Peace. It takes the world a pitifully long time to learn that the reign of Jesus is far better than the reign of the war-god. How vastly better and cheaper it would have been to send two or three men, qualified for the great task, into Samar and Leyte in 1900, armed with the "Full armor of God, with the breast-plate of Righteousness, and the Sword of the Spirit which is the Word of God, and shod with the preparation of the Gospel of peace," that they might have dealt with the *pulahan*es in Samar and Leyte as they were dealt with in Panay! One or two men of the right stamp in each of these great islands could have done the work.

Let us not study the past and forget the present. The great opportunity to gather the whole *pulahan* group into the Protestant Church in Samar and Leyte in 1900 is forever lost. But the *pulahan* people still number tens of thousands in those two great islands. Opportunity for the Kingdom is still writ large on the map of those two great islands for the discerning disciple. The present duty is no less momentous than was the one we repudiated in 1900. And now our eyes are open. But let us remember that even to this day the great island of Samar, with more than 350,000 souls, is still entirely without a missionary. There are a few Catholic priests there, but no Protestant missionary. The priests can get control eventually of the town dwellers in Samar; but they can never win the *pulahan*es. That is a fundamental of the *pulahan*es—they fight the priests and the Church, and count them both arch enemies. But with tactful leadership and a large-degree of self-sacrifice on the part of one or two strong missionaries they will become Protestants almost *en masse*. One of the greatest opportunities facing the Protestant workers in the Philippines to-day is the great island of Samar, with its tens of thousands of superstitious, fanatical, sensual *pulahan*es, who could easily be won to accept Protestant leadership, for they are "sheep without a shepherd," to accept the Protestant Gospel, for they have no Gospel, and accept the Protestant's Lord, for they need and crave for a Lord to whom their sturdy hearts can give their devout homage.



A HOME IN CEBU

GOD'S MESSENGERS IN THE PHILIPPINES

BY EDITH WHITE JANSEN

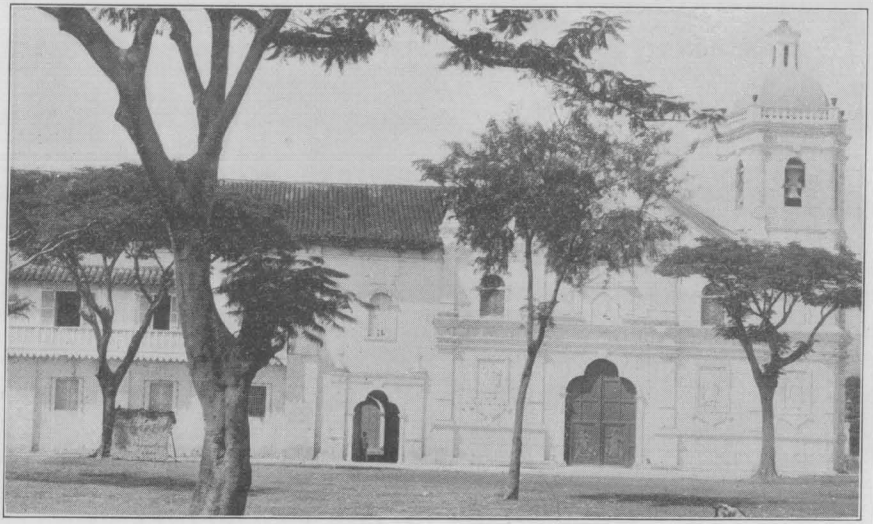
Missionary of the American Presbyterian Church

In a village in the south of Cebu Island, where three years ago there were no Protestant Christians, there are now 800 Filipino Protestants, out of a population of 7,000. Before that time the people had all unquestioningly prayed to their images and pictures, and trusted in the meditation of the saints. The people were in every way possible guarded by their priests from contact or exchange of thought with those in the city of Cebu. In the whole village no shop could be found, save a small Chinese store. The people seemed to live by barter among themselves, from time to time only taking their produce to the city by arduous journey, and there purchasing for themselves and others the necessities of life, which could not be obtained by them from their fields and coconut trees.

A young convert in Cebu was seeking employment. He succeeded in obtaining the post of numerator in the village of Oslob for the census of the villagers. There he began to spread

some knowledge of God's Word. Such questions as, "What is the difference between the Bible that the Protestants have brought into the islands and the Bible the Church has in its keeping?" brought about a spirit of inquiry, and then followed the borrowing of the priest's Bible. There were five large volumes with notes, but a few evenings spent in comparing the Bible called Rome's and the one said to have been written by the Protestants showed the people that had given their time to the study that there was no real difference between them. At the same time they found out that image worship had been forbidden by God, and several other things which the teachings of Rome supported and taught.

Some months later one of the men who had continued the study of a Bible given him by the young stranger—who had long since left their village—was declared to be a Protestant, and as such his fellow villagers were warned by the priest to avoid him.



A CHURCH IN CEBU. BUILT BY POOR PEASANTS

The man was astonished at the name given to him, and so were his friends. Who did they know who could have made him that most dreaded child of Satan? If the reading of God's Word, and consequent obedience to His commandments made them Protestants, then it was good to be a Protestant.

A short time later an evangelist passed through the village, and before leaving asked that those whom the priest had singled out as heretics and their friends might gather in the neighbor's home, where he had found himself made welcome. "Let us have worship of God before I leave," he said. "Worship of God," repeated those invited; "well, now, what does that mean?" "Culto a Dios"—"Worship of God." Such a thing had never been spoken to this people's knowledge in their language.

With much wonder some eight persons gathered in the neighbor's house. They partially learned to sing a hymn with a simple tune, and then their new messenger told them to kneel down and close their eyes, each one follow-

ing in reverent thought his prayer to God. One man of fifty years, and others, marveling what the closing of their eyes might lead to, knelt down. The spirit of inquiry after the God their souls were seeking was thoroughly awakened.

The church which their fathers had toiled to build, and which they had supported, now closed its doors against them. They were cut off from their past religion. Yes, they would even close their eyes, and try to join in this stranger's way of worshiping the living God.

Some of these villagers who knelt in prayer that night could almost have shouted aloud as they listened to the messenger's simple words of love and simple faith in God the Savior. As the oldest of the little meeting expressed it: "The first words he spoke broke my heart to pieces. I knew that I was in the true way. Glory to God!"

Stranger scenes if possible took place. Open-air meetings were held. The images of the new converts were taken from their homes and hacked to

pieces, and pictures of the saints, before which their parents and themselves had burned candles and lights through sickness and death, as well as on the special saints' days, were destroyed.

Villagers from other places, as they passed through that village, beneath the shadow of its numerous coconut

The knowledge of the fierce persecution of the converts in the adjoining village, where there are over four hundred Christians now, led to the Jansens determining to leave the city of Cebu for the time being, and to go and live among these villagers who have taken the Gospel to others. Many services for Bible instruction are held



A BIBLE-CLASS GROUP IN A PROTESTANT SETTLEMENT IN THE PHILIPPINES

The man in the group is a great grandfather, and all in the settlement bear his name. The other men are out harvesting

palm-trees, were heard to ejaculate wonderingly as they observed the heap of hacked images, "I knew that you could split a coconut, but I did not know that you could do the same with the heads of the Virgin and the saints."

From ninety homes in this village the sounds of songs of praise and prayer are heard as the families hold their evening worship of God.

in their home during the week, and everything is sought to forward the knowledge of the Truth among the people during the months in which they hope to make this village their headquarters from which to work. Will you pray that many who are now receiving Bible instruction may be taught by the Holy Spirit, so that they may be sent forth to teach others, and even be sent by their own people?



SOUTH AFRICA AND THE MISSIONARY PROBLEM

BY BISHOP B. LA TROBE, HERRNHUT, GERMANY

There lies before us a book whose dedication is strikingly characteristic of its purpose. "To the Christian Students of South Africa, who are yet to bear a great part in the evangelization of their native land." The book is entitled, "Studies in the Evangelization of South Africa"; its author is Mr. G. B. A. Gerdener, and its purpose is to call his Christian countrymen to do their duty to their country. The writer is himself the son of a missionary, who left his German home to bring the glad tidings to those in darkness in this land.

As the general secretary of the Students' Christian Association of South Africa, Mr. Gerdener approaches his subject from the point of view of a resident in the country, well acquainted with its religious conditions, its missionary history, organization and movements, its Christian resources in men and means, and its urgent needs and problems. The result is this timely book of about two hundred pages, well worthy the attention of the many who are interested in missions in South Africa in particular and in the Dark Continent as a whole. Chapter by chapter it leads up to a challenge, address just to those who should be most interested of all in the problems of South Africa with their bearing on the evangelization of the remainder of the continent. The writer is thoroughly convinced that South African missions can be and should be conducted by South African men and money, thus releasing both men and means for the burning necessities of the evangelization of the rest of the continent. He looks upon the European and American missionaries as the advance guard who have done yeoman service, but are now the "re-

tiring force." For he believes that the great Commander is calling for the advance of a still more effective "relief force" out of the million whites who are to remain in the country, whose relations with the natives will ever be of the closest nature, and who therefore must assume their responsibility, spiritual as well as political, toward the native races.

If the Christian sons of South Africa should accept this challenge in faith and holy zeal, and if they prove themselves both willing and able to assume the responsibility for the completion of the missionary enterprise in their own land, then we do not doubt that the "foreign" missionaries now in the country, and their home boards, would weigh the question of careful and gradual transfer for the sake of the larger interests at stake in the great mission field. Writing from the center of the mission of the Moravian Church, which commenced work in the Cape Colony more than 175 years ago, we may say that she has already proved her willingness for such steps, if they be plainly the will of God for His work. A dozen years ago she handed over her stations in Greenland to the Danish State Church, and the issue has justified the wisdom of the resolve. The problems of self-supply and self-support in South Africa have long been familiar to the central board of the Moravian missions, and of late years they have assumed ever-increasing urgency also in their bearing on the needs and opportunities of our newer work in German East Africa. These problems have been faced by our missionaries in the Cape Colony and Kaffraria, both in conference with one another and with those of other societies. At the pres-

ent moment they form one main subject of earnest consideration for the visitation of a member of the home board to both those mission fields, so closely related, albeit with many differences, which complicate the situation for our Church.

Mr. Gerdener defines South Africa as the portion of the continent south of the Zambesi and Kunene rivers. The latter stream marks the northern boundary of German South West Africa. With this exception and a part of Portuguese East Africa, the whole territory is British, and includes the new Union of South Africa.

The fact that its dominant races are professedly Christian, and that evangelization has been carried on for more than a century among some of its native tribes, goes far to make South Africa a Christian country. Yet it must be confessed that six out of the seven millions of its native population are still heathen. And if South Africa can show one million native Christians, what of the remainder of the huge continent? According to the Statistical Atlas published by the Edinburgh World Missionary Conference, the rest of Africa, with its 140 millions of heathen, can not show another million Christians. It is startling that the comparatively small corner at the South claims half the total of the African native Church.

In other respects, too, the conditions to the north and to the south of that line, from the Kunene to the Zambesi, are amazingly different. Among the 7 million natives of the South 43 missionary societies are at work; and they have planted 813 stations, manned by 907 ordained foreign missionaries. For the 140 millions of the rest of the continent 51 societies are caring, and

they have established 307 stations, with 652 foreign missionaries. It is true that the available statistics show a quite different proportion of ordained native workers, being about 1,150 for "the rest of Africa," as compared with 275 for South Africa. And here we are inclined to agree with Mr. Gerdener that this is an added reason for a wise redistribution of the foreign force of South Africa, and especially for an energetic development of its native force.

In justice to South Africa, it may not be forgotten that both white and colored missionaries have been provided by the colonies for their own country, and are being sent from thence to other parts of the continent and of the world. The Dutch Reformed Church in particular has become a truly missionary church. She is the one missionary organization of South Africa which is not foreign to the soil. Already she cares for the largest proportion of the natives in the Cape Colony. Besides this, she takes effective part in the Livingstonia Mission of Nyasaland. But Mr. Gerdener claims the sons of these colonies in the first instance for the evangelization of their own land. He pertinently asks why the man who knows the language, customs and needs of the South African native should become a missionary to the Sudan or China, and the man to whom any part of Africa is equally unfamiliar should be encouraged to come to the South?

Let it be remembered, however, that our author deals with the missionary problem of South Africa in its relation to the needs of the whole continent. For the rest of Africa is as terribly undermanned from a missionary point of view as China or In-

dia, and far more so than Japan or Korea. And its need is doubly urgent, for Islam is advancing southward and threatening to absorb the native African races. Therefore, South Africa must more and more approve itself as a strong bulwark against this Moslem menace; indeed, as the base for the Christian reconquest of Africa.

In pleading for reorganization of the missionary force in the interests of the whole continent, Mr. Gerdener by no means falls into the error of declaring South Africa overmanned as a mission field. He takes no exception to the number of foreign missionaries, but to the multitude of societies. Wisely distributed over the whole area south of the Zambesi—and Portuguese East Africa is to-day more open to be possessed than ever before—he considers the present staff “only fully adequate and no more. But this distribution is yet to be, and in the meantime societies of many nationalities, view-points, persuasions and methods of work are contending with one another for prior occupation or spending much precious time in keeping clear of each other, instead of pressing on with holy zeal and steadfast faith to cover the pagan soil and meet each other with joy.”

No, there are not too many men, but there are too many minds and methods. South African missions have reached a stage when the overlapping of competing missionary agencies is as culpable as it is unwise. A few years ago Dr. Andrew Murray reviewed the situation in this most crowded of all mission fields in his book, “The Kingdom of God in South Africa.” He quoted the number of societies at thirty-one; since then a

dozen more have entered, and there are now forty-three. From the standpoint of the oldest of these missionary organizations, which was also the first in the field in South Africa, we can not but think with Mr. Gerdener, that not a single new society should contemplate work to the south of the Zambesi.

We are equally in agreement with his next point that, with a view to concerted and effective action, every society now at work in South Africa ought to overhaul its aims and methods carefully and prayerfully. Of course there are difficulties to be overcome in any scheme of reconstruction. Perhaps those who have labored longest in the field best know how serious these are. Simplification and unification of the native Church can not be easy where its history goes back through so many decades to beginnings so various, and so unavoidably on denominational lines. Most of the Moravian congregations in South Africa date back to the days of Hottentot slavery and Kaffir wars. And it is as praiseworthy as it is natural, if members of such long-established congregations cling with tenacious attachment to that section of the Christian Church, which in the providence of God brought them the blessings of His Gospel.

An added peril of the present is the Ethiopian movement, which unduly magnifies the differences of race and color. Mr. Gerdener aptly remarks that, while its spirit of home-born liberty has considerable justification, its methods have made it a caricature of self-direction and self-support. From a Christian point of view, South Africa belongs neither to the white nor to the colored man. It belongs to their

one Lord, and His children of both races must cordially cooperate in the mutual endeavor to make it truly His.

One of the primary steps toward effective progress in South Africa is the carrying out of the "Mission Stations Communal Reserves Bill," recently passed by the Cape Parliament. This act makes provision for the management and control of such lands as are held in trust by any society for the natives, and for the granting of titles to registered occupiers. It promises not only social and economic advance, but also spiritual progress as a consequence. As Mr. Gerdener says: "No self-support or self-direction is possible in church matters without

self-respect and self-help in temporal affairs. Without the right to possess property, or at least homes, the condition of the native will always be one of fickleness and irresponsibility."

We will neither belittle nor dwell upon these and other difficulties in the way of mutual consolidation and redistribution of the missionary forces. They are not insuperable, if only one main lesson of the recent Missionary Conference at Edinburgh be taken to heart by all concerned. That lesson is that the world is to be evangelized by the united mission of the *one* Church of Christ rather than by the various missions of different denominations.

MISSIONARY HYMN*

BY THE REV. HENRY BURTON, D.D.

There's a light upon the mountains, and
the day is at the spring,
When our eyes shall see the beauty and
the glory of the King;
Weary was our heart with waiting, and
the night-watch seemed so long,
But His triumph-day is breaking, and we
hail it with a song.

In the fading of the starlight we can see
the coming morn;
And the lights of men are paling in the
splendors of the dawn;
For the eastern skies are glowing as with
light of hidden fire,
And the hearts of men are stirring with
the throbs of deep desire.

There's a hush of expectation, and a quiet
in the air,
And the breath of God is moving in the
fervent breath of prayer;
For the suffering, dying Jesus is the
Christ upon the throne,
And the travail of our spirit is the-travail
of His own.

He is breaking down the barriers, He is
casting up the way,
He is calling for His angels to build up
the Gates of Day;
But His angels here are human, not the
shining hosts above,
For the drum-beats of His army are the
heart-beats of our love.

Hark! we hear a distant music, and it
comes with fuller swell;
'Tis the triumph-song of Jesus, of our
King, Immanuel!
Zion, go ye forth to meet Him! And,
my soul, be swift to bring
All thy sweetest and thy dearest for the
triumph of our King!

* From *The Bombay Guardian*.

THE EDUCATION OF CHINA'S DAUGHTERS

BY MISS EFFIE MURIEL BOND, HING HWA, FUKIEN, CHINA

Missionary of the Church of England Zenana Mission

Just at this time the whole world is looking at China and wondering what will happen now that she has awakened from slumber. One thing is taking place before our very eyes in this city of Hing Hwa, a few days' journey from the large city of Foo-chow, in the province of Fukien, namely, an increasing desire for the education of China's daughters. Parents are keen and anxious for their daughters to learn all that can be taught them, and not only Christian parents, but heathen as well. This fact should stimulate all who read of it to increase their efforts to support Christian mission schools in this land.

Now is the great day of opportunity for enlarging the scope of this work, a golden opportunity, which if allowed to pass by will cause disaster in this land and a lack of fruitfulness in our own lives. It should be, and must be, an inspiration to us. At present in the Church of England Zenana School there is a class of elder girls who would rank creditably with many a home class of girls of similar age in Bible study and other studies. Some of our teachers have passed through the school, and are glad to remain and help in the work.

China's daughters will in future mold this nation for good or ill. What have we done to help them? Can any one read of China to-day without a keen or burning desire to have a part and share in the work of bringing some to the light of the truth of the Gospel of Christ, without whom all our teaching is in vain? The Chinese Government is trying to educate their daughters without Christ. The result will be most disastrous for a girl whose knowledge does not include

Him who is the Way, the Truth and the Life.

At present we are using a large Chinese house, which is in a tumbled down condition, full of rats (and in this city plague abounds), undrained, therefore very unhealthy and very damp in the rainy season. Could we be in a more deplorable situation? And surely this warrants an appeal for help. Our accommodation is very limited for boarders, and still more so for day pupils. We have fifty-seven girls on the roll, and every term more come, so that we are forced to refuse pupils. Here is an investment for time and eternity. A little given to God's work in this heathen land will increase in His hands. Think carefully and prayerfully.

1. The voice of God is calling for help against the mighty foe in this land.

2. The voice of China's daughters is calling loudly for help in their poverty, distress and ignorance of all that is right and good and healthy and pure.

3. The voice of one of God's servants, laboring in this land amid innumerable difficulties—disease, sin and death abounding on all sides, such as one never sees in the home-lands—is calling for help that these girls may learn (1) to understand a healthy body and trained mind, and may develop them; (2) that they may overcome and be free from sin through the power of Jesus Christ.

This appeal is sent by one of the most honored friends of the Editor-in-Chief, Mr. and Mrs. Ralph Walker, of Leicester, England. They were his traveling companions on the recent journey to Japan, and spent two

months on a visit to the mission station in Hing Hwa, China, where a son, Dr. Ronald R. Walker, is working at his own expense. We could wish that some Christian steward may be moved to help supply the urgent need, and may share in this noble and fruitful work for the Master. Mr. and Mrs. Walker have given very largely to the support of the medical station, having built a hospital and contributed generously in other ways.

The girls' school is doing excellent work under the care of Miss Bond, but is greatly hindered by most adverse surroundings. A good, sound Christian education is given, and many girls are trained to become teachers in the native schools. Mr. Walker says:

"China's women must be reached by their own people, as the opportunities are far too vast for white missionaries to undertake. Miss Bond is helped by young Chinese women whom she has trained, but the work is so great that many applicants have to be refused. I do not understand how one lady can undertake so great a work, but like many of our missionaries Miss Bond is working far beyond her strength. The health of herself and pupils also suffers from the dark and unsanitary rooms.

"Christian teaching pervades the whole. Many of the girls are truly converted and lead earnest Christian lives, so that they carry Christianity by their lives' example and precept to their homes during the holidays and after leaving school. Some meet with great opposition from heathen relatives, but remain true, and by their changed lives become a power for Christ in homes which the missionary can not reach.

"There is ample ground available for good school buildings, which can be put up for the small sum of \$2,500, and I would earnestly appeal to friends to provide this small sum.

The Pastors and Churches

"I spent eight weeks in the Poreng district of Fukien province last spring, studying the needs of the people and visiting many of the churches while staying with my son, Dr. R. R. Walker, in Hing Hwa city. The district is a very fertile agricultural plain, surrounded on three sides by mountains. The population is immense, at least 5,000 villages, and of these 3,000 have not been worked or heard the Gospel. The hill population is also very large, and during one day's trip to visit churches we met great numbers of women, mostly carrying firewood, bamboos, baskets, etc., to the city. We counted over 2,000, and then gave it up.

"The people are a sturdy, independent and pugnacious race, similar to the pioneer folk of olden days at home. They are no 'Rice Christians,' as no help is given in the way of charity, nor do they join the Christians in hope of protection against lawsuits and feuds, for none is given.

"We had many opportunities of seeing the catechists and church-members, and were greatly impressed by their self-denying earnestness in the Lord's service. The Chinese Church is self-supporting and entirely independent, Rev. C. Shaw and one traveling catechist alone receiving help from abroad.

"For some time I felt very unwilling to do anything to render it less necessary for all members to deny themselves to help in the Lord's work; but after going very fully into the matter

I became satisfied that this will not be the case, but if the \$5,000 they seek is raised it will secure that each catechist receive his \$45.00 per annum, and also will enable new churches to be opened. Many of the catechists could easily earn \$150 per annum in secular situations, but they are willing to take less than half the amount as Christian teachers for the Lord's sake."

The following is a translation from Chinese notes by Seh se Sen, signed on behalf of the pastor, catechists, school-masters and members at Hing Hwa:

"The Hing Hwa District Church was begun in 1877 by missionaries from Foochow. Down to 1893 the work was small, and only fifty-six persons were baptized. Instruction was given by occasional visits from Foochow. There were two churches and three catechists. Forty dollars was collected annually. In 1894 Rev. C. Shaw was permanently appointed to the city, a man of great earnestness, and the people gladly received his instruction. The church became more important, and from 1894 to 1910, through the Holy Spirit's blessing, 1,195 were baptized, 56 churches established, and 13 schools, with 284 scholars attending, and 32 catechists and school-masters.

"The harvest is great but the laborers few, and it is difficult to spread the Gospel through the district. For want of money catechists can not be sent. The members offered for catechists' salaries, the highest from \$60 to \$70, down to from \$20 to \$30 per

annum. Twenty-eight churches gave \$1,500 as salary for twenty-six catechists. Rice is expensive, and the catechists' wages should be at least \$50, Mexican, per annum; but owing to insufficient funds they are obliged to take less, and one catechist had to serve two churches.

"The catechists are not able to properly attend to the two churches, and the members have fewer opportunities of hearing the Gospel. The catechist may be an earnest and zealous worker; but if his thoughts have constantly to be occupied by seeking for the means of livelihood, he can not efficiently serve the church.

"The Church Council have earnestly sought means to remedy the difficulty; they can not open new churches and are very anxious not to close old ones. Three years ago the Church Council made an effort to collect \$10,000 as a sustenance fund, the interest of which was to be used in making up deficits in catechists' salaries; but all they could raise was \$2,000, the interest of which is used.

"The Church Council hope that those who love the furtherance of our Lord's kingdom will unloose their purse-strings and help in making the Church in this district strong, its roots deep, and its branches wide-spreading. We hope friends will not be offended by our request for help, and that the earnest prayer of the Poreng church will be granted. Six churches have a leader and a catechist; in the others, if they have a school, one man has to do the work of both. There is one native pastor for all the churches."

THE ABORIGINES OF SOUTH AMERICA*

A STUDY FROM A MISSIONARY AND COMMERCIAL STANDPOINT

BY R. J. HUNT

Is it worth while trying to preserve the Indians of South America? The question, which was asked by a well-read man interested in the progress of South American affairs, implied that the natives were a dying race; that they were a menace to the settlers, and a hindrance to the general welfare of the various States.

For centuries the red man roamed at will over the vast plains, and hunted unrestricted in the deep forests. He cultivated the land where he chose to set up his rude hut, and fished in the rivers or swamps in his vicinity. Each tribe fixt its own boundary and formulated its own laws, and, apart from a few tribal differences (arising from some family dispute, irregular marriage contract, an insulting word, or desire to plunder), which might result in a skirmish, or in some cases a desultory feud between the tribes, the Indians otherwise lived a peaceful, primitive existence.

Their quiet was interrupted by the occupation of their country by the Spaniards and Portuguese, the introduction of slaves from Africa, and a long line of settlers who poured in from all parts of the world. These pioneers of civilization settled on the land, married, and peopled the waste places, and left to their children the large plantations, enormous sheep and cattle farms, or colossal businesses that they had founded. Some of these early colonists were of a friendly disposition, and treated the natives kindly, much in the same way as they did their horses or their dogs; others, with a high sense of honor, were just and considerate to the aborigines; a fair percentage of them (especially those in the wild, remote districts) freely mingled with the natives and married one or more of their women; but the great majority of the settlers looked upon the natives with suspicion and distrust, if not with abhorrence.

With the influx of immigrants and the natural increase of the descendants

of the pioneers came the growth of trade, the extension of agricultural pursuits, and the opening of mines, with the inevitable introduction of suitable means of traffic. There came simultaneously the desire for independence and the consequent rise of republics, with a demand for progress and a clear determination of territorial bounds. As the population increased lands went up in value till the price near the large towns became prohibitive, and the virgin country to which the Indians had perforce to retire was coveted. Railways were opened up in various directions, the great rivers were supplied with steamers which plied up and down them, trade increased, companies were formed, and numerous interests started.

For scientific and commercial purposes expeditions up the great waterways and across the trackless plains were organized and carried out with varying success; but even to-day there remain vast regions unknown and unexplored except by the red Indians. Despite the advance of civilization and the invasion of their territory by the farmer, planter, trader, miner, and scientist, some of the native tribes quietly held on, hunting and fishing while supplies lasted, and gradually mingling with the colonists, who employed them in simple work or trained them to some of the civilized arts of life. As their tastes improved, the constant supply of fresh beef, bread, vegetables, and sweets made the Indians discontented with their precarious mode of living, and many threw in their lot with the settlers.

Some of them, who were treated in a friendly way, would visit the settler and lounge about his place thanklessly picking up scraps of food and exchanging their natural woolen garments for food and drink, content to clothe themselves in rags or sacks, and learning more of the vices of civilized life than of industry, temperance, and purity. With their constitutions weak-

* Condensed from *The East and the West*.

ened by the lack of regular food and suitable clothing they contracted disease, and the outbreak of an epidemic of measles, smallpox, or pneumonia in the district would leave the tribe almost extinct.

Other and more warlike tribes resisted the invader. An unkindness arising out of a friendly visit, or a slight indiscretion on the part of the colonist would be sufficient to rouse a tribe to loot cattle or horses. If this act were revenged in any way the tribe would probably rise *en masse* and attack the ranch, and would sometimes set fire to the dwelling and murder the inhabitants, driving off their cattle. This would be followed by an appeal to the Government for protection and redress, and a military expedition would be equipped and sent to destroy the Indians. Thousands have been massacred in this way, and the survivors live in danger of meeting a similar fate. The more intelligent members of the various council chambers in the republics have come to realize, however, that there must be found better measures for the reduction of these aboriginal tribes which do not involve their destruction but provide for their becoming useful citizens of the community.

In the Gran Chaco

In the region known as the Gran Chaco, in the heart of South America, which is owned by the republics of Argentina, Bolivia, and Paraguay, the Indians have been little molested by the white man. As civilization advanced they fled into the recesses of the forests, swamps, and plains of that primeval country, and have remained primitive and unspoiled. Some of them venture occasionally into civilized life to catch a glimpse of a steamer or to spend a few weeks on a cattle farm or in a sugar plantation, and then return to their natural fastnesses and simple modes of life. Some tribes have been persuaded to engage in regular work at certain times of the year—*e.g.*, in wood-cutting, harvesting cotton and sugar, and other unskilled

labor—but they spend the rest of the year in their old ways. In these interior parts the Indians are both numerous and vigorous, and there is no reason to think that they will die out. They are divided up into tribes varying from ten to a hundred thousand, and speak different languages or dialects. At present they have plenty of room to roam and hunt, but no provision in the way of a reserve has been made for them. The land has been marked out on paper and sold to private companies or individuals, and as the country opens out the Indians' sphere will become proportionately restricted.

The Indians, however, do not lack friends among the influential and cultured residents in South America. An association has been formed for their protection. The wealthy landowners value the natives as workers, and the humanitarian opposes a policy of extermination. A strong public opinion, due to the action of a few ministers and the energetic publications of the editor of an important daily paper, is gradually being formed, which in time will do a great deal toward securing justice and consideration for the many Indian tribes of the Gran Chaco.

To the sainted Allen Gardiner, a captain in the Royal Navy, belongs the honor of bringing to general notice the condition and great need of these aboriginal peoples. He traveled far into the interior of the Chaco and formulated plans for reaching its tribes before he started to the more needy peoples of the extreme South, where he laid down his life while endeavoring to take the Gospel to them. He has had a noble succession of followers, and in particular the venerable Bishop Stirling, first Bishop of the Falkland Isles. Through his exertions, the repeated requests of Dr. Stewart, the British consul in Paraguay, and the influence of Admiral Sir James Sullivan the South American Missionary Society decided to start work among the Chaco peoples.

In 1887 Mr. Hendrickson was sent up to Paraguay to make inquiries, and

the following year he and two others were appointed to the work. The leader, however, was not used to a rough life, and tho he kept uncomplainingly to his post, he contracted a severe chill and succumbed at the end of the year 1889. Bishop Stirling then appointed a young layman to take charge of the work—Mr. W. Barbrooke Grubb—who had had several years' experience among the Yaghans of Tierra del Fuego.

The site that Hendrickson chose lay on the Chaco bank of the River Paraguay, about thirty-three miles north of the little Paraguayan town of Villa Concepcion. It was situated at the mouth of a stream, or "riacho," that emptied itself into the Paraguay at this spot, and near an Indian "toldo," or village, where there dwelt an old chief whom the Paraguayans called Fernandez. The name of the mission station was therefore called Riacho Fernandez. A log hut was built and a piece of ground enclosed for a garden, and an attempt made to establish friendly relations with the Indians of the toldo. The natives were very degraded through contact with the low-class Paraguayans, and Mr. Grubb felt from the very first that he would have to travel into the interior and reside among the people inland if he wished to find the purest types and those who would be ready to accept the Gospel. A small steam-launch was supplied to the mission, and Grubb early formed an acquaintance with a surveyor who was interested in the Chaco and anxious to penetrate it to its depths. The two agreed to make a preliminary trip up the Monte Lindo, a stream south of Concepcion. This was followed by a voyage up the Rio Verde, some miles north of the mission station. Both rivers were choked with fallen timber and dense water reeds, and traveling was slow and dangerous. Snags had often to be sawn or chopped under water, and the screws set free from trailing water plants, but by dint of dogged perseverance they explored a long way inland. The course was very winding,

the water brackish, and the depth uncertain, the river in rainy seasons overflowing its banks, and during a period of drought shallow or dry. These two expeditions, supplemented by later investigations by land and river, prove the unsuitability of these waterways as a means of communication with the interior.

After spending several months in picking up a slender vocabulary, Grubb, unable to rest any longer near the river banks, determined to make an exploring journey to the Indians of the interior. He was warned by the Paraguayans of the terrible death awaiting him if he made the attempt, but he persuaded some of the "Coast" (i.e., river) Indians to guide him, and started on horseback into the unknown. Everything was new to him, and every precaution was taken to avoid giving offense or creating distrust among the natives. He learned afterward of the roundabout way by which he had been guided; but he pushed ahead well into the country, and was favorably tho cautiously received. He learned a good deal about the country, customs, and home life of the people. One night he stayed at a village where a feast was in progress. Feasts are held in honor of the coming of age of both sexes, and merely for pleasure when food is abundant. A favorite drink is made from honey and the bean fruit (algaroba), and the natives are very noisy when they have partaken of this native beer. Grubb did not feel at all comfortable as he lay on the ground under his mosquito-net listening to the monotonous chanting, which continued right through the night, and the altercations of the intoxicated feasters. After some weeks he returned to his quarters at the coast, determined to use his splendid physical powers in traversing the country, visiting these scattered villages, and endeavoring to raise them mentally and morally.

On his return to Riacho Fernandez he found his fellow missionary anxious to leave. Moreover, difficulties had arisen about the occupation of the

land, and it was thought best to abandon it, as the agent proposed setting up a wood-cutting establishment. Deprived thus of companion and mission station, he received orders to visit the Brazilian frontier in Paraguay proper as a possible sphere of work. He saw a good deal of camp life, but a revolution broke out and forced him to return. On his arrival in Concepcion he received notice from the Land Company that their store had been pilaged by Indians, and a request that he would come and see if anything could be done to regain the goods or their value. Grubb at once returned to his old station, and, after making a few inquiries, set off on horseback into the interior to trace the stolen property. He found the thieves about twenty miles inland, and prevailed upon them to bring to the company's agents an equivalent value in skins and feathers. This incident decided Grubb's career. He had no inclination to leave the *Lenguas*, or *Lengua-Mascoy*, as the Indians of this part are called, so he forthwith built for himself a hut at the place where he had discovered the thieves and lived there for several months. His confidence in them and his action in resigning civilization to live among them proved him to be their friend, so that he had practically no further difficulties.

Having gained their confidence, he began to wander about among the distant villages, inviting the young people to come and help him build a station. They responded to his invitation, and after careful investigation he chose a high spot on the banks of the Rio Verde, about thirty miles inland from the River Paraguay. He built a house for himself and fences for cattle, and enclosed land for gardens. The Indians flocked round him and helped to the best of their ability. Tho he was unskilled in the use of tools and had considerable difficulty in teaching them how to handle the ax and spade, by his indomitable persistence he accomplished a great work. He next secured a bullock-cart and an assistant to drive it, and brought out provisions,

implements, and other necessities, including articles for the payment of labor.

Another important department of work was then started; namely, trading. The Indians were accustomed to throw away the skins of the animals slaughtered in the chase, and the feathers of the rhea, except a few they wanted for personal adornment or for use in their huts. Grubb pointed out to them the value of these articles, and offered to sell them for them and give them an exchange in beads, knives, axes, files, mosquito-nets, etc. This served a double missionary purpose: it attracted the people to the station, and it prevented the Indians coming into contact with unscrupulous traders. In later years we tapped the whole country from a trading-point of view, and, to meet the requirements of trade, had to run special carts, which we paid for out of the small profits. Some Indian young men were then trained in this particular work of bartering, so that eventually they might possess shops of their own and trade with their less privileged friends of distant villages.

In 1892 other workers were sent out to join him, and after they had settled down to their new surroundings and could carry on the work of the station, Grubb felt himself free to carry out some long-cherished plans of a prolonged visit to the Western tribes, and to reconnoiter for a more suitable and central mission station. He went from village to village, spending a few days in each place, enlarging his experience and increasing his knowledge of the people. He was present at a native burial, for example, and saw how the body was doubled up into a sitting posture and placed into a shallow grave, together with the dead man's bag and personal treasures. Three arrows were shot through the heart and his bow was then broken and cast into the grave. On the return of the party the village was burned to the ground, and the possessions of the deceased were burned, or, in the case of animals, killed and eaten. The rela-

tives crop their hair and blacken their faces as a sign of mourning, and then remove to a distant place for about a month. In one case Mr. Grubb saved a child from being buried alive with its mother. He waged constant war against the practise of infanticide, and successfully prevented the starvation and premature burial of a number of old and infirm persons of both sexes.

The Lenguas are not polygamists, but they sometimes leave one wife and take another. The original cause of dissent often emanates from the wife, who has no difficulty in remarrying. As a rule, after the birth of the first child the husband and wife are faithful to each other. The custom prevails for the man to leave his own clan and go and live with his wife's people, the relationship being traced on the female line. The villages are generally small, containing six or seven families, and numbering about fifty souls, tho some have been known to contain a population of 200. The huts in the villages are the simplest that could be imagined, and consist of a few branches placed in the ground surmounted with grass and leaves, or a reed mat resting on a couple of props. The people have few possessions, and live a quiet, contented life of hunting and fishing, occasionally spending a few days in their gardens. In the summer both sexes collect the various wild fruits and edible roots. The women are industrious; their few sheep supply them with wool, which they spin, dye, and weave into blankets and belts for the men; vegetable fibers are prepared and twisted, from which they make bags, cradles, and fishing-nets; they also make clay cooking-pots and water-jars; and for dress use softened skins for skirts and untanned pelts for winter wear as mantles.

The soil for the most part is unsuitable for agriculture on a large scale, but here and there can be found patches of good garden ground which produce abundant crops so long as the conditions are favorable; but, in addition to the difficulty caused by locusts and various grubs, there are

the more formidable troubles of floods or droughts to contend with. The year 1892, for example, was one of drought, and preparations for a good harvest at the little station of Thlag-nasinkinmith were doomed to disappointment, as practically all the crops failed. The next year was one of flood, the houses, fences, outbuildings and gardens being so inundated that they had to be abandoned. Grubb now set to work to find a permanent site, and after several attempts to settle in various places, land was purchased and building was commenced at Waikthlatingmangyalwa in 1895.

At this time the workers were four in number, and having decided upon Waikthlatingmangyalwa, which was situated about a hundred miles from the river, as the center of operations, we disposed ourselves in the following way: One of us had to remain at the river to be in general touch with the world and to attend to business matters, such as correspondence and the purchase of goods; another took charge of the transport department for taking supplies into the interior; a third remained in charge of the station; while the fourth was free to move about as occasion demanded, and to push forward itinerant work among the surrounding peoples.

The transport of goods first demanded attention. A road had been cut to the first station, and it had been a comparatively easy task to take out bullock-carts there, but the "camp" beyond was more difficult to negotiate, being subject to inundation. Several deep swamp streams had to be crossed and a road cut through three or four fairly dense forests, while most of the open camps were filled with the serried ranks of ant-hills which required leveling. Experienced European drivers told us that it was impracticable to convey goods by means of bullock-carts over such a track, and the Indians, from a superstitious point of view, objected to the foreign vehicle advancing into the heart of their country. They therefore set to work with charm and cant to hinder

its progress, and, worst of all, we had no capable assistants to do the heavy work. Hitherto we had few needs, and our food and mail were conveyed on pack-horses; but now the success of our work depended largely on an adequate transport service. We set to work, therefore, to cut a rough track, and, by improving it every time we passed along, we managed to take out a cart or two every few months. When the natives found that we were so determined, and that the witch doctor's charms were powerless to prevent the arrival of the carts, they gave us their assistance. They were, however, indifferent workmen, and needed years of training. Later on we cut a new road to the river, built rest-houses and fences for the animals, supplied boats to the streams for the crossing of the goods, and had a regular supply of natives for the train of carts. Tho still arduous, the transport is now on a firm basis. Regular communication is kept up with the outside world, and the driving and camping is now done by trustworthy natives. The days of short commons are now rare, and the modern missionary has not to go about in bare feet in order to save his boots, to make a pair of trousers out of a rice sack, or to dry the once-used tea-leaves for a second or third brew. The agent at the one end receives his orders and supplies the goods, the native carters pack the loads and take them safely to their destination.

Having solved the transport difficulty, we prepared to build up the station. The work before us consisted in the industrial training of the natives in order to fit them for the battle with civilization and competition with other races. We ran up several rough shanties, but took our time in the building of a capacious mission-house. The country was canvassed for helpers, and the most intelligent were chosen and persuaded to take up residence with us for a number of months. The promise of a mare or calf as a reward and the regular supply of food influenced them in their decision to stay. A corral for cattle was built, a small

paddock made, and ground was cleared for a garden. Our circumstances compelled us to keep cattle to provide milk and fresh meat for ourselves and employees; we also had a number of sheep and goats.

We further conceived the idea of training the natives to various branches of cattle work, such as marking, herding, slaughtering, tanning of hides, plaiting of lassoes, and dairy work, aiming eventually at securing for each a settled home, with a small farm, cattle, sheep, and hens. We worked side by side with these grown-up children, using every opportunity to teach them the great moral and spiritual truths that were ever uppermost in our thoughts. We taught them the use of the ax, saw, hammer, and spade; caused them to realize the difference between straight and crooked, length and shortness, depth and height, tried to instil into their unwilling minds the necessity of continuous labor during work hours; explained to them the value of money and the advantage of acquiring property; and demonstrated the superiority of a palm water-proof dwelling over their grass huts.

Incidentally, hard work, regular food, and more stable houses dealt a heavy blow to their superstitions. Those who had been afflicted with chronic dreams and visions of ghosts requiring energetic chanting and nocturnal rattling of gourds began to enjoy sound slumber. The half-weekly feast became less frequent, and the burning of houses and property a still rarer event. Gradually the natives settled down to regular work, and desired to gain a certain amount of efficiency in building and thatching, fencing and well-digging, felling of trees, sawing timber into lengths, cattle work, and gardening. Later on the younger men went into a well-appointed carpenter's shop and saw-pit, and were instructed, under a thoroughly qualified teacher, to construct a building accurately fitted with doors and windows, and furnished with seats and tables as required. Re-

cently one of the young men with the apprentices built and fitted a new school, and in his odd time gained a little pocket money by renewing gun-stocks for his friends. Another made a bullock-cart and furnished his cottage with chairs and tables. Instead of the rickety beds, lacking softness but superabundantly supplied with irregular prominences, that were in vogue in the early days, the latest arrivals are supplied with carefully planed wooden frameworks supporting an elastic hide bed, and the uneven top of a box has given place to smooth, steady tables and desks. Lashings for the bullocks are supplied from the farm department, as well as a regular supply of milk and meat. The workmen are registered and paid by the native clerk, and are served with what they require from the butcher's shop, green-grocer's, or the native stores, and at the end of the year each worker male or female, can compete at the "exhibition" for prizes for the best work in all branches of industry.

From the first it was apparent that it would be a very one-sided mission if only men were dealt with. The country and conditions of life were not suited to European women, so again we made our necessities the occasion for the training of the native women. It is said of the Chaco that every insect carries a sting and every tree a thorn; certainly we suffered considerably from the teeming insect life, and our clothes bore abundant traces of their contact with thorns and spines. The darning and mending, washing and sewing became tedious in the extreme. We therefore instructed the women in these delicate feminine arts, and were rewarded for our patient lessons by having our clothes attended to. In time they became expert, careful, useful, and trustworthy; and when it became safe for lady workers to enter the country, the women were ready to receive special training in all branches of needlework. Cooking and the preparing of meals came later, as their habits had first to undergo an improvement.

Lessons in cleanliness and order in their improved houses followed, the children had to be properly attended to, and their men-folks' food cooked more systematically. They did not at first take kindly to the new order of things, but we were eventually rewarded by the younger women appearing with clean bodies and well-kept hair to sit down and sew with needle or machine. Clothes were sent to the laundry and were returned carefully washed, mangled, ironed, mended, and folded. Rooms were swept and dusted, the food nicely cooked and presented on a well-laid table, with bread thoroughly baked, and even the luxury of cakes and pastry! Girls were taught to milk and make butter and cheese. The babies improved in appearance and health, and the little cottages were kept neat and free from rubbish. From the start we discouraged a departure from native dress, on hygienic grounds, and waited for the natural change of garment with the general advance of the race. The blankets of the men, however, proved to be so unsuitable for riding and for ax work that European clothing was adopted; the women found it necessary to wear aprons for their household duties, and, having reached the stage of washing and mending, we allowed these innovations, but still compelled the native dress for all formal occasions and after work hours.

The raising of a nation is accomplished by the lifting up of individuals, and by coming into close touch with the people while instructing them in the elementary principles of honest labor, we neglected no opportunity of winning the affection and respect of every one; and by gentle reproof, quiet explanation, and kind example pointed out the way of truth and righteousness.

Their unwritten language was by no means easy to learn. Having no medium (Spanish and Guarani being unknown in the interior), we had to acquire their language by writing down the words as they were spoken and by guessing at the meanings.

Needless to say that we committed many blunders, much to the amusement of the people. As the years rolled by the vocabularies increased, and out of the chaos of words and phrases we evolved our dictionaries and grammars. Long before we could speak correctly, in very broken words, helped out with a plentiful supply of gestures, we explained pictures to them and instructed them in some of the great truths of Christianity. We also used the lantern to bring the events of our Lord's time more vividly before them. The first time it was used the natives were afraid, and covered their faces; they did not like the "little devil in a black box that jumped out on to the white blanket."

No formal services were held for some years. We continued our own family prayers night by night, and the house was always open and free to every one, so out of curiosity some of the natives came in to see us "talking to the Book," and in their polite way would remain quietly listening to the end. By and by we introduced a short Lengua prayer at the end of our own, which we gradually added to. Then came a day when one of their own people (Philip, our first convert) offered up a short extempore prayer. This developed into an informal service every evening, and as soon as our own adherents showed signs of interest we prevailed upon them to help us build a church, pointing out to them that it was to be their church, and that they must give their labor free. They responded heartily, and a church was built. A simple form of service was drawn up, containing the Confession, Lord's Prayer, Creed, and Ten Commandments, with a few prayers. Bishop Stirling baptized our first two converts in June, 1899, and soon after that these two young men became earnest in their endeavors to persuade others. Unknown to us they started a little prayer-meeting at night under the trees near the station, and they began to go from place to place telling the Gospel story and persuading their friends to seek baptism. The

good news sped from village to village, and serious inquiries were made by people from all parts. Our services were well attended, and, after being duly prepared, the most promising candidates were received into the visible Church.

Meantime the young people had been gathered together and taught to sit still while the mysteries of letters and figures were made known to them. It was uphill work trying to teach these wild descendants of hunters. The bow and arrow were more familiar than the pencil, and chasing birds and lizards more to be desired than learning sounds and symbols. It was irksome to work for a week at a time, and the slightest pretext would be used by them to absent themselves from school. After two years' effort nine or ten boys had grasped the principle of reading by syllables, and delighted to show off their knowledge to the others. This step having been taken, they settled down to work with a will, and at the end of three months could read fluently anything that was put before them, could write neatly, and had mastered the first principles of arithmetic. The Bible lessons were listened to most attentively, and it became a delight to teach. School-books were arranged and printed, and tentative translations made, typewritten copies being supplied to the schoolboys for reading. St. Mark's Gospel was revised and printed on the spot, Indian Christians helping in the work of production. This was followed by the Book of Genesis. The church services grew in importance, the service was extended and improved, and the older boys in the school were encouraged to read the lessons in the church. They read the Gospel so assiduously that they knew many parts by rote, and on one occasion, when the lamp was blown out by the wind, the native reader went on steadily reading from memory to the end of the chapter. Then came the introduction of the canticles and hymns, and the children of the school were trained to sing in parts and to form the choir. As the

church grew in strength and numbers it became necessary to translate the Baptismal and Confirmation services and the Communion Office, and, finally, the full service after the order of our own Prayer Book. A hymn-book was composed and printed, and the four Gospels and the Acts were translated and printed for their use.

From the time of the first baptism we encouraged the Christians to seek their fellows, and a number of promising young men were trained as evangelists and teachers. In the school they helped as pupil-teachers, and at certain times of the year they were freed from their technical work to go from place to place preaching and teaching. In this way they have reached the distant toldos and have even extended to the borders of neighboring tribes, speaking through interpreters.

With the advance of the people their native feasts became distasteful, and we were face to face with the problem of providing healthy recreations. Football, hockey, and skittles supplied them with outdoor amusements, and we started a young men's meeting one night in the week (the girls being invited to the monthly meeting). Friends presented us with a gramophone and lantern-slides, songs were composed and sung, native stories of hunting and adventure were told, serious addresses on thrift, history, minerals, natural history, etc., were given, and the result was entirely satisfactory. One outcome was the establishment of a savings-bank, which perhaps more than anything else has helped to show the people the importance of self-support, independence, and the feasibility of each possessing a house, a garden, and some livestock. The subscribers possess about 250 head of cattle, a direct result of their thrift.

Visitors to the mission have been gratified and surprized with the wonderful advance made in a few years among these natives, whose work compares favorably with the Paraguayans; and ministers of the republic admit that the method of the Christian missionaries is far superior to the policy of extermination. They have offered us concessions of land both in Argentina and Paraguay, in order that we may take up this work of civilizing and evangelizing the nomads of the Gran Chaco. Our baptized Christians are registered as citizens, and as such can be protected.

Our dream for many years has been to link up the whole Chaco by mission stations. We are advancing westward and northward from the River Paraguay, and are now starting on the western frontier, in the Argentine Republic, to work among the Tobas, Matacos, Chiriguano, and other tribes who are employed on the big sugar plantations of San Pedro de Jujuy. Our aim then is to work inland among the tribes to whom we are known by repute, and who are willing to receive us, and to gather out of these despised and insulted races a remnant to swell the numbers of the redeemed, and to save from extinction and raise, if possible, to honor and usefulness the descendants of the once powerful and dreaded Inca.

From this simple record of methods employed and results attained among the Lenguas in twenty years of missionary work, and from the description of this thriving, peaceful, industrious, Christian community, let the reader draw his own conclusion whether the South American aborigines need be a menace to the settler and cumberers of the ground, and whether it is worth while to continue the work of preaching the Gospel on the lines above described.



GENERAL MISSIONARY INTELLIGENCE

THE ISLAND WORLD

A Field for Protestants

West Borneo is a large field with splendid opportunities for Christian work, and the opportunities increase day by day. At present the Methodists are the only Protestants working here, except that the Government has in its service a Dutch clergyman, who is spending his time exclusively among the European residents and the soldiers. The Roman Catholic Church is as active as ever in building churches and schools and preaching her doctrines to the people. The Mohammedan Hajis are also doing missionary work for their religion.—*Malaysia Message*.

Numbering the Aborigines

Some difficulty seems to be anticipated in obtaining the total number of the aborigines of Australia for inclusion in the census to be taken next month. It is believed that there are over 100,000 natives in the Commonwealth, the majority of whom are still living in their original state, far removed from the haunts of white men. They have no numerical system. Numbers are practically divided between "a few" and "a lot." It is impossible, therefore, to find out from the natives themselves how many there are in each tribe.

The Gospel Wanted in Java

Bishop Oldham, writing from Singapore, says: "Perhaps the notable thing of the Conference was a visit from a Chinese delegation coming from Java with an earnest request that we agree to cooperate with the half-million Chinese living in Java to give them adequate schools for their children, they paying the bills almost entirely. The special proposition was that we should take charge of a central 'middle school,' located at Buitenzorg, the summer capital of the Dutch Indies. They agree to supply the building and assume endowment for a principalship. How this will work out time will show. The delegation was received impressively, and goes back with the feeling that their errand was not in vain. The leader of the

delegation was a former Singapore Anglo-Chinese schoolboy—which only goes to show how wide-spread, and even unexpected, are the returns from this strong mission school.

A Wonderful Decade in the Philippines

Scarcely ten years ago the first American teachers arrived at Manila to begin the work of establishing a public-school system in the Philippines. The central purpose was to prepare the people for self-government. A unified language was immediately recognized as a first requirement. There could never be such a thing as a republic where 65 or more tribes had not a common medium of communication. English was chosen in preference to Spanish because it is the tongue of liberty, of freedom, and of the highest civilized and most dominant people in the world. English is to be the dominant language of the East, and the Philippines must be up with the most advanced if not in the lead of the foremost. Here is witnessed under our eyes a most striking contrast: a Spanish-trained civilization of 350 years ago as seen in the parents, and an American-trained modern life as seen in the children. The contrast has been so great and the wrench has been so violent that it is little wonder that the ignorant, superstitious, Romanized parent sometimes feels that the earth is dropping from under him and that adjustment to new conditions is almost impossible.

The Rebirth of Manila

In a recent issue of the *London Times* a correspondent speaks of "the rebirth" of this city. After describing the old walled town called "Intramuros," and a congestion of 200,000 inhabitants amid disease-breeding conditions, the great London daily tells of the work of Mr. D. H. Burnham, of Chicago, in planning for a city of 2,000,000 in the future, and the work that has so far progressed, calling particular attention to the erection of the new capitol building, to meet the needs of the elective legislative assembly. After discussing several other improvements, the *Times* continues:

"If the Americans were to evacuate the Philippines to-morrow, in the improvement which they have wrought in the sanitary conditions of the islands they would leave a monument for which they would deserve to be held in grateful remembrance. Not only in Manila, but throughout the provinces, the twin scourges of the Filipino in the past—cholera and small-pox—have been almost exterminated."

Methodism in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the Gospel. A deaconess training school, hospital, theological seminary, and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottoes, and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

First Filipino Woman Doctor

The first native woman physician in the Philippine Islands, Dr. Olivia Salamonca, was graduated from the Woman's Medical College of Philadelphia in June, 1910. After spending the summer in Philadelphia, doing some special work in the study of tuberculosis, she returned to the Philippines, where she received from the medical board her license to practise medicine in the Islands. She has been elected secretary of the Anti-Tuberculosis Society of the Philippines. Dr. Salamonca is a young woman who commands the respect of both Americans and Filipinos and who gives promise of a very useful career.

How a Tempest Spread the Gospel

In 1861 a group of Polynesian Christians were blown away from their homes 1,800 miles, and were finally washed up on the shores of the Ellice Islands, which they set to work to evangelize. Last year the contributions to missions of the Christians on these islands amounted to \$1,650.

Hurricane in Fiji

On the night of March 24th, and the following day, a devastating hurricane smote a large portion of Fiji, destroying houses, churches, and food plantations, and consequently the work in the parts affected has been hindered and disturbed in all its departments. It was with great difficulty and expense that the institutions at Davuilevu were kept going, the whole of their food plantations having been destroyed. In the Rewa Circuit, 77 churches were wrecked, and 83 teachers' houses were "blown to ribbons." In the Nadroga Circuit 800 houses were blown down or badly damaged, and £30,000 worth of bananas were destroyed. In Lomaiviti Circuit one of the largest towns had but two houses standing "after four hours of fury." Every place visited by this destructive blast could tell its own record of awful wreck and severe privation.

Fiji and the Drink Traffic

A strong light is thrown upon the problems affecting the future of Christianity in the Fijian archipelago by the assertion by Mr. Burton, for many years resident in Fiji, that the drink curse is the chief danger there. About £30,000 worth of intoxicating liquor is imported into Fiji every year, tho the white population numbers but 2,500, and is a temperate one. The trade is an illicit one so far as the natives are concerned, but as the Government receives the revenue duties, we presume it must be aware that the traffic exists. Mr. Burton expresses the conviction: "Unless the cause is dealt with promptly and drastically, it means not only the degradation, but the extinction of the Fijian people."

Samoans as Evangelists

Streams of well-trained Samoan evangelists continue to go to both English and German New Guinea. In 1909 the Samoan church sent \$20,000 to the London Missionary Society, besides raising \$50,000 for home work. Samoans are beginning evangelizing the Chinese coolies, who have come in numbers to their island.

A Samoan's Sermon

I will tell you a story I have heard about a wreck that took place in Papalagi (White Man's Land). One night there was a large vessel wrecked on a bluff, rocky coast. In the morning, when the people of the town assembled, the sea was covered with the wreckage; but there was no trace of the crew, and the rocks were so steep that no man could possibly get up them. The people met to look for the crew. Some of the foolish people began to run off, but one wise old man cried out: "Stop! hear what I have to say. It is good that we go and look for those poor men; but consider what good you can possibly do if you go without anything. Let every man fetch a rope, the strongest and best he has, and then it will be some use trying. Without ropes we can do no good, for the rocks are high and there is no path down."

This plan was approved, and soon every man had his rope hanging down over different parts of the cliff, as if they were fishing. At length one man thought he felt a tug at his rope just as if a fish had got hold of it. He waited to make sure; and the second time there was such a tug that he could not mistake. So he shouted for help, and men came and all pulled away until they landed a poor, half-dead man safely on the top of the cliffs. Then they all rejoiced greatly. Listen! That poor shipwrecked man at the bottom of the cliffs is like the heathen around us. There are plenty of islands where the people want the light but can not get it. They are crying for help, they want life; but they can not scale the rocks themselves. I liken those men who are running about without ropes to many of our people here in this land. They say they have great love to the heathen, but their love is all in their mouths, and talk won't draw the man up; we want ropes. I liken those who got the ropes and went fishing for the men to those

who love in deed and in truth—who not only say they love the heathen, but give their money, and do all they can to help God's work and save souls from death. Listen again. We can not all go to foreign lands, but we can all find ropes (contribute to the mission work). Take care that your ropes are good and strong—ropes that won't break, and then God will bless us, and many, very many, will be saved.—*Life of Dr. George Brown.*

A Motor-boat for New Guinea

A new motor-boat, appropriately named "Tamate," after Rev. James Chalmers, has been built and sent to New Guinea for the use of the London Missionary Society missionary, Rev. B. T. Butcher, who labors in Mr. Chalmers' former field. The motor-boat is a fine, roomy craft, 48 feet long, and 10 feet wide, with two cabins and an engine-room, with a 55 horse-power engine. This vessel will be of great assistance in tours up the rivers and along the coast of this great island.

Good News from Sumatra

A baptism of more than usual importance and interest took place a short time ago upon Pea Radja, in the valley of Silindung, Sumatra, by Mission-director Spiecker of the Rhenish Missionary Society, who has been inspecting the work of its missionaries in the East. It was the baptism of the whole family of the celebrated Singa Mangaradja, who, as chief of all the Battaks around Lake Toba, had been the bitterest enemy of the missionaries for several decades, and had often threatened their lives. The Dutch finally conquered and deposed him, and after his death his family was placed under the supervision of the Rhenish missionaries.

AMERICA

A Good Year for Missions

Dr. R. J. Willingham, secretary of the Southern Baptist Society, is able to report: "The year has been one of good progress. There have been 3,618 baptisms, a larger number than in

any former year. We have now more workers than ever before—273 missionaries and 531 native helpers; a total of 804. It is wonderful how God uses as stepping-stones for His people the difficulties which Satan puts in the way. Wars have opened the doors of nations and pestilences have paved the way for the advance of the soldiers of the cross. At the last convention it was reported that a brother had offered to pay all of the cost for outfit, traveling expenses and salaries of ten new workers, if we should send out thirty during the year. We rejoice to report that the thirty were all on the field by the first of January. The brother has paid in full all that he promised, and several other brethren have given \$1,000 each, to pay for the expense of a new worker."

Dr. Grenfell's Work Advancing

Recently the Hudson Bay Company has made Dr. Grenfell its medical adviser; and through him the company will be able to learn how it may best serve the people on the coast. Dr. Grenfell has also effected an agreement with the Manchester Co-operative Stores to furnish his own co-operative stores with goods at cost, and one of the largest fish-dealers in England has agreed to take fish direct from these stores, and by this arrangement the middlemen's profits on return cargo will be saved. This arrangement has been made possible by the gift of new 150-ton schooner from Mr. Cluett, of Saratoga, N. Y. The third feature of this year's work will be the completion of the new Fisherman's Institute at St. Johns, Newfoundland, a building which is to cost, when completed, \$150,000. All this sum has been raised except \$20,000, which Dr. Grenfell is undertaking to raise this year in the United States.

A University of Michigan Mission

The University of Michigan is in cooperation with the Arabian Mission of the Reformed Church, to establish a high school and future university at Busrah, in Arabia. Turkish officials have granted permission to start the

institution and permit it to teach medicine, engineering, agriculture, and liberal arts, with instruction in the Bible compulsory in every course, if so desired. Three seniors at Ann Arbor plan to go out in the fall of 1911 to represent the work of the Student Christian Association of Michigan University. Another physician and his wife have agreed to go to the assistance of Dr. Bennett, who is already at work, as soon as funds can be secured. The outlook is good that the objective for January, 1912, will be reached, namely, two engineers, two doctors, and two women teachers on the ground.

Convention of Rescue Missions

The National Federation of Gospel Missions held its fourth annual convention in the Luther Place Memorial Church, Washington, D. C., on May 8th. Never before has so large a representative body of rescue missions workers met together. Jail missions, Bible schools, summer-resort missions, Jewish missions, brotherhoods, Y. M. C. A.'s, Salvation Army, Volunteers of America, and missions for women, children, sailors, etc., were all represented. The chairman of the committee was H. B. Warner, and the new president of the Federation is Sidney Whitemore, of New York. The founder is Rev. E. H. Madison, of Poughkeepsie.

A Men's Personal Work League

As a result of evangelistic meetings held by Rev. William A. Sunday in Youngstown, O., a men's personal work league, consisting of 1,250 men, has been formed, under the "Banner of Jesus Christ," to do personal work every day. In the past year this League has held over 500 meetings, with an attendance of about 100,000, and with a record of 1,000 conversions. These meetings consist of singing, brief prayers and testimonies. The League is democratic in spirit and undenominational but Christian. The motto is "To bring men to a closer knowledge of the love and saving power of Jesus Christ."

Gideons and Bibles

What is said to be the largest order ever given for Bibles, has just been placed with two publishing houses by the Gideons, the Christian Commercial Travelers' Association of America, which is to place 100,000 Bibles in as many hotel rooms over the country.

Twenty-five thousand Bibles were shipped by one publishing house to San Francisco in June in time for the triennial convention of the International Sunday-school Association.

When the Bibles arrived, 25,000 members of the Adult Bible Classes marched through the streets of San Francisco, each with a Bible, and deposited it on the platform of the convention auditorium. There they remained as an object-lesson during the convention, after which they were distributed.

The Gideons will invade Boston next May and distribute Bibles among the hotels. The meeting will be held in Tremont Temple. A big meeting is planned for New York, preliminary to the work of distribution here.

A Gift for Higher Educational Work

The receipt by the American Board of \$1,000,000 from two devoted friends of Christian missions, as their contribution toward the higher educational endowment fund projected at \$2,000,000, makes the establishment of that fund an assured fact, and marks a new era in the policy of training leaders for the Christianizing of the peoples and the civilizations where its missions are. Already the Prudential Committee has appointed a special sub-committee on this department of work, which committee in turn has organized, formulated its principles of operation, and laid out some lines of procedure.

Each year of late has shown a marvelous increase of opportunity for this department of missionary enterprise. In the empires of Turkey, India, China, and Japan, and to new degree in such fields as South Africa and Bulgaria, the opportunity for evangelism through education is overpowering to the straitened missionaries. In some

of these lands the sudden call for teachers in government schools makes a demand that at present can not at all be met. Many times \$2,000,000 could be used without waste, rather with immense productiveness, amid the new conditions in almost every land where the Board is operating.

Foreign Missionary Statistics

Prepared by Mr. I. W. Baker, of the Laymen's Missionary Movement.

SOCIETY	Membership	Gifts	Average
United Presbyterian ..	135,205	\$335,645	\$2.48
Ref. Church in Amer..	116,815	207,404	1.77
Pres. Church in U. S..	282,000	452,000	1.60
Advent	25,000	34,887	1.39
Congregational	730,718	721,396	.98
Pres. in U. S. A....	1,311,819	1,285,125	.98
Protestant Episcopal..	928,000	737,161	.79
Methodist Episcopal ..	3,156,804	2,190,318	.69
Baptist	1,342,199	824,575	.61
Methodist Epis. (So.)	1,835,000	881,520	.46
Disciples of Christ....	1,300,000	520,000	.40
United Evangelical....	73,551	28,120	.38
Luth. (Gen. Synod)...	232,247	85,348	.36
Ref. Church in U. S..	297,110	108,673	.36
United Brethren	280,000	98,000	.35
Luth. (Gen. Council).	479,575	58,002	.12

Let Every Church Try It

Six years ago Trinity church, Aurora, Ill., was giving nothing to missions, either diocesan or general, and only \$700 for current expenses. Long experience had made the vestry familiar with annual deficits. There was strong opposition to letting any money go out of the parish. A clergyman of missionary vision became the rector and gradually led the vestry to realize the importance of a share in the missionary enterprise. A canvass has been made, the duplex envelop adopted. The subscriptions amount to \$350 for diocesan missions, \$460 for general missions. Subscriptions for current expenses have increased from \$700 to \$3,330. In addition there are available the Christmas and Easter offerings and the loose money in the alms-basins each Sunday. A \$12,000 parish-house has been built; \$3,000 have been given for a rectory. The salary of the rector has been increased by \$1,300. All in less than six years. —*Spirit of Missions.*

Mormon Missionaries in America

The figures published from time to time in the Mormon press tell the story of this system. Mormon leaders are systematic, keen, dominating; Mormon missionaries go wherever

sent, into any section of the land. There are seven districts into which the country is divided; these are:

Eastern States Mission, headquarters Brooklyn, N. Y., including all East of Ohio line and West Virginia.

Southern States Mission, headquarters Chattanooga, Tenn., including all east of the Mississippi and south of the Ohio except W. Va.; also Ohio itself.

Northern States Mission, headquarters Chicago, including Illinois, Indiana, Iowa and all north, with Manitoba.

Central States Mission, headquarters Independence, Mo., includes Missouri, Arkansas, Louisiana, Texas, Oklahoma and Kansas.

Western States Mission, headquarters Denver, includes Colorado, Nebraska, the Dakotas, Wyoming, New Mexico.

Northwestern States Mission, headquarters Portland, includes Oregon, Washington, Idaho, Montana.

California Mission, headquarters San Francisco, includes California, Nevada, Arizona, etc.

Each mission has its officers, and each in turn is subdivided into "conferences" with their officers, headquarters and working force of "elders" for the actual traveling work, usually serving about two years without salary, friends sending money for expenses. These missions report 998,000 families visited in the past year, 307,000 of these as "hopeful," 850,000 talks on Mormonism, 162,000 Mormon books sold and 37,200 Mormon meetings held.

The Millennium Still Remote

A current exchange reports the following annual expenditures by the people of the United States:

For public education	\$175,000,000
For woolen goods	250,000,000
For boots and shoes	335,000,000
For bread ..	600,000,000

Total	\$1,360,000,000
For liquors	\$1,400,000,000

This shows an expenditure of more money for the destructive liquor traffic

than for bread, shoes, woolen goods and public education all combined. What an astounding disclosure!

A Protestant "Mass" in Cuba

Rev. J. H. Gruver writes in *The Missionary*:

"Some weeks ago the mother of some of our members died, and a few days after, Mr. Catá, our Cuban minister here at Camajuani, went to the home of the afflicted to have worship with the bereaved. He read and explained the fourteenth chapter of John, after which they felt comforted. One of the sons of the family says now that he can not retire at night without having first reread that chapter.

"A few days ago in another home a mother died; a home from which none ever came to our chapel; but they had heard of the other service, and that we did not charge anything for conducting it, and they asked Mr. Catá to hold a 'misa' (mass) for their mother. He explained to them the other service and our custom of having funeral services, and they continued their invitation. So last Sabbath night we went to the home and found about fifty neighbors gathered, the most of whom heard their first gospel sermon that night, and many of them promised to attend services at our chapel the next night. It is my opinion that we will have the privilege of holding more such 'masses,' for the Catholic priests are never seen by the bedside of the dying except to administer 'extreme unction,' for which they require money, and they never attend funerals unless the friends are 'fortunate' enough to be able to pay to have sprinkled 'the holy water.' A free gospel is an entirely new idea with them."

Salvation to the Indian

We must not forget that the Indian must be saved from the inside as well as from the outside evil influences. Now more than any other time is the grand opportunity of the church. The Government is fast letting go of the Indian. The missionary can now get

at more young Indians on the reservation. He can go or send his representative to the congested Indian schools of the country and there reach many tribes. Strengthen your mission schools if you have any, for they alone have been preeminently successful in the past. The missionary deals with the *motives* of the Indian and, after all, the right kind of motive power is what counts. Some years ago a missionary came to me after the midnight hour and presented to me the *friendship* of the strong Son of God. I arose and followed Him that night, and this friendship has been my controlling motive all the years in which I have worked my way—through the Santee Mission School, Mount Hermon, and Yale. There is not an Indian who does not believe in the Great Spirit. He will do for the Great Spirit what he will not do for the white man. Here is your opportunity to get on the inside and steer him in the right direction. The Indian to-day comes forward with long strides toward you who have shown kind ministrations, and toward your missionaries who have shown such solicitation for his soul—he comes toward you with his blanket thrown over his shoulders and his long hair flowing from behind, and he kneels to you as he has knelt to no man, no race hitherto, he kneels to you and he puts in your hands a sacred trust. What will you do now with that sacred trust which is in your keeping?—HENRY RED CLOUD at the *Mohonk Indian Conference*, 1910.

The Baptists to Enter San Salvador

After thorough investigation of the needs in Central America, the Board of Managers of the American Baptist Home Mission Society has voted to begin work in that part of "North America," which is the most densely populated republic on earth, El Salvador.

The field secretary of the society, Dr. L. C. Barnes, recently made a visit to this republic, and was convinced that this part of North America is not only quite as unknown to

most of us as many parts of Asia and Africa, but also equally needy.

A letter from Don Emilio Morales, leader of the Evangelical Believers in Sonsonate, El Salvador, C. A., "to the Secretary of the Northern Baptist Missionary Society," dated 30th November, 1910, appealed for workers.

A South American Conference

The first international student summer conference in South America was held in Uruguay, January 14 to 21, at Piriapolis-by-the-Sea, forty miles from Montevideo. The Uruguayan Government gave free transportation to the 25 delegates, in a special car, to and from the encampment. Constructive studies in the life of Christ and apologetic addresses around the evening camp-fire were popular features of the daily program. By this means, and through special conferences and interviews the delegates received inspiration for their personal lives, and an entirely new vision of the possibilities and obligations of membership in the association. Among the visitors who participated in the conference were: Honorable Edwin V. Morgan, U. S. Minister to Uruguay and Paraguay; Secretary Cubillo, of the Uruguayan Supreme Court; Dr. Charles D. Drees, chief of interpreters at the recent Pan-American Congress in Buenos Ayres, and Mr. Peter Towers, general manager of the Spanish Bank of Uruguay, and president of the Montevideo Association.

EUROPE

Great Britain

Between May 4th and 20th nearly seventy anniversary meetings of missionary societies were held in London, and in general with cheering facts presented in the reports. The missionary gatherings were largely attended, and marked by an excellent spirit. At the members' meeting of the Baptist Missionary Society, Rev. C. E. Wilson mentioned that during the year the society had endeavored, in conjunction with the Zenana Missionary Society, to send out 100 new missionaries; and he was glad to re-

port that—apart from the Zenana Society—50 men, 33 married women, and 22 unmarried women had been sent out—a total of 105.

Physicians Indorse Medical Missions

Two hundred and five doctors in the diocese of Oxford recently signed an appeal in behalf of medical missions, on the following grounds:

1. The example and authority of Christ.
2. The teaching of the Bible in the miracles of healing and their results.
3. The relief of suffering through medical missions in regions where ignorance and quackery prevail.
4. The need of lady physicians to the secluded women of the East.
5. The need of medical service to missionaries themselves.
6. The history of medical missions is its best justification.

A Great Movement Started

The Catch-My-Pal Movement originated in Armagh, Ireland. On July 13, 1909, Rev. R. J. Patterson, a Presbyterian pastor in that city, saw six drunken men lounging in a street near his home. He promptly drafted a pledge, and these six men became charter members of what is called the great "Protestant Total Abstinence Union." At the first anniversary celebration last year Mr. Patterson reported that 120,000 men and women were enrolled, pledging themselves, with a vow "for God and home and native land, to see this thing through." From Ireland the organization has spread into England, Scotland, America and South Africa.

Mohammedanism in England

In spite of the utter failure of Islamic missions in England, there seems to be a determination to erect a mosque in London. The proposal has the support, not only of leading Moslems in the metropolis, but also of some prominent public men. It is declared that there are from 1,500 to 2,000 Mohammedans in London, a large proportion of them students, of Indian and Egyptian birth. The proj-

ect is being launched on lines that are sufficiently ambitious for so small a community, \$500,000 being mentioned as the probable outlay; and, while the plea is that the mosque will combine in one body Mohammedans from many lands while sojourning in Great Britain, there is reason to think that the promoters are also actuated by propagandist intentions.

King George to Honor Missionaries

It is stated that King George, when he visits India with Queen Mary, will confer the order of the Kaisr-i-Hind on several American missionaries, because of their courage and devotion in ministering to the people during the plague. The work done by these American missionaries in the way of medical attention and education is beyond all praise, and in one of the last speeches delivered by Lord Harris before completing his term as Governor of the Presidency of Bombay, which has a population of over 30,000,000, there was an eloquent tribute to the American missions. "Our gratitude toward these American missions has been piling up and piling up for the last hundred years." And he went on to express to the President of the United States, "the most grateful thanks of the Government of Bombay for the assistance which the American people are rendering in pushing forward the cause of education in India."

THE CONTINENT

The Latest Case of Intolerance

Malta furnishes an illustration of what the Roman Catholic Church is wherever it has power. That it is the oppressor and suppressor of every other form of religious worship and activity is not merely a matter of history, but a present fact where circumstances make it possible. Recently the attention of the British Government was called to the fact of mission services at the Theater Royal, Malta, having been suppress at the demand of the Roman Catholic authorities. This resulted in the proclamation of royal instructions providing for religious

freedom and liberty of worship throughout the island. Then comes a memorial to the king from the archbishop of Malta, praying that his majesty may be pleased to withhold his approval of the clause in the royal instructions relating to the treatment of religious denominations in Malta which provides for the liberty of religious worship in the island, and also a memorial from the members of the Cathedral Chapter to the same effect. All in vain. They could not make King Edward refuse his subjects ordinary religious liberty. This incident closes with a letter to the governor from the archbishop in which he expresses his deep regret that liberty of religious worship should have been sanctioned after a century and more, during which the exercise of religious worship in public had been exclusively reserved to the Roman Catholic religion. American archbishops may indulge in rhetorical outbursts of approval of American institutions, but the archbishop of Malta is the genuine article. —*New York Observer*.

The German Federation of Christian Policemen

In the summer of 1905 a policeman in the city of Berlin walked into the home of a Christian lady and, tho he was unknown to her, asked her to see that some provision be made to provide policemen throughout the German Empire with the gospel. He was so persistent in his plea and so fully convinced of the necessity of the work, that the lady finally consented to make an earnest effort in that direction. After much prayer, the first meeting for policemen and their families was held in Berlin on October 26, 1905. It was remarkably well attended and the higher officials took a great interest in it. Bible study classes for policemen were organized in different parts of the German capital. They proved such a blessing that the extension of the work to all parts of the Fatherland was decided upon in the fall of 1909, and a monthly magazine, *Allzeitbereit* (Always Ready), was

founded. At the last annual meeting of this German Federation of Christian Policemen, which was held in Berlin, the president was able to report that the influence of the federation now extends among the policemen of twenty-five German cities and that the active members number 182, a member being a policeman who is an active Christian worker among the different classes with whom his duties bring him in contact. It was stated that God was blessing the efforts of the policemen-evangelists in a remarkable way, and stories were told showing how a word of Christian love or the handing of a New Testament to a criminal or to a wayward girl by the policeman making the arrest had led to several conversions. It was also reported that during the great riots in Moabit, the suburb of Berlin, no member of the federation was seriously wounded or hurt, except one whose arm was struck by a flying stone. He gave the explanation that with that arm he usually holds the playing-cards, which still have a hold upon him, and hinder his full surrender to Christ. Many of the members of the federation have also brought other policemen to the Savior.

Theologians at War in Iceland

Difficulties over doctrinal matters have existed among the ministers of little Iceland a number of years. The younger theologians have generally become quite liberal in regard to doctrine, while the older ones have remained orthodox and are in possession of all the higher ecclesiastical offices. A short time ago open war broke out between the two elements over the new translation of the Bible into the Icelandic language, which had been prepared by Haraldus Nielsson, a teacher in the Theological Seminary at Reykjavik, at the request and expense of the British and Foreign Bible Society. A year ago the British and Foreign Bible Society published the new translation, but soon after it asked the Icelandic Bible Society to suppress the whole edition, because

serious charges had been made against the new translation by two high officials of the Icelandic Church. Among other things it was charged that the virgin Mary had been continually called Mrs. Mary. Immediately after the publication of the charges the liberal element became the champion of the new translation and upheld that such "corrections" as it contains were justified. The orthodox element vehemently condemned all "corrections," which, it seems, had been made without the knowledge of the Bible Society and the Church officials. Protest meetings were held by both sides throughout the island; the public press took sides; and an open war between the conservative and the liberal theologians of Iceland has commenced. The larger part of the members of the Church is with the conservative theologians, it seems.

A New Methodist Church in Russia

Two years ago the first Methodist chapel in Russia was dedicated by Bishop William Burt at Wirballen, near the German border. On January 14th of the present year a second church was dedicated at Kowno-Schanze, Russia, a station farther inland. At the dedication there were 528 people present, and at a later song-service over 700 were there. Among those who attended were the governor of the province and his wife, and the former made a speech in Russian. The Methodists are now preaching the Gospel in six different languages in the Russian empire.

Salvation Army in Russia

The Moscow papers declare that General Booth has received sanction to organize the Salvation Army in Russia. Theoretically, by virtue of the Imperial Decree of 1906, full religious tolerance exists, and everyone is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted and forbidden to hold meetings or to own corporate property. At the present time there is a wave of religious thought and feeling in

Russia, not in the city populations, but among a section of the educated classes, and, especially in the Volga provinces, among the peasantry.

American Jews in Russia

An agreement has been entered into between Russia and the United States whereby the treaty rights of naturalized American Jewish citizens of Russian birth or parentage may be free to return to Russia with the assurance that their rights will be respected. Heretofore these naturalized Americans have been subject to arrest, imprisonment, fines, or even transportation to Siberia, as it has been held to be treason for a Russian to renounce his allegiance to his government or to that of his parents. This new agreement has been the result of persistent diplomatic pressure, and even now the fear is expressed that Russia will not fairly abide by the terms.

Protestant vs. Catholic Missions

The *Independent* quotes from a foreign source a comparison of Protestant and Catholic foreign missionary work. The comparison is from a Catholic journal: "It has been computed that the 200,000,000 Catholics contribute about \$5,000,000 annually for mission purposes, while the 160,000,000 Protestants contribute \$20,000,000. This is an average of eight pfennigs for each Catholic, but more than six times that much for each Protestant. This greater degree of liberality on the part of the Protestants is to a large extent caused by the superior organization of the latter. Especially do the mission conferences and regular congregational mission festivals in common vogue among the Protestants do much to make the mission cause popular among them, and these auxiliaries could with advantage be adopted by the Catholic churches, too. The number of mission workers in the foreign fields of the Protestants is 45,622; on the Catholic side, 34,454. It is true that the Catholic Church reports no fewer than 30,414 mission stations, while the Protestants count only 3,700; but

to counterbalance this the latter have 18,921 schools with 867,400 pupils, while the Catholics have 17,834 schools with 790,880 pupils."

ASIA

The Great Religions

The great types of religious belief in the world are best seen by contrast. The contrast is forcibly presented in the following excellent summary: "The Moslem seeks Mecca, the Hebrew Jerusalem, the Catholic Rome, each looking for the Holy City. The Protestant goes to his closet and shuts the door. 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 Roman citizen. The Protestant finds the "Father who seeth in secret."

Bible Work in Palestine

A deeply interesting paragraph in the latest report of the British and Foreign Bible Society mentions that from the missionaries Colporteur Vartan received information of the villages round Hebron. The natives of this district are said to be very fanatical; they claim to be in the line of descent from Mohammed, and, somehow, nearer to heaven than other people. The green turban is often seen, which indicates their relationship to the Prophet. Hearing that I was coming to Hebron, some good friends gave me kindly caution, and said: "If they buy your books, it will be a miracle." However, during the few days I remained here, I succeeded in selling 72 volumes, and the Moslems were more ready to buy than the Christians in other towns. One aged Moslem, who used to be the governor of a town, helped me by writing out the names of 47 villages, and giving me explanations about them.

The Kurds of Siberia

America comes nearest to Siberia at St. Lawrence Island, in Bering Sea, where the Gambell mission of the Presbyterian Board is stationed. The natives of the island have been accustomed to visit the Siberian coast

in their canoes when the perilous passage will permit, and the Siberians, or Kurds, as they are known, in their turn have occasionally come to the island, tho there is little inducement for them to brave the passage ordinarily. The Kurds differ little from the Eskimo either in enlightenment or in aspiration, but they have seen the change that is taking place in their island neighbors in the past few years since missionaries have been at Gambell, and are showing hunger for the Bible message.

Dr. Campbell says: "The Siberians, only forty miles across the channel from us, the ethnologic brothers of these St. Lawrence Islanders, are hungry for a teacher, and are the theme of many an earnest prayer from our people. Four boats from there were over here not long ago, and one of the older men came to me for treatment for his son. He said: 'There is something wrong with our faith. We worship just as we have always done. We can kill the whale and we sacrifice to God, but our children are dying.' Dying without God and without hope. Oh, Christian America, how long will you sit at ease and withhold the Gospel of the Son of God from the poor heathen? Oningou had an eager group of listeners around him while he taught them out of God's Word, using some Sunday-school picture-cards. They were also eager listeners at the regular Sunday service and at the Eskimo prayer-meeting."

The greatest hope of reaching the Kurds is through the St. Lawrence Island converts.—*The Home Mission Monthly*.

INDIA

Progress Seen by One Missionary

Rev. J. W. Scudder was born at Kotagiri in 1830; was commissioned as a missionary by the American Board in 1855; and after a continuous service in the Arcot mission for nearly fifty-five years, entered into rest at Palmaner on the 19th of October, 1910. Dr. Scudder's long service coincided with the whole period of

the history of the Arcot mission with the exception of the first two years. He was permitted to see the field covered by a network of stations and out-stations, including a large number of churches, schools, hospitals, orphanages, and a Christian community over 10,000 strong. When Dr. Scudder reached India the mission had no Indian pastors; only 5 catechists and evangelists; 7 school-masters; 3 churches with 75 members; and but 4 schools with 91 pupils. Last year the mission reported 16 pastors; 203 catechists and evangelists; 125 schools with 7,800 pupils; and 19 organized churches, with 8,170 baptized members. He likewise lived to see an indigenous Indian Church planted in this land; first by the union of the various churches of the Presbyterian family; and more recently through the union of the churches of all the Presbyterian and Congregational missions, with a Christian population of 150,000 souls, and organized as the South India United Church.

Moslem Testimony to Christian Activity

The *Arya Patrika*, referring to the recent Lucknow Conference, says: "The efforts which are being made by the Christian missionaries to push on the cause of their religion compel admiration from even those who do not worship in the same temple with them. They are scattered over all the parts of the globe. There is hardly an important place where there is not a missionary and a church. Distant and unknown places they are trying to penetrate. Then there are missions which are devoted to special communities and nations. For instance, there is a particular mission to Moslems. The missionaries working under this mission devote themselves particularly to the study of Moslem scriptures and of countries. They gather together at a place after some years, and hold consultations and devise methods to push on their propaganda among the Moslems and the Moslem countries. . . . That a conference of this size and nature should have been in session for six

days is clear evidence of the great and growing interest which is being attached by the Christian Church to work in behalf of the large and widespread Moslem community." After an account covering three columns, our contemporary concludes: "All this speaks volumes in favor of the Christian missionaries."

How Converts Can Give

The *Bible in the World* contains the following account of Christian giving by converts at Medak, in Hyderabad, for the Bible Society:

"During the singing the boys and girls came forward alternately in groups of eight or ten, each one carrying a plate of raw rice, which had been saved by two half-days of fasting. Repeating the words, 'With joy we pour this offering at the feet of Jesus Christ,' they emptied their plates on to a carpet spread in front of the communion-rail. Lads from the industrial school followed, bringing the first fruits of their labor, a few yards of *dangari* cloth, suitable for towels and dusters. Then came, in small groups, catechists, teachers, divinity students, and the pastor of the church, with their wives and families, Bible women, hospital nurses, missionaries. The offerings included money, rice, eggs, fowls and vegetables. A young Brahman woman, a recent convert, laid a gold ring on my tray; small boys came up dragging live ducks by the neck; even the babes in arms were represented by a few *pice*. As each group presented their gifts a short prayer was offered, asking acceptance of the gift and blessing for the giver. Here was giving even to the point of blood, an offering wrung from the wages of months of toil. To my amazement and great joy, the collection, one-third of which was contributed by the missionaries and two-thirds by the native congregation, was found, when converted into money, to be no less than 600 rupees, or \$200.

Mission to Outcastes

One of the most noted and interesting of all forward movements in India is the mission to the deprest

classes. These have been classed heretofore as the "untouchables." This mission has centers in most of the large cities, has day and Sunday-schools, in the latter of which the Hindu Shastras are taught as we teach the Bible; has Bhajan samajes, or theistic congregations, industrial institutes, seven missionaries, and one magazine. The Mangalore school will illustrate the zeal of certain caste people in behalf of this mission. In the year 1908 seventy families accepted bags from the school. In these bags doles of rice were daily collected, morning and evening, by caste government officials of high education. In this way these who formerly were regarded as too pure even for the shadow of the outcastes were found carrying loads of rice into a school of untouchables.—*Missionary Visitor*.

A Rousing Christian Convention

At a convention for the Christians, held at Mainpurie, there were over 500 in attendance, representing pastors and workers among the village Christians and some of the village Christians themselves. Schoolboys and school-girls and Christian teachers were there, the missionaries with Christian culture of centuries in their blood, and the poor villagers who had just emerged from the darkness and depression of their heathenism. One Christian teacher, a Bengali Brahman, who had a poor opinion of low-caste people and their possibilities, organized a meeting among his pupils, low-caste people, told what a blessing he had received, and that in the future he was going to save the souls of his pupils as well as teach them. One hundred and ten persons promised that inside of a year they would attempt to bring one or more souls to Jesus Christ. Schoolboys consecrated themselves to Christian service. Men dedicated their first-born children to God; some dedicated their whole families. One of the leading Indian preachers left the convention before it was over, and went home to hold a prayer-meeting with his family, in

order that he might send his boy to get a share of the blessing.

How Belated the Proclamation!

A missionary had preached Jesus in an Indian village where that holy name had never been heard before. When he was about half a mile on his way home he heard a man calling after him, so he waited. Coming up with him, the man said: "Sahib, this Jesus of whom you have been telling us, when did He die for us? Was it this year or last?" And the missionary wrote to a friend, "I was ashamed as I told him that it was over nineteen hundred years ago."

The Best Translation for Him

A correspondent of the London *Times* quotes from an article written for *The Times of India* by a distinguished Hindu, Sir Narayan Chandavarkar, a judge of the High Court, Bombay, a paragraph concerning the English Bible:

"A grand book is this—the Authorized Version of the English Bible. It has made souls. No wonder Gladstone said of it: 'Always in straits the Bible in church supplies my needs.' May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible—Jerome's Vulgate, Luther's German Bible, the Authorized Version and the Revised Version—this son preferred, he replied: 'I prefer my mother's translation.' 'What is that?' The boy answered: 'My mother has translated the Bible, and translated it straight, too. Her every-day life is a translation of God's Word.'"

Plague in India and China

Word comes that the plague has appeared and is increasing in India as it is decreasing in Manchuria and North China. In the United Provinces there were 72,000 deaths recorded from this cause during the month of March, or 18,000 a week. Nearly as many deaths from the

plague were reported from other provinces. At Khurja, sixty miles north of Meerut, one household of twenty-six people died within two weeks, and in another house there were five deaths in one day. The people are helpless, and the native priests are preying on their fears. Missionary doctors and nurses are constantly fighting the plague, and not a few fall victims to their devotion.

In Manchuria the estimated number of deaths from plague is placed at 41,000, fifty of whom were Europeans. Much has been learned in regard to the plague and its prevention. Sane sanitary and antiseptic precautions seem to enable men to battle successfully against the terrible disease.

Burma's Oldest Theological School

Karen Theological Seminary, Tnsein, Burma, is the oldest school with a continuous history connected with the Baptist mission in Burma. It was founded in Moulmein in 1845, less than twenty years after the conversion to Christianity of Ko Tha Byu, the first Karen convert. The Karen Christians at that time numbered only a few thousand, but being scattered in many small groups, the training of a native ministry became an early and urgent necessity. We are pleased to note the generous contributions which come from the Karens themselves. The support of their own pastors, the building of their own chapels and schoolhouses, the steady outgo of funds for the central Anglo-vernacular boarding school, and for home and foreign mission enterprises, would seem to preclude the diversion of money for this seminary; but such is not the case. In addition to all the above, by means of an annual two-annas-a-member contribution from every Christian Karen, upward of three thousand rupees annually find their way to this place, a tribute not only to the liberality of the Karens, but also to their appreciation of the spiritual benefits which are expected to accrue from such a school as this.

CHINA

Work for the Chinese Blind

The report of the Mission to the Chinese Blind shows that of all native teachers none appeal to the people with more persuasive power than the blind. Mr. Wang, a cultured Chinese teacher, had been brutally and deliberately blinded by his own vengeful brother-in-law. In his agony he was carried to the nearest medical mission to have his wounds drest. There for the first time he heard the new and wonderful tidings of a religion of love. Mr. Wang and a Mr. Ch'en are now working together in Peking. Mr. Mason Wells writes from Chefu: "Our two blind evangelists are doing excellent work. Mr. Han has his headquarters in a village there; he acts as teacher-pastor, teaching the children and shepherding the flock. One of the young men on whom he has bestowed much heart-work is now in the teachers' class in Chefu."

Chinese Opinions of Missionaries

"Bishop Moule has been a model missionary," said one Chinese pastor; "he has worn the worst clothes, he has eaten the worst food, and he has lived in the worst house." "This building has got to preach," said a missionary to his work-people; "all the work you put into it is going to be true work." He had his reward. An influential Chinaman, looking at the work, remarked: "I like that; it is true and real." "How can it be otherwise?" answered the missionary. "Since we are servants of the True, and the Spirit of the True is with us, we must be true." The governor of the province gave that missionary £100 for his work, and said: "We don't object to our people becoming Christians, if it means that they are to be all the better and truer Chinamen thereby, but we do object if the Jesus religion is to denationalize them."

Chinese Doctors Did Not Flinch

A high tribute is paid by a correspondent of the *North China Herald* to the behavior of the foreign-trained Chinese doctors and medical students

who are engaged in fighting the plague at Mukden. The writer states that they have won the lasting regard of the foreign community by their splendid conduct, the enormous amount of work they perform, and their utter indifference to the risks they run. A number these men have died at the post of duty, but the remainder continue the work in a manner which does them eternal honor. One of the difficulties to be overcome is the prejudice of the ignorant classes of their own countrymen against sanitary measures, which, it is said, becomes stronger as time goes on. There are obvious indications of a new spirit of devotion to duty developing among those Chinese who have received modern education which is full of promise for the future.

A Convert Who Lives His Religion

The following striking account of a man at Tsangchow comes from the Rev. A. G. Bryson:

"One man's testimony is worthy of note. He is a member of a church composed of men who resemble 'the conies' in being 'very feeble folk.' His name is T'ang, and he is undoubtedly the poorest of the flock, earning perhaps less than a penny a day and his food as a day laborer. He is seldom at home, but wherever he goes to find work he takes his New Testament and hymn-book with him, and when the day's work is over he speaks to his fellow laborers of the good news that has changed his life. In the long winter months all agricultural work is at a standstill, and in company with thousands like him, last winter T'ang came home to fight the usual stern battle with the wolf until the spring returns.

Four Specimen Laymen

A high Chinese official recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate

in Manchuria free of charge to all Christians who may apply. This illustrates the potentialities which lie hid in the near future of the Chinese Church. Another case is that of Dr. Ming, who has a hospital in Hangchow where 50,000 patients are treated each year. His work is so widely known in many provinces that, if one is being imposed upon, one has but to say that he will report the matter to Dr. Ming, and it is usually settled without more difficulty.

Foreign Mail tells us of two other laymen of the new church of China. Principal Chang Po Ling is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and now has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin.

The Chinese Indemnity Students

It will be remembered that a part of the Boxer indemnity which was to have been paid by China to the United States was magnanimously returned to China for the purpose of educating certain of her students in this country. Examinations for these students are to be held in the approaching July. A number of students will be selected from each province proportionately to the amount of the indemnity allotted to it and paid by it. Hereafter the students who will be dispatched to the United States will be selected entirely from the Tsing Hwa-yuan academy, where special courses have been provided for students to be sent abroad, and where students from various government schools are to be sent up under instructions from the Provincial Educational Commissioners. In this Academy there are 10 male and 8 female American teachers, and the number of students accepted are limited to 500. According to this whole arrangement America ought to influ-

ence for good all the coming generations of Chinese.

Compulsory Education in China

In view of the shortening of the period for the opening of the Parliament, the president of the Board of Education has decided to enforce compulsory education without further delay. His Excellency, the president, proposes to make a start at Peking this spring, when a kindergarten will be opened for every educational district. Children, both male and female, of four years of age, are compelled to go there to study until they reach the age of reason. They are then allowed to go to primary schools for girls or boys, as the case may be. Parents and guardians will be punished, if they fail to act accordingly.

Dr. Timothy Richard and Shansi University

A unique reception was given to Dr. Timothy Richard, at Taiyuanfu, last November, on his return from England. The Provincial Assembly sent a special telegram, asking him to visit them—an honor never before shown to any missionary in China. This shows the marked change in public sentiment in Shansi province since the Boxer riots, ten years ago.

When Dr. Richard first went to this province to distribute relief to the famine sufferers in 1877, there were no Protestant missionaries in the province. In 1900, 137 Protestant missionaries were killed in Shansi by order of the Governor, Yü Hsien. When a punitive expedition was planned by the foreign troops, Prince Ch'ing and Li Hung Chang telegraphed, asking Dr. Richard to help them deal with the case. At his suggestion the plenipotentiaries agreed that, in place of indemnity, a small annual grant of taels 50,000 should be made for ten years, to educate Chinese young men, a university was established, and Rev. Moir Duncan became the first principal. Later it was united with the Imperial University, established under the new national system of education. Nine years have

passed since the university was founded, and much has been done to bring about a better understanding between foreigners and Chinese.

On his arrival at Taiyuanfu, Dr. Richard was met by the president of the provincial assembly, and by officials of the university staff. A public reception was given, addresses were delivered, and Dr. Richard handed over the buildings, apparatus and funds of the institution to the Chinese officials and gentry of Shansi. The officials agreed to carry on the institution perpetually as a university.

Students and Missions in China

When C. T. Wang, of Shanghai, China, spoke at the Constantinople World Students' Conference on "Students and the Missionary Problem of China," he said, "the missionary problem is persistent, inspiring, energizing, but one-sided. Have the Chinese people, who constitute the subject-matter of the problem, anything to say? Yes. The problem is fraught with most serious consequences, due to the riots of the past, extraterritorial rights, and religious animosity. The riots are due to a misunderstanding of the motives of the missionaries, to racial prejudice, and religious antagonism. Three solutions are offered for the problem. (1) The Confucianists say, reconstruct Confucianism so as to take in Western science and Christianity. Confucianism is weak because it does not grasp the mass of the people, and has a poor method of propagation. (2) Some of the native Christian leaders say, displace the missionaries and put native workers in their places. (3) Most native Christians say, cooperate; while the missionaries teach Christian principles, let the native Christians apply these in life; and let the missionaries plan, and train native workers, while the natives do the work of evangelization. The first solution is incompatible with the Christian spirit; but we may so adjust our Christian teaching as to make use of the high teachings of Confucianism. The second solution

is inexpedient for the present. Cooperation is the best solution. There should be conferences between foreign and native workers. Just as western scholars come to China to give lectures, so the ablest Chinese Christian scholars should be sent to the West, to show that an exchange of ideas is possible. The East can be of help to the West, and the West can to the East.

How Dr. Jackson Gave His Life

Dr. A. F. Jackson was a Scotch Presbyterian medical missionary in China, and lost his life in the endeavor to save the lives of degraded Chinese. Some 500 Chinese coolies who had been working in the bean-fields of Manchuria, started back to their homes in the southern parts of the empire about Christmas. The plague broke out among them, and they were stopt *en route* and huddled into five small buildings, where Dr. Jackson joined them, the only white man in the throng. Eighty of the coolies died, and then their physician and defender himself contracted the disease. When he discovered that the infection had laid hold of him, he undertook to hide himself in order that no other physician might run the risk of contracting the plague in attending him, but his plight was discovered by his fellow missionaries, who did all in their power to save him, but in vain. He was but 26 years old.

JAPAN—KOREA

Carnegie Gives a Million

Count Okuma announces that Mr. Carnegie has given \$1,000,000 to Waseda University, Tokyo. Mr. Rockefeller, he says, offered a large amount, but on condition that Christianity should be taught in the school. Otherwise Mr. Rockefeller would not give to a heathen school.

Missionary Spirit Among Japanese

The *Westminster* calls attention to the fact that the "Japanese Church began the celebration of the fiftieth anniversary of the introduction of Christianity, not by great meetings and

eulogies of leaders such as Drs. Hepburn, Brown and Verbeck, but by the gathering of Japanese Christians to pray and plan that by March, 1910, the membership of the Japanese Church should be doubled." At the close of these gatherings a Japanese pastor arose and said: "What we must preach is Christ—the living Christ, Christ incarnate, Christ crucified, Christ dead and buried, Christ risen—the living Christ, the only hope of Japan." At this meeting a young Japanese, who had spent ten years in China and knew the language, offered to go thither as a missionary; and the leaders of the meeting declared that "as Japan had sent her missionaries to Formosa, Korea and Manchuria, so also, tho the Chinese are hostile in race, and have been our enemies in war, we must show that we love them and want them to love our Lord and Master."

Secular Forces Helping the Gospel

Industrial expositions in Japanese cities draw large crowds together, and these occasions are being used to reach the multitudes with the Gospel. In the Nagoya evangelistic meetings 3,000 persons handed in their names and addresses, wishing for further instruction. In Osaka, simultaneous services were held in 42 chapels, which were attended by 15,000 people, while 1,300 gave their names as inquirers.

Family Worship in Japan

The *Kirisutokyo Sekai* publishes a letter on family worship, written by a Japanese lady whose husband is a Christian. She says that the family worship in her house lasts less than fifteen minutes. The whole family assembles at 6:45 A.M. around a table that will seat about ten people. Each person reads his verse of Scripture in turn; the little children and the servants often make rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn. After the Scripture reading is over, the master of the house ex-

plains the meaning of certain verses, and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon. Each member of the household takes it in turn to pray morning after morning.

Converted Through a Hymn

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."—*Exchange*.

Two Tokens of Good

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. When people *buy* these 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. Among the different ways in which Christian activity is manifest are the following: 49 girls'-schools, 44 mixt and day-schools, 4 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.

Progress in Japan

"Modern Japan," said a recent writer, "harbors a strange mixture of belief and tendencies. Every shade and strip 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 polytheistic 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 *versus* pantheism and agnosticism, and the Christianity of the New Testament *versus* the Christianity that reads into or out of the New Testament anything it pleases."

Christian Endeavor in Japan and Korea

Japan has an active and very successful Christian Endeavor Union, with a splendid field secretary, Mr. Sawaya, who gives all his time to the encouragement of the societies and the establishment of new ones. These Japanese Endeavorers have their own Christian Endeavor magazine, and hold enthusiastic conventions. Christian Endeavor in Korea is made less necessary than on most mission fields because of the wonderfully strong character of the native Christians. No one is considered converted there unless he is a testifying Christian, and an evangelistic Christian also, going forth and winning others to Jesus.

AFRICA

Methodist Work Among Moslems

The Methodist North Africa Mission was established about three years ago by the reception by Bishop Hartzell of three missionaries at Algiers and three at Tunis who had been working with the undenominational North Africa Mission (British). At the beginning of 1909 a young German missionary reached the field, and two American missionary families at the beginning of 1910. At the first annual meeting, held in Algiers in April, 1910, two other missionary families,

who had been working for years at Constantine were accepted.

Probably no other Methodist mission was ever organized with a like company—three were Americans, eight English, two Irish, two Scotch, two German, one Berber, and one Arab, speaking or reading between them 16 languages. Churches have been organized at Algiers, Constantine and Tunis, with a total membership of 50, exclusive of missionary families. Four Europeans were baptized at Constantine. From among the Moslems there was one baptism at Algiers, three at Constantine, and one at Tunis.

WEST AFRICA

The new church of the Basle Society at Kwanyako (Gold Coast) is a striking proof of the fitness of the negro for civilization and culture. The chancel, altar and font are in mahogany lathe-work, the benches of ant-proof odum-wood, the floor solidly cemented, the walls of rammed clay, the roof of corrugated iron—all negro work, a triumph of negro industry over heathen sloth, a performance of negro civilization of far-reaching importance in this uncivilized land. This building, and many others on the Gold Coast, are not only signs of a growing Christian life, they bear favorable testimony to the mental gifts of the negro. This is not a race that is doomed to intellectual stagnation.—*Der Evangelische Heidenbote*.

Latest News from the Kongo

The reports from the Kongo are so confusing and so contradictory that we are glad to have it on the authority of our Foreign Office that there is a substantial improvement in the treatment of the natives. Two consular reports are forthcoming, to show in detail "what is going on." The best thing in Lord Morley's answer was the definite assurance that Britain will not recognize the annexation by Belgium until there is "a near approach to the fulfilment of our treaty rights." As a counsel of perfection this is excellent, but in the meantime the Kon-

go territory is waiting for the blessings of a complete deliverance. Were the Powers but free to speak the decisive word, then the Kongo will be free. Meantime, until Belgium atones, in some measure at least, for the enormities of the past, Christian agitation must needs continue to urge that right be done.—*London Christian*.

Presbyterian Work at Luebo

Secretary Dr. J. O. Reavis, of the Presbyterian Church, South, has recently visited Belgian Kongo, and writes in the *Christian Observer* as follows of Luebo:

"The mission station is very attractive. The grounds are covered with beautiful palms. In the center there is the church, a great roof of palm thatch, under which eleven hundred or more people can be seated. Around it are grouped the pharmacy, the printing-office, and other administration buildings of brick. A little farther away are homes of the missionaries—bungalows of mud with roofs of palm thatch—very pretty and comfortable, but not durable. The mission finds that to replace them gradually with brick houses will be an economy in the long run. A brick-yard, carpenter-shop, repair-shop for the steamer, etc., in addition to the buildings already mentioned, make Luebo quite a little settlement. Just outside the mission grounds are the villages of several thousand natives, who have gathered there because they want to be near the mission."

SOUTH AFRICA

The Native African

A Salvation Army officer, Commissioner W. J. Richards, who is in charge of the South African work, has been interviewed in regard to his sphere of labor. He said: "If you treat the native African as a child, you will ultimately make a man of him. If you treat him as a dog, he will wait his chance, but sooner or later he will bite you. The African work is difficult, inasmuch as the racial question comes in at every turn. Because of this prejudice we have dif-

ferent institutions for our remedial work, so as to separate the whites from the natives. With financial aid from the Government, we are dealing with large sections of the criminal population. We have access to every prison in South Africa, and we interview the men and women and arrange for their future. Some we send to their homes, others we put on our farms, and others we give a fresh start and encourage to do better." On the religious side of the work Mr. Richards was emphatic. The uncontaminated native, in his opinion, makes a splendid Christian. It is when he becomes touched with the so-called civilization of the towns that he degenerates.

What One School is Doing

One of the results of the revivals which took place in the Boer prison-camps during the South African war was the foundation of the Boer Missionary Institute, at Worcester. Says the *Record of Christian Work*: "One hundred and fifty-five young people have already passed through the course, sixty of them being on the field, while the rest are engaged in further study in the Wellington Seminary and elsewhere. The institute purposes also to provide school-teachers for the Boer people. The Boer Calvinist churches have now missions in Rhodesia, British Bechuanaland and Nyassaland."

The Color Line in South Africa

In a bill before the Union Parliament in South Africa there is a very regrettable clause dealing with the relation of native Africans to the Dutch Reformed churches of Cape Colony, Natal, the Transvaal and Orange River. It is rightly proposed to unite all of these into one church organization, but the bill provides that "no colored person, being a member of the Dutch Reformed Church of the colony or province of the Cape of Good Hope, shall be entitled, by reason of such membership, to claim membership of the united Church in the event of his finding himself in any of the

adjacent provinces and so long as he shall remain without the boundaries of the province of the Cape of Good Hope; but his status as regards such membership in the adjacent provinces shall be the same as, and be regulated and determined by, the status of colored membership in such of the other provinces within the Union as he shall find himself in."

This clause would prevent such a man as Rev. John L. Dubé from enjoying the privileges, full church-membership and worship in the Transvaal or other districts where the regulations are more unfriendly to the natives than in Natal. The defense offered for the clause, as the *Christian Express* (Lovedale) states, is that without it union could not have been secured. Many feel, however, that union is dearly bought at such a price.

EAST AFRICA

Progress in German East Africa

The work of the missionaries of the Leipsic Missionary Society among the Dschaggas of German East Africa has been remarkably prospered during the past year, so that 292 heathen were baptized, and the number of baptized heathen increased to 1,722, of whom 902 were communicants. It is very encouraging to learn that more than 39 per cent. of the baptized heathen are able to read, and thus to make progress in the Christian life by the study of the Word of God. The average attendance at the regular missionary services throughout the field was 6,800, while the pupils in the missionary schools numbered 6,100. Tho these native Christians are very poor and have little opportunity for earning money, they contributed \$430 for congregational and benevolent purposes.

The Mohammedan Menace

In August last, the Rev. E. W. Crawford opened up a new work at Kabare, in the Ndia country. He received a warm welcome from the chiefs and people. The Roman Catholic Italian Mission have since applied to the Government for sites near this and other trans-Tana sites granted to

the society, and Mr. Crawford pleads for reinforcements in order to evangelize the people. Of the Mohammedan menace he writes:

"I may point out that Mohammedan Swahilis have established a village and mosque within a comparatively short distance of us, and are doubtless doing their utmost to proselytize. So if the onward march of Islam, of which we hear so much, is to be checked in this trans-Tana country, it is absolutely essential that further help shall be forthcoming immediately. With a full complement of workers we could undoubtedly, under the Spirit's guidance, accomplish a great work for Christ; as it is, our present staff in this large Ndia country, with its huge population of many, many thousands, according to Government statistics, consists of only my wife and myself."—C. M. S. Gazette.

Church Statistics in South Africa

The question of union between the Baptists, Congregationalists, and Presbyterians of South Africa has advanced so far that a draft Basis of Union has been prepared for consideration. Rev. Geo. J. Ferguson, Hon. Sec. of the Conference on Church Union, contributes to *The Presbyterian Churchman* the following statistics regarding the three Churches.—1. Membership: Baptists, 5,295 (of whom 4,656 European, 224 colored, 415 native); Congregationalists, 21,000 (of whom 4,000 European, 12,000 colored, 5,000 native); Presbyterians, 17,135 (of whom 9,683 European, 7,452 native), 2. Congregations: Baptist, 59 (37 European, 3 colored, 19 native); Congregationalists, 82 (32 European, 32 colored, 18 native); Presbyterians, 85 (70 European, 15 native). 3. Ministers: Baptists, 40 (all European); Congregationalists, 79 (66 European, 4 Colored, 9 native); Presbyterians, 83 (78 Europeans, 5 native).

Taking the three denominations together, the totals are 202 ministers (184 European, 4 colored, 14 native),

226 congregations, 139 European, 35 colored, 52 native), and 43,430 communicants (18,339 European, 12,224 colored, 14,867 native). Of course, the Presbyterians spoken of are only those connected with the Presbyterian Church of South Africa.

MADAGASCAR

The Gospel Entering Through the Eye

A missionary writes: "The year has been one of progress. Even the Roman Catholics are being attracted to the Gospel services. Equipped with good lantern apparatus, Mr. Dennis has exhibited to more than 5,000 people, making of these occasions not mere picture shows but real religious services. Last Easter my wife and I toured the whole district with a set of pictures on the Passion, trying to bring to the people a truer conception of all that Christ suffered for them. Many of them had never seen a picture before, and the beauty of these was a revelation to all. Each month I have a lantern service in the station church, and nearly all the Roman Catholics come to these, as well as many outsiders. We get large crowds, which are entirely reverential, and many are being attracted who would not otherwise come."

A Public Confession in Madagascar

Missionary Bjertnas of the Norwegian Missionary Society, who is stationed in Ambositra, Madagascar, tells an interesting incident from the onslaught of French Freethinkers upon Christianity in Madagascar during the past years. A general market was being held in Amobositra, which is the capital of the province, on May 1 and 2, 1910. Large crowds of natives had come from towns and villages to sell, to buy, but especially to amuse themselves. Races and similar games were held, according to the common custom, and everybody was in good-humor, when three high masts were erected upon the public marketplace, causing lively curiosity concerning their meaning, because the first bore a white flag, the second a yellow one, and the third a red one.

Early on the morning of the second day of the market the sound of drums called the people to the market-place, that the meaning of the three high masts with their flags might be made clear unto everybody, and a great crowd followed the invitation.

A French lawyer, an atheist, who had labored in Ambositra and its neighborhood with much zeal to destroy all faith in God, had approached the administrator of the province, and had asked and received permission for the erection of the masts with their different flags, his plan being to gather all atheists under the red flag, all believers in God under the white flag, and all who were doubting, but not yet atheists, under the yellow flag.

When the crowd, called together by the beating of the drums, filled the market-place, this lawyer arose and made an address filled with bitter attacks upon Christianity and missionary work. In closing his eloquent speech he said: "It will now be shown if the inhabitants of Madagascar are susceptible to reason and culture, or if they are as low as beasts. Let those who have reached the same height as I, where they can get along without God, and where they abandon superstition and barbarity, gather under the red flag. Let the miserable ones, who still hope in God, testify to their foolishness publicly by standing under the white flag. And let the undecided ones gather under the yellow flag. I am sure, however, that every really educated and enlightened European will make common cause with me."

After this tirade the lawyer walked with proud steps through the crowd, took his stand under the red flag, and looked expectantly over the people. At first a disquieting silence prevailed, and one looked upon the other. Then life came into the mass of the people, and every one sought a place under one of the three flags. When all had taken their places, and the count of

those gathered under each of the three flags should have commenced, the lawyer showed no more interest in his experiment. Why? Under the red flag of the atheists were only three men, the lawyer and two others, both gold-diggers, one a European, the other a native. The number of those under the yellow and the white flags was estimated at several thousand, and by far the most of these were gathered under the white banner as a public testimony of their faith in God.

OBITUARY NOTES

Rev. J. H. DeForest, of Japan

On May 8th Rev. J. H. DeForest, an honored missionary of the American Board, passed away in Japan, where he had served faithfully for nearly forty years. He was born in Mount Carmel, Conn., and was graduated from Yale, after which he went to Japan in 1874. He was greatly honored by the people of Sendia, where he lived, and on his return recently was met by the governor of the province, the mayor of the city and throngs of people of all classes. A local paper called him "our new national benefactor." The emperor conferred on Doctor DeForest the "Fourth Order of the Rising Sun." He was the author of "Sunrise in the Sunrise Kingdom," and contributed much to the friendly feeling between America and Japan, as well as to the Japanese knowledge of God.

Bishop Stuart of Persia

An honored missionary veteran, Bishop Stuart, who returned one year ago to England from Persia, after 60 years of strenuous labors, died recently in his native land. Edward Craig Stuart's long years of service in India, New Zealand and Persia bear marked evidences of the blessing of God, and there are signs of yet greater blessing to be outpoured as a result of his work.

FOR THE MISSIONARY LIBRARY

HALF A CENTURY IN CHINA—RECOLLECTIONS AND OBSERVATIONS. By the Venerable Arthur Evans Moule, B.D., Rector of Burwarton. With Illustrations and Map. Hodder & Stoughton, London. Price, 7s. 6d. net.

From internal evidence we infer that this book was written during the eleven busy months that the writer spent in China when he went back, in fulfilment of a promise he had made to the Chinese Christians and to help Bishop Molony with his counsel and support, after he had accepted the incumbency of Burwarton. It is a standing proof of his remarkable versatility of mind that in the intervals of engrossing occupations he could pen these vivid and picturesque reminiscences of bygone times, and express his weighty views on the problems presented by current events, with a literary grace and logical coherence whose force and charm never fail. Our venerable friend is one of, at the most, half-a-dozen English eye-witnesses of the Taiping sieges of Ningpo now surviving, and the account he gives in two interesting chapters of those stirring events has a unique value. The Archdeacon's eldest son was born in that city when the Taipings were outside the walls and the inhabitants were in a state of wild and dangerous panic. The instances recalled of heroic devotion to their flocks on the part of missionaries, and the evidence of the strange influence which they exercised in restraining the wild characters who were for some time in possession of Ningpo, should be read just now in view of the reckless and uninformed charges of Sir Hiram Maxim. Russell and Burdon, of the C. M. S., a veteran missionary called Hudson, and the author, rescued hundreds of people from misery, oppression and danger in the city. And after this rebellion was crushed by "Chinese Gordon," the shock of it seemed to have left the people nerveless and ready to credit in a kind of frenzy any monstrous tale or any rumor of magic or of portent, and grave danger again threatened the lives of foreigners. With what unflinching courage and consummate

tact our author met these and similar dangers, how he faced the crowds nearly mad with excitement and fear, and by his sympathy and persuasion and patience led them step by step to discover the groundlessness of the stories they had credited until they laughed heartily at their own credulity, or dispersed with a murmur of appreciation and thanks, we must refer readers to the chapter on "Rumors and Legends." Archdeacon Moule's (the senior, we should add, for the author's second son is now also Archdeacon Moule, after twenty-three years in the mission with which his father and mother were connected for fifty years) missionary life was spent in Ningpo, Hangchow and Shanghai, and a good deal of information may be gleaned (the object of the book is not to give precise particulars and statistics, but a narrative of personal recollections) about those great cities, the first of which has a history of 1,200 years, and had a predecessor on a neighboring site whose story went back two thousand years before Christ.

The "Pagoda of Heavenly Investiture" in this city was built A.D. 606, "when Oswy was Bretwalda in Britain"; was destroyed in 1167, "just as the majestic cathedral of Durham was rising on its wood-fringed island-hill"; was restored in 1145, "when the yellow plague was devastating Europe"; etc.—to give an instance of the graphic way by which the author succeeds in conveying to the least imaginative mind the import of facts with which we often fail to be impressed. We are thankful to learn that in Shanghai the reproach of a far too lax tolerance of houses of ill-fame and of allurements and invitations to vice is steadily and surely passing away.

A good deal is said about the reforms that are in progress and are projected in China, and especially about education. The Archdeacon does not conceal a fear lest the changes should be too hurried and too radical, for China's past has been distinguished by noble and useful traits which it would be deplorable to obliterate.

erate or to ignore or to minimize. In his chapter on "Education and Literature" he cites some striking sayings of Confucius and Mencius, of which he says:

"The voices which I have now sounded in my readers' ears are but isolated ejaculations and calls, heard and then silent in the pauses of the sounds which waft down to us the life and the thought of two thousand years. They are in the writer's estimation, with all their imperfections, and the imperfections and mistakes and omissions in the great body of history from which they are extracted, sufficient to sustain the contention that they are worth preserving."

He attributes to a great extent to the Chinese classics and their ethics, and to the memory and cult of Confucius, the wonderful stability of China, and he sees them being rapidly transplanted by an education without ethics, without subordination of pupil to master, of child to parent, of subject to sovereign, and, most serious of all, soaring in conceit above faith and worship of the Supreme. He will not be suspected by readers of this paper of supposing that ethics can find and save the lost soul, but he insists that it can show it in some sober manner how far it has wandered, and he deprecates the light-hearted jettisoning of so valuable a possession.

WITH CHRISTIAN RUSSIA. By R. S. Latimer. 12mo. 2s. 6d. net. Hodder & Stoughton, London, 1910.

The great Russian empire, with its millions of subjects, its Orthodox Church, its relentlessly autocratic government, and its methods of suppression of anything which tends to the mental and spiritual awakening and enfranchisement of its peoples, is always full of interest to outsiders. Stories of Russia are at all times certain of readers, and never more so than when they deal, as does this volume, with the inner life and work of the living Church in that land. The writer, in a series of well-written chapters, tells of the evangelical awakening which has for some years past been going on in the empire among

high and low alike. The work of Pastor Fetler, a young Russian of great zeal who has been much used among his countrymen, forms the chief topic, and gives one great cause for thankfulness that God is raising up such workers in a field so long considered as hopeless.

THE SIGNS OF THE TIMES. By Rev. I. M. Haldeman, D.D. 12mo, 455 pp. \$1.50 net. Charles C. Cook, New York, 1911.

Dr. Haldeman, the pastor of the first Baptist Church in New York City, is an earnest student of the Bible and of the times. While other Christian students may not always agree with him in his conclusions, they will always find his opinions clearly and forcefully expressed, and can take no exception to the earnest, Christian spirit and exalted ideals that the author upholds.

The present volume deals with the fulfilment of the prophecy of Christ respecting the signs to precede the last days—the spirit of war, the decay of faith, the manifestation of the power of sin, false miracles and false teachers. Dr. Haldeman shows the increase of armaments, the secularization of the Church, satanic temptations to doubt and pride, the destructive criticism in theological schools, the substitution of ethical culture and mental science for Christianity, the exaltation of human wisdom above divine revelation, the adoption of worldly and unrighteous standards in place of those of God, the false wonders of spiritism and science (falsely so-called), the increase of atheistic socialism, etc. Altogether, Dr. Haldeman makes a strong case and one worthy of prayerful study.

OUR DUTY TO INDIAN ILLITERATES. By Rev. J. Knowles. Pamphlet. Published by W. H. Christian, 1 Susan's Road, Eastbourne, England, 1910.

This is an appeal for the use of Romanic letters for Indian languages; 78,431,214 males and 88,487,203 females in India over the age of fifteen are illiterate. This is, of course, the greatest hindrance to the spread of the Gospel. It would be a much simpler process to teach them to read

and write the Romanic alphabet than the more complex Indian characters. There are more alphabets for India than for all the other languages of the world put together. Owing to the number and complexity of the vernacular script, it takes four or five years for adults to learn to read and write it, while the Romanic system can be mastered in one or two years. The time is coming when India will have a romanized alphabet. Why should it not be inaugurated to-day?

GOD'S FULL-ORBED GOSPEL. By Archibald G. Brown. 3s. 6d. H. R. Allenson, Ltd., London, 1911.

These sermons by the late pastor of Spurgeon's Tabernacle are in every way worthy to rank with their many predecessors from that famous pulpit. Full of true evangelicalism, unswervingly loyal to Scripture, simple in language and aptly illustrated with the right sort of illustration, they will be much valued, and can not fail to bring the light of the Gospel to the hearts of their readers. Mr. Brown preaches for conversions, and gets them; the sermons in this volume are all of a soul-winning character. They retain well their original force of appeal, and will be all the more highly valued now that Mr. Brown is relinquishing the pastorate of the most famous of London churches.

A PEACE SCOUT. By Irene H. Barnes. 12mo, 192 pp. 1s. 6d. Church Missionary Society, Salisbury Square, London. 1910.

The Boy Scout Movement is already producing its literature. It has grown to large proportions and has many valuable features and few of the objections found in the Boy's Brigade. Miss Barnes gives an interesting little story showing the working out of the Scout principles in boy life.

NEW BOOKS

THE AWAKENING OF INDIA. By J. Ramsay MacDonald, M.P. 12mo. \$1.50 net. Hodder & Stoughton, New York.

OUT OF RUSSIA. By Crittenden Marriott. Illustrated. \$1.25 net. J. B. Lippincott Co., Philadelphia.

THE CAPITALS OF CHINA. By William Edgar Geil. Illustrated, large 8vo, \$5.00 net. J. B. Lippincott Co., Philadelphia.

TWICE-BORN SOULS. Stories of Conversion. By Rev. Claud Field, M.A. 12mo, 90 pages. Chas. J. Thynne, London, Great Queen St., Kingsway, W. C.

WHO WOKE UP TURKEY? The Judgment of an Expert Newspaper Correspondent. A Letter of William E. Curtis to the Chicago *Record-Herald*. Pamphlet, 7 pages.

MISSIONARY EDUCATION IN INDIA. By Rev. Henry Huizinga, M.A., Ph.D. 138 pages. 45 cents in paper binding, 60 cents in cloth. The Literature Department. A.B.M.U., Ford Building, Boston, Mass.

STUDIES IN THE EVANGELIZATION OF SOUTH AFRICA. By G. B. A. Gerdener, M.A. 12mo, 212 pages. Longmans, Green & Co., New York and London, 1911.

ASPECTS OF ISLAM. By Duncan Black MacDonald, M. A., D. D. 12mo, 375 pages. \$1.50 net. Macmillan Company, New York. 1911.

THE FIJI OF TO-DAY. By John Wear Burton. 7s. 6d. net. Charles H. Kelly, London, 1911

AMONG INDIAN RAJAS AND RYOTS. By Sir Andrew Fraser. Illustrated, 368 pages. 18s. net. Seeley, London, 1911.

INDIAN IDYLLS. By Anstice Abbott. Illustrated, 160 pages. 3s. 6d. net. Elliot Stock, London, 1911.

THE YELLOW AND DARK-SKINNED PEOPLE OF AFRICA, SOUTH OF THE ZAMBESI. A Description of the Bushmen, the Hottentots and particularly the Bantu. By G. M. Theal. 397 pages. 10s. 6d. Swan Sonnenschein, 1911.

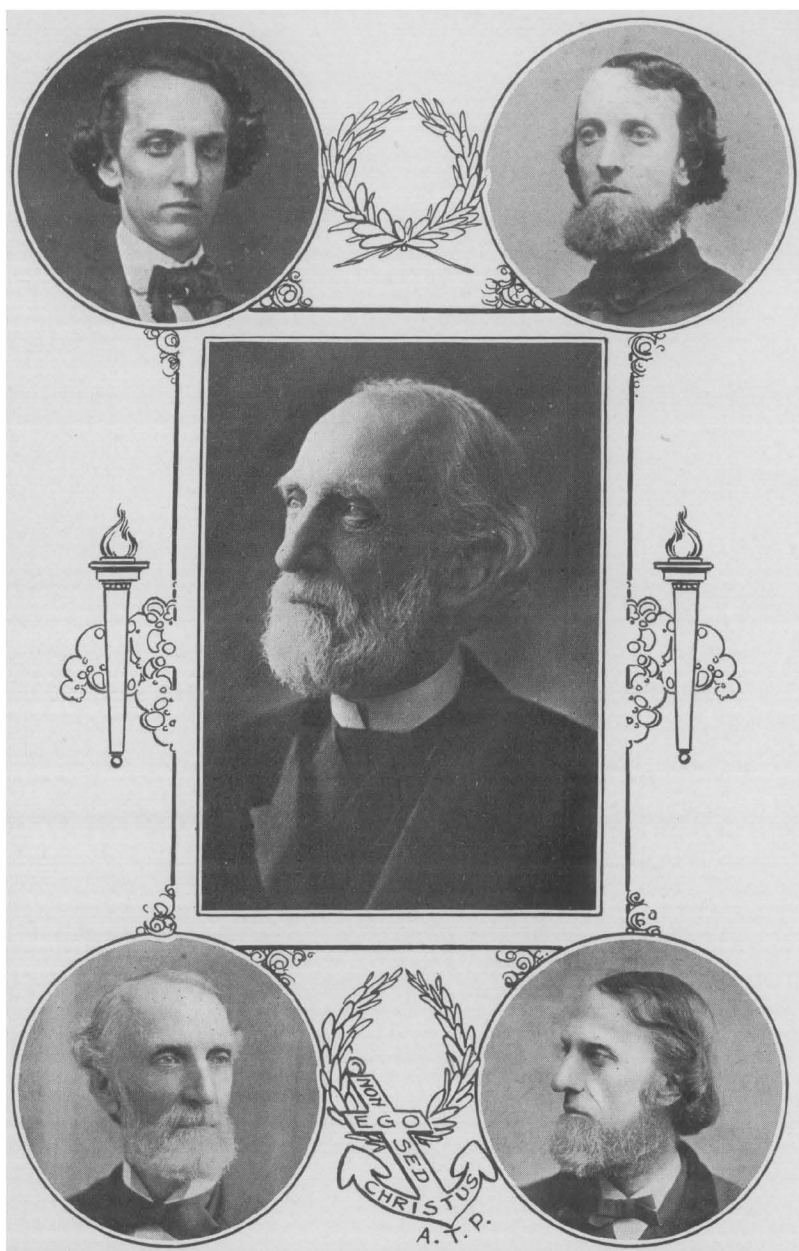
THE HISTORY OF THE BRITISH AND FOREIGN BIBLE SOCIETY. By W. Conton. Vols. 3, 4, and 5. 30s. Murray, London, 1911.

HALF A CENTURY IN CHINA. Recollections and Observations. By Archdeacon Moule. 7s. 6d. Hodder & Stoughton, London and New York, 1911.

ELEVEN ADDRESSES DELIVERED AT THE LONDON STUDENTS' MISSIONARY CONFERENCE. January 5th-7th, 1911. 109 pages. London Intercollegiate Christian Union, 88, Gower Street, London, W. C., 1911.

THE TRUTH ABOUT GOD. According to Reason and Revelation Compared with the Teachings of Paganism and with the Later Doctrines of Mormonism. Illustrated, pamphlet, 75 pages. Second edition. Utah Gospel Mission, Cleveland, Ohio, 1911.

THE JAWS OF DEATH. By Edwin J. Houston. 8vo, 395 pages. \$1.25. Griffith & Rowland Press, Philadelphia, 1911.



PORTRAITS OF THE LATE ARTHUR T. PIERSON, D.D.

In college days, at 18 years, 1855

In his first pastorate, at 27 years, 1864

His latest portrait at 72, 1909

In Philadelphia pastorate, at 54, 1891

In Detroit pastorate, at 43, 1880

The Missionary Review of the World

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VOL. XXXIV. No. 8
Old Series

AUGUST, 1911

VOL. XXIV. No. 8
New Series

SIGNS OF THE TIMES*

THE CONTINUATION COMMITTEE

The Continuation Committee of the Edinburgh Conference, of which Dr. John R. Mott is chairman, met in Auckland Castle, England, as the guests of the Bishop of Durham, May 16th to 19th, inclusive. A fuller report of this meeting will be in our next number, prepared by one who was present, but in the meantime it is well to note one or two features.

1. The spirit of unity and the desire for a fuller manifestation of this spirit continued to prevail. All but 7 of the 28 members were present. The committee considered questions not of local or denominational interest, but those pertaining to the world and the Kingdom of God, and the church as a whole. They considered such themes as boards of study to care for the preparation of missionaries for their work; how missionaries are to stand related to national governments; the occupation of the entire world for Christ, etc.

A second important discussion was on the establishment of a magazine to represent the committee and its work. They decided to issue an *International Missionary Quarterly*, under its own control, to discuss the more technical and scientific phases of the mis-

sionary question. It is to be edited by Mr. J. H. Oldham, the secretary. It is generally understood that such a magazine can not be popular or self-supporting, but it is hoped that it will prove of great value to the more technical students of missionary problems.

John R. Mott was urged to devote as much time as possible to the work of the committee, visiting mission fields and promoting the work of the committee at home. He is remarkably adapted for such work, and we look for great development in united effort and in scientific development of missionary work in the next ten years.

GEORGE S. EDDY IN CHINA

Mr. George Sherwood Eddy, who has this year joined Dr. John R. Mott in the work for students in the East, recently spent a week in Shanghai. After visiting the cities of southern China, meetings held in the Martyrs' Memorial Hall, at the Young Men's Christian Association Building, were crowded each night with over a thousand men, a picked audience of students and leading young business men, admitted by ticket only. Many were turned away who could not obtain standing room. These men are among

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not accept responsibility for opinions expressed, or positions taken by contributors.—D. L. P.

the most patriotic students in the world and are throbbing with a burning nationalism. The subjects of "Patriotism," "The Need of China," "The Future of China," etc., drew large numbers. Several young men in China have recently cut off an arm or a finger to send their petitions to the government written in their own blood. On the night when Mr. Eddy spoke on "Christ the Only Hope of China," the interest was intense, and even pathetic. When he asked those to rise as inquirers who would promise to test Jesus Christ by daily reading His life and teaching, by daily prayer, and by following Him according to their conscience, over three hundred men rose and signed cards. These men are now being followed up and enlisted in Bible classes and private study groups. In subsequent meetings, after presenting the claims of Christ as Savior and Lord, over a hundred men rose to accept and to confess Him publicly.

Meetings were held also in the various mission colleges of the city. In one college 40 students from non-Christian homes confess Christ as Savior and Lord. Meetings were held also in the Imperial Polytechnic College, the largest government institution in the city, and in a neighboring city, where 900 students, largely from government schools, filled the hall.

The opportunity before the Young Men's Christian Association for reaching government students, for whom practically nothing is being done by any other body, and for attracting the upper classes in the cities, is unique. In every college where Christ was presented and decisions were asked for, there was response on the part of the students. During the week more than

400 inquirers were enrolled from the association, and from 12 different institutions in the city, and more than a hundred men personally confess Christ. In the three previous cities about one hundred men in each came out, either as inquirers or converts. In the first college visited on the last trip about one-third of the students who took a stand have already been baptized. Approximately one-third still desire to unite with the Church, but are prevented by their youth or by their non-Christian parents. Perhaps a third have fallen by the wayside, or have dwindled away through the persecution of their parents and relatives. There is urgent need at this time for prayer for all these students who have taken a public stand. Many will be passing through a terrible ordeal, for a man's foes are those of his own household.

Mr. Eddy reports on every side evidences of growth and encouragement in the Christian Church in China. The Boxer uprising tried to wipe out Christianity, yet the empire gained more converts in the ten years since that uprising than in the previous 90 years of Christian effort in China. The movement for church union is as strong in China as in India. On every hand educational institutions are being united, and movements are on foot for uniting some of the denominations.

THE Y. M. C. A. IN CHINA

The growth of the local Young Men's Christian Association in Shanghai has been phenomenal. Four years ago the building was in course of construction. Within four years it has become a center of mighty activity in the heart of that great city, and the building has already been outgrown. Its

membership has increased within the four years from some 300 to over 1,600; its students in educational classes from about 200 to over 600; its staff of workers from 17 to 54, and its annual receipts from \$8,000 to \$25,000, all contributed and raised locally by the Chinese themselves. It is a testimony to the efficiency of the association that within these four years the Chinese have raised for the extension of the association over \$85,000. Large gifts have been enthusiastically given, both by Christians and non-Christians. The Viceroy, leading officials, financiers, and merchants in the Chinese community have contributed large sums for the purchase of land to enable them to erect new buildings. The Young Men's Christian Association stands as a great mediating factor between the East and the West, between the aspirations of young China and the benefits of Christian civilization, which it has to offer them. More than 25,000 young men during the year attended the various scientific lectures, socials, debates and entertainments in the association. The moving pictures on the life of Christ have held the record for the largest attendance, crowding the hall on many occasions. A total of 38,000 men attended the various religious services during the year. More than 600 students have been enrolled in the various Bible classes, of whom more than three-fourths are non-Christians. A number of men have confessed Christ and joined the Church. More than 600 young men are in attendance at the day and night schools of the Y. M. C. A., making it one of the largest educational institutions in the city. They represent the best families in the community, and are practically all attending the voluntary religious lec-

tures and Bible classes. In some of the colleges in China one is glad to find a staff of from 10 to 15 foreigners for two or three hundred students, and these are none too many. But in the Y. M. C. A. at Shanghai, two foreign secretaries and thirty able Chinese teachers conduct a self-supporting institution with 600 students, as only one of the minor departments.

The building was erected at a cost of \$60,000, with only two foreign secretaries supported from abroad, which is the mightiest evangelistic force in this great city among the upper classes. Whoever gave this building, and whoever has been supporting these men has been making an investment which is multiplying at compound interest, and which is proving a mighty force for the regeneration of this great empire. Within four years the present building has been outgrown, but it may accommodate a boys' branch of some two thousand members. Within the next four years the membership of the association may easily rise to a total of 5,000 in the city. To multiply such buildings and to place a few picked men from the West in a score of provincial capitals and the great centers of commerce of the Chinese Empire, will enable the association to reach government students, who are to furnish the official class for new China, the young business men in this day of the country's commercial awakening, and the literati, who are the brain of the empire, and who will guide its thought and life. Doors of opportunity are flung wide before Christian young men to-day, all over Asia. "In no place in the world," says Mr. Eddy, "is there such an opportunity as in Asia for the investment of prayer, of life, of wealth."

A MOHAMMEDAN MISSIONARY SOCIETY

The organization of a Mohammedan Missionary Society, called "The Society for Invitation and Instruction," is announced in Cairo. Its purpose is the founding of a seminary in Cairo where men shall be prepared for world-wide propaganda in behalf of Islam. They shall proceed to heathen lands and to the lands of "The Book," *i.e.*, of the Bible, where religious liberty prevails, but they shall be used also to strengthen Mohammedans who are drifting away from Islam on account of carelessness or of lack of instruction. Islam seems to be preparing for a battle royal with Christianity. May it find us prepared!

OPPORTUNITY IN PERSIA

A wonderful opening for the Gospel in the village of Daulatabad, some two days distant from Hamadan, is seen in the fact that several Moslems have collected 1,500 toman—\$3,750—to open a school which shall be entirely self-supporting, and have asked for Christian teachers. Full liberty has been given to teach the Bible, and the request has been made that the teachings of Christianity be included in the curriculum. Some of the leading men of the city are enthusiastic supporters of this movement, among them being one of the prominent "Ahounds," as the Mussulman religious teachers are called. The founders of the school are planning to build a large, modern school building very shortly, and some of them say they will sell part of their land, if need be, to make this the *best* school in Persia.

Daulatabad is the center of a large number of villages which can be easily reached, so that the missionary who takes charge of this school can spend

the two days of the week when the school is closed in keeping up a continuous evangelistic work among these villages—and this with practically no additional expense. The people are open-minded and receptive to the Gospel, and Mr. Stead, who has been in Daulatabad making the preliminary arrangements, writes that he is more and more impressed with the largeness of the opportunity here presented.

SHADOW AND SUNSHINE IN TURKEY

The outlook in Turkey is not altogether encouraging. In parliament there are stormy debates over Zionism and other racial and religious divisions. Frequent changes in the ministry, and rebellions in Albania and Arabia show an alarming instability and weakness in the Government.

In other ways the conditions under the new régime have improved; some political and social reforms are progressing, and if the financial difficulties can be met, the administration may yet succeed. Whatever happens, the old conditions and methods can never be restored. It is encouraging to note that the minister of the interior has affirmed in parliament that the policy of the Government was not one of fusion nor of suppression of language or religion; that it was not meant to make all the inhabitants Turks, or to fill all the offices with Turks, but to appoint capable officials and to seek patiently to adjust questions of dispute.

A fierce struggle is proceeding between the old régime and the new. For the moment the forces of reaction seem to be in the ascendant. They have forced through the "Committee of Union and Progress" a program of ten articles described as "anti-Parliamentary, anti-Christian, and, if not fa-

natically, at all events, narrowly Islamic." We had hoped that, with the downfall of Abdul Hamid, after the experiences of his iniquitous reign, Turkey would be ready for enlightened government; but tyrannies die hard. A lady writing from Montenegro to the *Westminster Gazette* describes how she had seen a large village in Albania burned by Turkish soldiers, and the three Christian churches wrecked, while the mosques were left alone.

Twenty years ago Dr. J. K. Greene had the privilege of showing the sights of Constantinople to an American traveler who had introduced himself as one interested in missions. At the end of the day this stranger told Dr. Greene that he had been much interested in the need of a church building at Gedik Pasha and begged to place on deposit \$5,000 for the new church building. Since that year, 1890, the effort has never been relaxed to secure permission to build that church. Only now has the permission been received. The head of the Mohammedan mosque said, "Far be it from me to oppose in any way the building of a house for the worship of God in this place." The leaders of the Gregorian and Greek churches were equally cordial. There is a great contrast between this attitude and that under Abdul Hamid.

PROGRESS IN ALBANIA

Halil Bey, the Secretary of the Interior in Turkey, has issued an edict concerning the reopening of the schools in Albania, which is of highest importance for the cause of Christian missions. These schools were closed because they had used textbooks printed with Latin letters. In future all books, except the Koran and the catechism, may be printed thus

and used. The *Osman Lloyd*, a well-known Eastern paper, which publishes the edict, reminds its readers that the Arnauts are called the people without book (Kitabsis Arnaut), because, so goes the legend, their forefathers once hid his book in a head of cabbage, and a cow came and devoured cabbage and book together. "Since that time the Arnauts have remained 'without book,' and are to-day almost entirely illiterate."

PROTESTANT CHURCHES IN NICARAGUA

The Moravian *Missions-blatt* contains in its June number a most interesting and important statement concerning the attitude of the Government of Nicaragua toward religion, from which we translate the following. According to the newspaper, *El Comercio*, of February 11, 1911, the Congress of Nicaragua is composed of between 30 and 40 members, of whom only one, Mr. A. W. Hooker, is a Protestant. At the meeting, of which *El Comercio* wrote, "the recognition of religion in Nicaragua" was the order of the day. The Roman Catholics proposed the following resolution: "The religion of the republic is the Catholic, Apostolic, Roman religion. It is prohibited to limit the liberty or the legal rights of the Catholic Church. The exercise of other religions must not be hindered so long as they are not opposed to Christian morality and public order." The liberal government declared, however, that equal rights must be granted to all denominations, saying, "the Moravos are our brethren, who worship Jesus, only in different form, and whose religious principles must be respected and guaranteed by us." It therefore moved to give the Moravian Church the legal rights of a

person. The Protestant member of Congress, Mr. Hooker, asked that not only the Moravian Church, but all Protestant churches be granted legal rights. After much discussion a resolution was passed which was very similar to that proposed by the Roman Catholics, to which was added, "The churches of other denominations shall have legal rights and full liberty." This reads well upon paper, but the future will show if such liberty of the Protestant churches is possible so long as the Roman Catholics are the leaders.

PORTUGUESE SLAVERY DOOMED IN AFRICA

Last year we mentioned the slavery which persisted in the Portuguese colonies on the West Central coast of Africa. Many have been praying that in some way the conscience of Portugal might be stirred and this crime against humanity might be stopt. A letter dated April 7, 1911, from Mr. Woodside, of the American Board, shows a new and more encouraging attitude and outlook, for which we are thankful. He says:

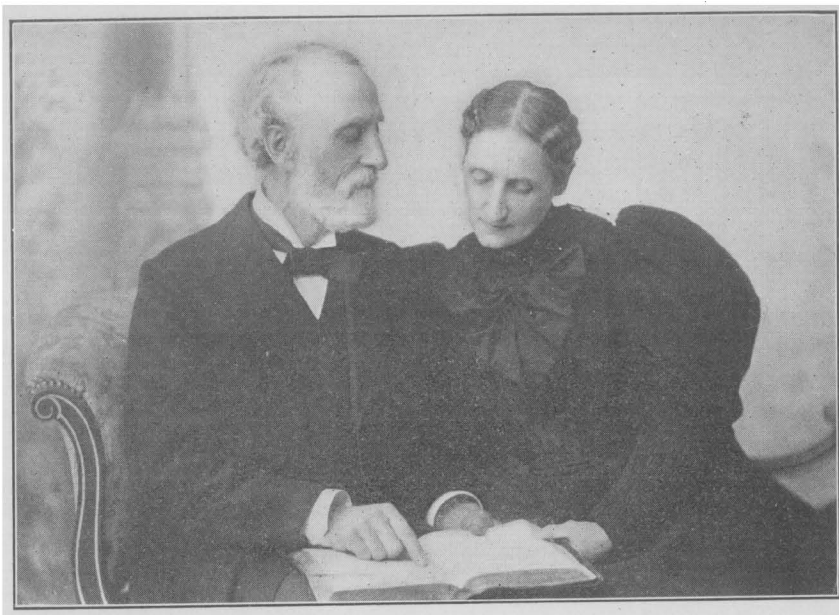
"We have had with us for the past two days a couple of Portuguese officials. They are a commission sent by the new Governor General of Loanda to *put a stop to the slave trade*. Word, it seems, had been sent some time ago that there was to be *no more slave dealing*. These men came to see if that order was being heeded. They visited all the mission stations in Bihe, giving to each missionary a list of questions they were asked to answer in writing. They asked if we knew any white man who had bought slaves, whether we knew of any officials conniving at it, or whether we knew any white man abusing the natives." A

second statement is even more profoundly a cause of thanksgiving. "These men told me that within a year *rum selling* would be prohibited. They went away this morning with a very favorable impression of the work of the missions."

Everywhere in that district there is an eagerness to learn to read. On a recent journey the chief of a village formally made request for a teacher and the opening of a school, offering to build at his own expense houses for the school and teacher. Ten young men from that village have bought primers and are trying to learn to read by themselves.

USING WASTE MATERIAL

The World's Sunday-school Association has undertaken a new and extremely practical form of missionary work in organizing a "Department for Utilizing Waste Material." The superintendent is Rev. Samuel D. Price, of Chicago, and the object is to gather things from those who have excess, and distribute them to those who have need. Many missionaries can use to great advantage in their work the things which others throw away. This work of gathering and distributing is growing rapidly. The names of missionaries have been sent to over 1,000 Sunday-schools or individuals, and many more requests are coming from the mission fields than can be supplied. Books, pictures, illustrated papers, maps, Bibles, lantern-slides, Sunday-school exercises, scrap-books, postal-cards, and numberless other things that have served their purpose at home may be still more greatly used in other fields. Send a line of inquiry to Rev. Samuel D. Price, 805 Hartford Building, Chicago, Ill.



ARTHUR TAPPAN PIERSON AND HIS WIFE, FRANCES BENEDICT PIERSON

A characteristic portrait taken about 1901

ARTHUR TAPPAN PIERSON: HIS LIFE AND HIS MESSAGE

MANY-SIDED VIEWS OF THE LATE EDITOR-IN-CHIEF CONTRIBUTED BY FRIENDS AND COWORKERS

The name and writings of Arthur T. Pierson are known all over the world, but the man himself was only appreciated by a few. No one knows a man but his Maker, and yet many may gain glimpses of the real man from various angles. It is thus a composite portrait that most clearly and faithfully presents the character and work of the man as he really is and not merely as the individual sees him.

To some Dr. Arthur T. Pierson was only a flaming advocate of missions—the “Nestor of Foreign Missions,” as one calls him. To another he was the enthusiastic Bible student and the zealous champion of Biblical inspiration. One saw him chiefly as an eloquent preacher, another as a gifted writer; some knew him as a musician and a lover of music; others, as a poet or an

artist of no small ability. A few knew him as above all a friend in the day of trouble or a wise adviser in time of perplexity, and some who saw him in the social circle and the home remember Doctor Pierson as the devoted husband and father, the man of home love and friendly fellowship. None who came into any close contact with him ever doubted his honesty, ability, or fidelity to the truth at whatever the cost to himself. Those who knew him best recognized in him two great passions that overshadowed all else—even love of home and family—first, an intense love and loyalty to the Word of God, and a desire to know, teach and follow God’s revealed will; second, an overwhelming desire to see the Kingdom of God extended throughout the world, and a passion to use voice and

pen and money to help carry out the great commission of Christ. These two passions, that are so closely related and yet are sometimes unfortunately divorced, set the heart and soul of the man on fire, and he was willing and anxious to burn himself out in their cause.

His Life History

Doctor Pierson's life-history may be divided into five periods: 1. First, his days of preparation when at home, at school, at college, and in the theological seminary, God trained him in ways, seen and unseen, for his great

life-work. 2. Second, his period as a preacher, with a desire to serve and excel as a Biblical and literary master of sermon writing and delivery. This period closed with the burning of the Fort Street Church in Detroit in 1876, when he gave up literary preaching for extemporaneous, evangelistic and expository speaking. 3. Third, was the period of growing missionary zeal from 1876, when he offered to head a band of men to go into some home missionary field and establish a Christian colony. During this time he published his great "Trumpet Call,"



DR. AND MRS. PIERSON, THEIR CHILDREN AND GRANDCHILDREN*

First row: Pierson Curtis, Mrs. Edith Pierson Evans, Rev. Frederick S. Curtis, Miss Anna W. Pierson, Arthur T. Pierson, Mrs. Jean MacLaughlan Pierson, Dr. Farrand B. Pierson.

Second row: Grace Curtis, Thomas S. Evans and Louise Evans, Mrs. Emma Belle Dougherty Pierson, Mrs. Helen Pierson Curtis, Mrs. A. T. Pierson, Ruth Evans, Miss Laura W. Pierson.

Third row: Gordon Curtis, Delavan L. Pierson, Ralph Curtis, Arthur Farrand Pierson.

* This picture was taken at Northfield, Mass., in 1906. The only absent member of the family was Miss Louise B. Pierson, who died while a missionary in India.

the "Crisis of Missions," a book that had much to do with the great awakening of the Church to wide missionary responsibility. 4. Fourth, was the period of international ministry when, in 1891, he gave up stated salary and local pastorates to devote himself to wider work in America and England. 5. Fifth, there came in the closing ten or fifteen years of his life a greater emphasis on more spiritual Bible study, and a holier, more spiritual life. There was in the closing twenty-five years also a noticeable mellowing of character and a sweetening of disposition that the earlier strenuous years of conflict against evil and struggle for mastery had retarded or obscured.

Doctor Pierson was during all his life a hard worker, and the achievements which many ascribed to unusual gifts were in reality due to unusual industry. It was his custom to rise every morning at 5:30 or 6:00 o'clock, in order that he might devote an hour and a half or two hours to prayer and personal Bible study. It was during these hours that he gained his deep insight into spiritual truth that gave to his testimony and interpretation the ring of certainty and authority. Every moment of the day was as conscientiously used, as were talents, strength and money—not in a parsimonious, solemn spirit, but as a good steward whose Master desired the health and happiness of his son and servant as well as his faithful service.

His Chief Characteristics

Perhaps the three chief characteristics of Doctor Pierson, as viewed by his son, were first, his unswerving fidelity to truth and righteousness. He had no patience with fraud or falsehood of any kind. He believed in the absolute faithfulness of God, and

knew that God hates all lying and deceit. This was one ground for his firm faith in the integrity of the scriptures. This characteristic often led him to say apparently harsh and un-



A DRAWING BY DR. PIERSON

A page from the golden-wedding volume prepared by Dr. Pierson for his wife in 1910. Beneath the drawing is the following verse, referring to their early married life:

Our home was humble, income small;
Sometimes we had no cash at all;
And we were "up a tree!"
But there was still a place to sleep,
With clothes to wear and food to keep,
And, once in a while, a "fee"!

kind things, but it was a surgeon's kindness that pointed out the disease and desired to effect a cure. This also led him to painstaking accuracy in the smallest details, including sermonizing, Bible study, cash accounts, and letter-writing. Accuracy was a passion with him, and wherever he was led astray it was by trusting too much in the accuracy of others.

A second characteristic was his childlike simplicity of spirit. Only those who knew him best recognized this. Absolute faith in other men and women sometimes led him astray, but one could deceive him only once; faith when shaken was with great difficulty restored. Trades people found in Doctor Pierson a confiding customer, whom at times they might overreach *once*, but his confidence was so genuine and friendly that they seldom took advantage of him. His judgment was also so good, as a rule, and his sense of stewardship was so strong that in business, as in theology, he usually succeeded.

The third prominent characteristic that we may note was his self-denying generosity. Doctor Pierson never sought things for himself. It was his delight to give—money, time, talents, influence, life—all were at the disposal of others. He would be as pleased as a child if he could buy a suit of clothes at a bargain in order that he might give more largely to God's work or to a brother in need. Giving was his one extravagance—if it might be so termed. For years it has been the custom of Doctor Pierson and his wife on their birthdays and anniversaries to make presents to others. Their joy was to increase the joy of others, to save in order that they might give. Even the money spent on themselves was not for luxury or personal comfort but in order that they might be enabled to do more efficient work.

As an Author

The great industry of Doctor Pierson is shown in the nearly fifty books that he wrote during his lifetime. These cover many themes, but each one was written, not for fame or

money, but to give a message to others. Here is the list:

Missions

THE CRISIS OF MISSIONS. 1886.
THE DIVINE ENTERPRISE OF MISSIONS. 1891.
THE MIRACLES OF MISSIONS. (4 volumes.) 1891-1901.
THE NEW ACTS OF THE APOSTLES. 1894.
THE MODERN MISSION CENTURY. 1901.
FORWARD MOVEMENTS OF THE LAST HALF CENTURY. 1900.
THE GREATEST WORK IN THE WORLD.

Bible Study and Apologetics

MANY INFALLIBLE PROOFS. 1886.
PAPERS FOR THINKING PEOPLE. 1892.
THE GORDIAN KNOT. 1892.
IN CHRIST JESUS. 1898.
GOD'S LIVING ORACLES. 1904.
THE BIBLE AND SPIRITUAL LIFE. 1908.
THE BIBLE AND SPIRITUAL CRITICISM. 1905.
THE ACTS OF THE HOLY SPIRIT. 1895.
STUMBLING STONES REMOVED.
LESSONS IN THE SCHOOL OF PRAYER. 1895.
THE ONE GOSPEL. 1889.
KNOWING THE SCRIPTURES. 1910.
KEYS TO THE WORD. 1887.
THE INSPIRED WORD. 1888.

Spiritual Life and Sermons

THE KESWICK MOVEMENT. 1903.
SHALL WE CONTINUE IN SIN? 1897.
THE MAKING OF A SERMON. 1907.
THE HEART OF THE GOSPEL. 1892.
THE HEIGHTS OF THE GOSPEL. 1893.
THE HOPES OF THE GOSPEL. 1896.
THE COMING OF THE LORD. 1896.
GODLY SELF-CONTROL. 1909.
THE SPIRITUAL CLINIQUE. 1909.
THE SPIRIT'S VOICE TO THE CHURCHES.
THE BELIEVER'S LIFE.
LOVE IN WRATH.
LIFE POWER. 1895.

Biography

GEORGE MÜLLER, OF BRISTOL. 1899.
JAMES WRIGHT, OF BRISTOL. 1906.
CATHARINE, OF SIENNA. 1898.
SEVEN YEARS IN SIERRA LEONE. 1897.

General

SEED THOUGHTS FOR PUBLIC SPEAKERS. 1900.
THE DIVINE ART OF PREACHING. 1892.
EVANGELISTIC WORK IN PRINCIPLE AND PRACTISE. 1887.
A VOLUME OF SERMONS (NEW). 1911.
ANSWERED PRAYER.
THE BIBLE IN PRIVATE AND PUBLIC.
HOPE, THE LAST THING IN THE WORLD.
IN FULL ARMOUR.
THE CORONATION HYMNAL. 1894.

The suggestion as to a permanent and fitting memorial to Dr. Pierson will be found in the editorial notes (page 617). Friends will find it of interest.

The Early and Later Days

BY REV. WILSON PHRANER, D.D.

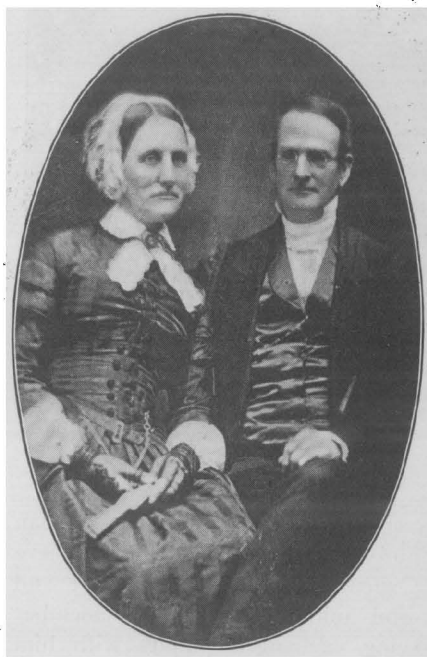
A former pastor and teacher of Dr. Pierson, and a lifelong friend—now ninety years of age.

My recollections of our beloved friend extend back to the early period of his childhood and youth. He was born in the city of New York on March 6, 1837. I was first introduced to him on the first Sabbath of May, 1843, when he, a lad of six years, was brought by his sister to the Sabbath-school of Old Spring Street Church, New York, of which I was then superintendent. The boy was placed in the infant class, and as I entered the church after Sabbath-school his mother met me and said: "Did my little boy Arthur join your school to-day?" "Yes," I replied. Never will I forget the expression on the mother's face as she said: "Be sure you make a Christian of him. I want all my children to be Christians and to live honorable, useful lives."

I knew Arthur Pierson during his early school-days, and I taught him his Latin and Greek in the Mount Washington Institute, New York. I was then completing my studies in the Seminary. In his boyhood days Arthur Pierson was unusually bright and cheery, and gave promise of the brilliant future which was before him. He was studious in his habits, quick to learn, and remarkably intelligent and ambitious to win the approbation of his teachers. At the age of fifteen he made profession of his faith in Christ, and even in his boyhood was earnest and active as a Christian disciple. He first became a member of the Thirteenth Street Presbyterian Church, then under the charge of Rev. Dr. Samuel D. Burchard.

When I went in 1850 to take charge

of the Presbyterian Church at Sing Sing, I was the successor of Rev. John P. Lundy, who was his brother-in-law, having married his eldest sister. For some time during the later years of his preparation for college,



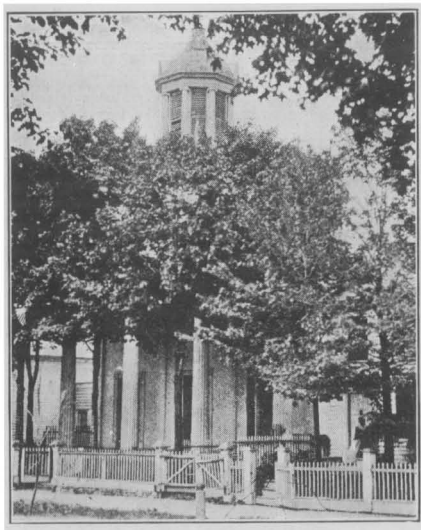
DR. PIERSON'S PARENTS

Sally Ann Wheeler Pierson and Joseph H. Pierson

Arthur Pierson was a member of my congregaton. In 1857, at the age of twenty, he was graduated from Hamilton College, and then took his theological course at Union Theological Seminary, New York, from which he was graduated in 1860, and was licensed by the Presbytery of New York and ordained as an evangelist.

After supplying a church at Winsted, Conn., and his marriage to Miss Sarah Frances Benedict of New York on July 12, 1860, he accepted a call to the Congregational Church of Binghamton, N. Y. For three years he labored there with much acceptance,

and here his two eldest daughters were born. In 1863 he resigned to

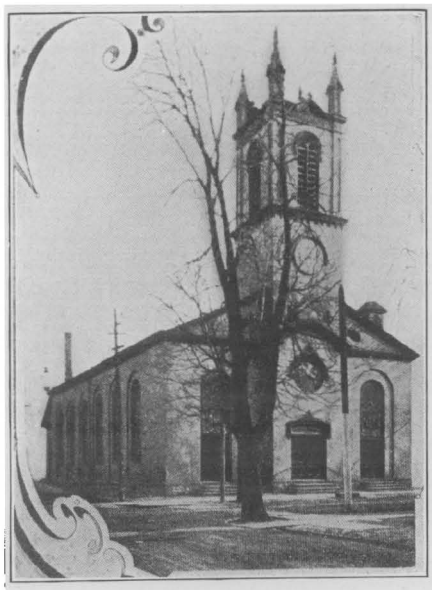


THE CHURCH AT BINGHAMTON, NEW YORK
Pastor, 1860-1863

accept a call to the Presbyterian Church of Waterford, N. Y., where he spent six years in an active and useful ministry. I well remember having exchanged pulpits with him during this period, and I learned from his people that he was very highly esteemed and his work was greatly appreciated by his congregation and by the community. In 1869 he was called to the Fort Street Presbyterian Church of Detroit, Mich., accepted, and there spent thirteen years (1869 to 1882). Here he grew in strength and his influence in the church was greatly extended. In 1876 his church edifice burned down, and for sixteen months he preached in the Opera House. It was at this time that he was led to lay aside his manuscript, the use of which he never afterward resumed. It is no doubt largely due to this fact that he became so noted as

a brilliant and powerful extemporaneous speaker. After thirteen years in Detroit, he was for one year pastor of the Second Presbyterian Church of Indianapolis, and from there went to the Bethany Presbyterian Church in Philadelphia. This is the church of which the Hon. John Wanamaker is still a ruling elder and superintendent of the large Sabbath-school. Here, in a needy part of the city and in the midst of a very large number of young people, Dr. Pierson found a congenial field of labor, and here he did some of the best work in his life. He felt that he was adapted to the field, and with great earnestness and efficiency he prosecuted his work and gathered a rich and precious harvest into the Kingdom.

In 1888 he made his second trip abroad to England and the Continent,



THE CHURCH AT WATERFORD, NEW YORK
Pastor, 1863-1869

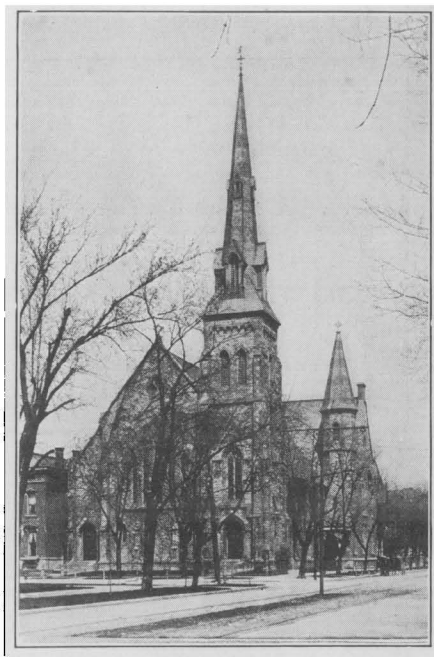
and the same year he became, at the urgent request of Dr. Royal G. Wilder,

the editor of *THE MISSIONARY REVIEW OF THE WORLD*. While always and in all his pastorates he showed his interest in the work of missions, yet this work grew upon him as the years went by, until he became so absorbed in it that he was willing to devote his life and energies to the promotion of the interests of this great cause. He took up the work of advocating the cause of missions with great enthusiasm, and to the end of his life it largely absorbed his attention. His ruling passion, as one has well said, was the "evangelization of the world," and he became an expert and an authority upon the subject of foreign missions, having a larger and fuller acquaintance with the subject than almost any man of his day.

During his several visits abroad he was preacher at the Metropolitan Tabernacle for two years, and he filled the same position in Christ's Church, London, for two different terms. He was the Exeter Hall lecturer on Bible Study at three different times, and also gave the Duff Missionary Lectures in Scotland in 1893. After returning to America he annually lectured at Northfield in the Moody Schools and Conferences, and men and women gathered from far and wide to hear him. It was largely through his influence that the Student Volunteer movement was founded in Mount Hermon in 1886, and he was the author of the watchword.

Dr. Pierson's lectures and missionary sermons in many churches made his influence widely felt in behalf of world-wide missions. It was his deep interest in this subject which led him to undertake a personal visit to the foreign missionary field. Much was anticipated by the many friends of Dr.

Pierson as the results of this visit, and we hoped for new inspiration and impulse to the great cause of foreign missions. The results of his personal observation, his fellowship with his missionary brethren, and of the field



THE SECOND PRESBYTERIAN CHURCH, INDIANAPOLIS
Pastor, 1882-1883

and the work would have been most cordially welcomed, but God has in His infinite wisdom ordered otherwise. Our friend was not permitted to carry out his full purpose. Early in his journey he was taken ill, and was only able to visit the Hawaiian Islands and Japan and Korea. He returned home, and after a brief period of suffering he passed to the larger life in the Better Land beyond. He did not regret having gone on this visit to the foreign field.

Thus ended, at the age of seventy-four, an unusually earnest, active, effi-

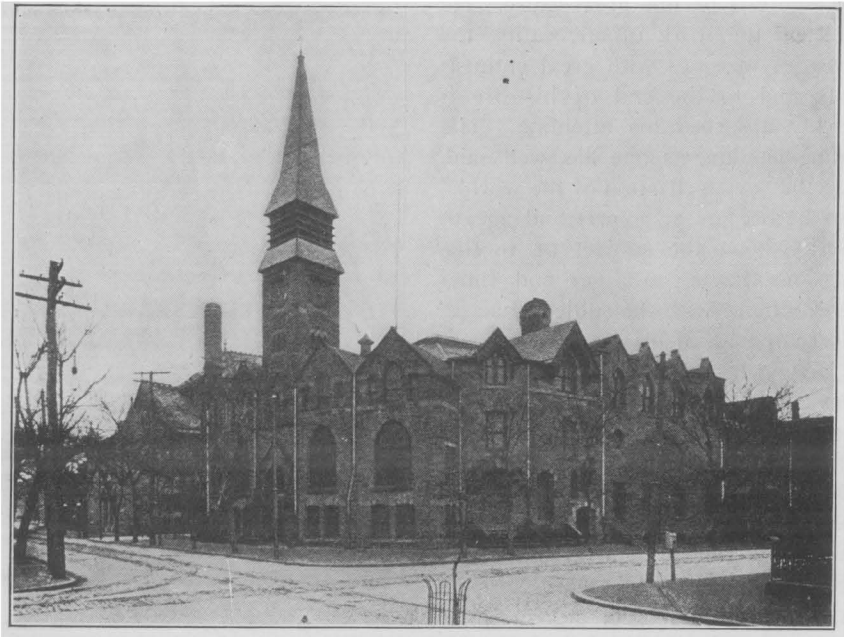
cient and useful life. Few men have been able to make their influence on behalf of the blessed Gospel so widely felt. By his preaching, his missionary lectures, his articles in *THE MISSIONARY REVIEW*, and by his numerous books he reached and quickened and helped vast multitudes of his fellow

His Student Life

BY REV. DELAVAN L. LEONARD, D.D.

A college-mate and lifelong friend and coworker

My first meeting with Arthur T. Pierson occurred in October of 1855—a little over fifty-and-five years ago. He had then just entered his junior year in Hamilton College, at Clinton,



THE BETHANY PRESBYTERIAN CHURCH AND SUNDAY-SCHOOL, PHILADELPHIA

Pastor, 1883-1891

men in many parts of the world. Surely such a life was worth living, and those of us who survive and who personally knew and loved and appreciated his character and work, as well the Church and world at large, have reason to thank God for giving to his Church in our time this eminently earnest and useful servant of the Gospel. "Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

N. Y., and I a few hours before had arrived upon the campus, an utter stranger, to begin my studies as a freshman. After supper, as I was standing upon the steps of South College, at the entrance of one of the halls, taking in my new surroundings (and oppressed by more than a touch of loneliness and homesickness), a student came up with extended hand, inquired my name and gave his. With the utmost cordiality he invited me to his room, which happened to be upon the third floor above mine. There, al-

most at once, we well-nigh literally "fell" into a friendship and intimacy unmatched by any other in my life.

I had come from a farm in Western New York, was clad in plainest attire, my face sunburnt and my hands hardened with toil; while he was city born and bred, and arrayed in garments which both for quality and style far surpassed anything I had ever seen! Tho a member of the junior class, from the first he treated me as an equal, and appeared to desire my friendship. That first evening in particular I was fairly stunned by my new friend's musical ability, both vocal and instrumental, as with voice and nimble fingers upon his melodeon he rendered divers hymn-tunes and anthems not only, but also passages from this and that oratorio and opera. The fellowship thus begun continued until his graduation two years afterward, and again for a year in Union Theological Seminary.

As a student Arthur Pierson was really brilliant in many points. He stood well in all his classes, and came within one of carrying off the highest honors at graduation. This mark of intellectual genius was his: what many were able to gain and wield only after a severe tug for hours, he would grasp quickly—almost by intuition. His memory also was phenomenal; all his intellectual possessions seemed to be ready for use whenever wanted.

On the platform, before an audience, he was found at his best. Scarcely ever did he approach a failure or fail to please and edify. His form and presence were attractive, his voice was musical, with seemingly limitless reserves of power; his gestures were graceful, and were meant

only for illustration, or to lend force to what was said. Certain always to have something to say which was well worth hearing, he was also certain to say it in such a way as to hold the attention of the hearer. Tho at graduation he was as yet scarcely out of boyhood, being less than twenty, at various points the evidence was conclusive that, should he live, his achievements were destined to be far more than ordinary. None who knew him well in college were surprized when he was invited to fill various prominent pulpits, even to the one made world-famous by its connection with the name of Spurgeon.

Naturally, his ability as an author was not surmized in college days; but it is mainly through his writings that he will be remembered longest and by the largest number. His monument is found in the pages of the twenty-two volumes of *THE MISSIONARY REVIEW* and his books, which number nearly half a hundred.

A Classmate's Tribute

BY REV. WILLIAM J. ERDMAN, D.D.

A classmate and a lifelong friend

In this brief tribute of love and esteem, I would call attention to the special preparation for his life work as a wonderful instance and illustration of a divine purpose and ordering. Such preparation was both intellectual and spiritual.

To me, who knew Arthur T. Pierson intimately for over fifty years, he now stands out in clearest light as one who possess phenomenal abilities and varied acquirements, which he had consecrated wholly to the service and glory of his Lord and Savior.

His mental equipment was remarkable. It was distinguished by quick-

ness of apprehension, tenaciousness of memory, clarity of judgment in matters literary and logical, and an artistic sense of harmony and proportion, which imparted to his style and characteristics so distinctive that his writings were easily recognized by his constant readers.

He had a power of accurate and direct utterance in his public addresses which made it possible to follow him with ease through the most elaborate arguments. Altho he was a genius, brilliant, bold, fertile in imagination and comprehensive in knowledge, he was noted for tireless industry and painstaking in the accumulation and methodical arrangement of his knowledge. He was a signal illustration of the oft-quoted definition of a scholar—"one who knows something of everything, and everything of something"; and in his case, through a deep, purifying, spiritual experience, that "something," of which he would know everything, became the Sacred Scriptures and Foreign Missions.

This spiritual change and consequent consecration of all his powers to the service of the Lord took place during his pastorate in Detroit, Mich. In addition to other causes, it was due in great measure to the testimony of Major D. W. Whittle, who was then engaged in evangelistic labors in that city. In this crisis of his life his ambition became sanctified and was directed into the ways which led to a great ministry of world-wide blessing.

In the multiform testimony and teaching of his addresses and books it is clearly evident how the facts and truths gathered through many years from various realms of human knowledge and achievement, now served for the making of those felicitous phrases

and luminous statements and cogent arguments so characteristic of his writings and public discourses. The Spirit of God fused and minted all into the new coin of the heavenly realm.

In brief, Dr. Pierson was thus prepared in earlier years for the great mission to which God called and fore-ordained him. It was no common man who for two years, without loss to the church of its prestige or power, took up the work of Charles H. Spurgeon in his world-commanding pulpit; who later lectured before thousands in Exeter Hall, and in the cities of Great Britain, and who always met most acceptably the intellectual and spiritual requirements of the Keswick Conventions and Northfield Conferences.

In all such places, as well as in his publications, there was the bold affirmation of unworldly, evangelical truth. It was not possible for him to falter in his testimony to the need and power of the gospel "of Christ and Him crucified" to save men of every nation; he had been too mightily convinced of the supernatural origin of the Scriptures, and of the weakness and unwisdom of an all-accommodating liberalism.

His belief in the premillennial coming of our Lord to close "this present evil age" with judgment and to open the blessed age to come, was firmly held and positively taught.

His departure to be with Christ has made a great vacancy among the leaders of the Church at home and abroad; but all fellow workers and Christians in many lands must thank God for the life and ministry of this faithful servant of Christ, and earnest contender for "the faith which was once for all delivered unto the saints."

In the Detroit Pastorate

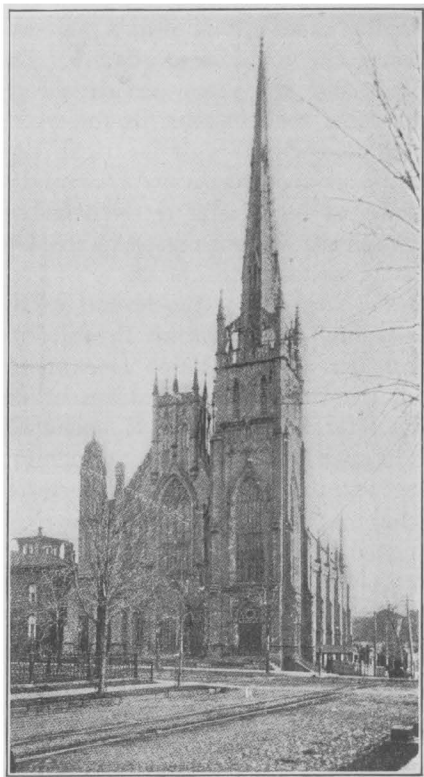
BY ELISHA A. FRASER, ESQ.

A friend and member of the Detroit Church

When Arthur Tappan Pierson, a young man, not many years out of the seminary, became pastor of the Fort Street Presbyterian Church forty-two years ago, he immediately became distinguished as the preacher of sermons far out of the ordinary for their literary style and scholarly finish. These classical productions attracted large congregations. His fame spread abroad. Visitors from other cities quite generally availed themselves, when in Detroit, of the privilege of hearing his discourses. He was in constant demand on special occasions throughout the State. It is not at all surprising that the young man, flattered by such admiration, should be somewhat ambitious to make his sermons and addresses still more literary. He subsequently states that such was the fact.

On the 10th of November, A.D. 1876, the Fort Street Presbyterian Church was destroyed by fire. This was a structure of the Gothic type, of surpassing beauty, the pride of its pastor, the admiration of all beholders. It was a sermon in stone. For more than two decades the passing millions had gazed upon it, to be forever after better men and women for the beautiful vision that spoke to them of the Source of all beauty. The destruction of this building made a profound impression upon the brilliant occupant of its pulpit, and he afterward declared that it marked an epoch in his life. He gave up preaching for literary effect, and his motto henceforth was, "Wo is unto me if I preach not the Gospel." Not that his sermons were less brilliant. He could be noth-

ing less than brilliant. But his style of preaching was entirely changed. The largest opera-house in the city was engaged for preaching services. People of all denominations thronged to



THE FORT STREET PRESBYTERIAN CHURCH, DETROIT
Pastor, 1869-1882

hear the Gospel preached by Doctor Pierson, and many came who had not been accustomed to attend any religious services. He laid aside his written sermons, and without notes, looking squarely into the eyes of his auditors, delivered some of the most convincing and powerful sermons it has ever been my pleasure and profit to hear. The result was one of the greatest religious revivals our city has ever experienced. Scores of converts were added to many of the churches

of all denominations in Detroit. Some of our most prominent and influential men date their conversion to a Christian life to those Opera House services.

Doctor Pierson had no narrow conception of his sphere of duty. He was interested in the civic affairs of Detroit, and his voice was frequently heard in condemnation of the wrong and commendation of the right. All religious movements to advance the cause of the Master received his endorsement without regard to creed or party politics.

He was one of the leaders in the founding of the Detroit Presbyterian Alliance, an organization which united all the Presbyterian churches of the city for the purpose of extending Christian work. Largely through this agency the number of Presbyterian churches in Detroit have been quintupled.

He was influential in his own church in securing large contributions to all good causes, and especially made his congregation conspicuous as one of the best contributors to Home and Foreign Missions. His church-membership was wealthy and influential. Zachariah Chandler, then United States Senator, and Russell A. Alger, afterward United States Senator, and both subsequently members of presidential cabinets at Washington, and both likewise prominently mentioned as candidates for President of the United States, were regular members of his congregation. James F. Joy, known throughout the Union as the promoter and builder of railroads, with judges, lawyers, men of all professions and merchant princes, was one of the trustees. Such men yielded

to his persuasion for all good causes, and their response was generous.

Doctor Pierson was invariably in Presbytery and Synod always *facile princeps*. On one occasion, when as a delegate I accompanied him to Synod, the State University at Ann Arbor was under discussion, and some of the delegates were denouncing the institution as irreligious. The sons and daughters of many Presbyterian families were there, and I can distinctly recall Doctor Pierson's eloquent declaration that if the facts were as stated, then there was a field for missionary labor at Ann Arbor. Steps were immediately taken with that end in view, and this resulted, under the leadership of Dr. Wallace Radcliffe (Dr. Pierson's successor) in the establishment of the Tappan Presbyterian Association, which now has buildings and other property at Ann Arbor worth more than fifty thousand dollars and a prospective endowment of one hundred thousand dollars. This institution has now its own student-pastor to look after the religious welfare of about eight hundred Presbyterian students in attendance at the University of Michigan in Ann Arbor. Other denominations emulating this example are doing a like service for their students at the same institution. Similar work is also being done at other State universities throughout the Union.

The fourteen years of Dr. Pierson's pastorate were fruitful in so many directions that it would be impossible to trace in this brief article. Our city and State are living on a higher plane because of his sojourn with us. To elaborate would require a volume. His influence in the labor of these years shall go on widening for all time. "Blessed are the dead which die in the

Lord . . . their works do follow them." Elder E. C. Walker once designated this pastorate as "the Golden Age" of our church.

In the month of February, A.D. 1899, we celebrated the fiftieth anniversary of the Fort Street Church. Doctor Pierson was present and delivered a stirring and elegant address. He wrote a Jubilee Hymn, which was sung on that occasion, one which we treasure as one of our most valued possessions:

The Jubilee Hymn

O God, we adore Thee, and worship before Thee,

Thy praise tunes the harps of the heavenly throng;

Thy love is eternal, Thy glory supernal;
Accept our thanksgiving and jubilant song.

Thy mercy has led us, Thy Goodness has fed us,

Thy Pillar has guided our wandering feet;

Thy wisdom has taught us, and now Thou has brought us

In festal assembly, rejoicing to meet.

For fifty years cherished, this church has not perished,

For Thou has upheld from the days of its youth;

The lamp is yet shining, the light not declining,

The Flame still supplied with the oil of Thy truth.

Some passing Death's portals, have joined the immortals,

At home in the Church of the First-born above;

Their worship inspiring, their service untiring,

Where day knows no night, and where life is all Love.

Our Jubilee meeting is rapidly fleeting,
And pathways, unknown and untrodden, to trace;

Go Thou, Lord, before us; be Thy banner o'er us,

Till gathered at last to the praise of Thy grace.

As a Missionary Advocate

BY ROBERT E. SPEER

A friend and spiritual son

It is a privilege to be permitted to bear testimony to the influence which Dr. Pierson exerted upon the missionary thought and life of his day.

He was one of the great seers of the world vision. Early in his ministry he lifted up his eyes and looked upon the field, and as he looked he saw that it extended far beyond Binghamton, Waterford, Detroit, Indianapolis, Philadelphia—that it embraced the whole world. There are many still who do not see this or who, thinking they see it, are nevertheless dominated by preferences which split up the world and postpone the claims of parts of it until other parts have been first supplied, or condition the offer of the Gospel to some for whom Christ died upon its prior acceptance by others for whom He died no more. But Dr. Pierson saw the world whole, and thenceforward he lived and wrought for the evangelization of it all, America and England, France and Russia equally with China, India and Africa, and these equally with those. This world view profoundly affected his conception of the Gospel and of Christ. It gave him a gospel as great as all humanity and a Christ greater than humanity. The view which men take of Christ is determined largely by the work they expect of Him. If all that is expected is an ethical example, the person of Christ contracts to that expectation. When men had a deep sense of sin and realized that the work which must be done for them was a work which only the Eternal in the flesh could do, then the person of Christ expanded and men saw in Him their glorious God. Dr.

Pierson had the great view of Christ which a profound sense of sin and of sin's awfulness and of the wonder of sin's forgiveness and defeat gives to a man. But he had an even greater view of Christ, for to the immensity of the work which he saw Christ doing in a single soul in dealing with sin, was added the immensity of the work which he saw Christ was to do for the world in destroying its sin, and by His own promises and in His own time, bringing in His world kingdom.

These views of the world as the object of Christ's love and redeeming grace, and as the field of the Church's mission, gave him a Gospel adequate to the needs of each human soul and of our home lands. He early perceived that an English Gospel can not save England or a single Englishman, that the only Gospel which is adequate to any local need is the universal Gospel, and that the sooner and the more fully we offer it to every creature, the richer and more massive will be its appeal and its ministry to each creature. A Gospel which is as busy saving China as it is in saving Scotland will the sooner and more effectively save both. He saw this, and his evangelistic message, which was ever fresh and effective, was indissolubly bound to his missionary message. And conversely, he realized that the Gospel which is to be able to cross wide seas and make an impact on heathen lands must have an enormous momentum, which can only be given to it at home, and which must be given to it here, if it is not to arrive with spent vitality.

In the second place, Dr. Pierson was one of the first to bring back into the missionary idea the conception of immediacy. The early Church felt the

pressure of this conception in full power. It was looking and hoping for the second coming of Christ, and that great expectation filled it with the earnestness and eagerness and intensity which came from its conviction that its enterprise was practicable and that it might and must make ready for the coming of the Son of Man. Dr. Pierson held in this regard the Apostolic expectation. He did not fix the time of our Lord's return, just as the New Testament writers did not, but he knew that the Christian's proper attitude, if he is to be faithful to his Lord, is the attitude of vigilant preparedness. "Watch, therefore, for at such an hour as ye think not, the Son of Man cometh." But it was not from the Apostolic hope alone that he drew this spirit, altho the connection between Christ's second coming and world evangelization, was to him, as it is to many, a Scriptural principle; it was also from his study of the world's need of the Gospel, from the New Testament representation of the salvation of Christ as the only salvation, from the rapid movements of the world's life, from the opening of all doors, from the challenging successes of mission work, from the peril of spiritual declension and poverty at home, if the primary duty of the Church was neglected. All these and other considerations combined to fill him with an eager energy for immediate efforts to carry the Gospel to the whole world. The founders of the reform missionary enterprise struck this same note of immediacy. The evangelization of the world in their generation was the noble dream of the early missionaries to the Sandwich Islands. But for a generation or more the note of urgency had died low. Now

it has sounded forth again loud and clear. It was the dominant note at Edinburgh, and to many that rich and almost ecumenical reassertion of the immediacy of our missionary duty was but the full and rounded utterance of the message of which Dr. Pierson and a few others were the lonely voices in the wilderness, a quarter of a century ago.

"The Crisis of Missions" was the book in which Dr. Pierson put his appeal—crisp, sharp, arousing. Hundreds of present-day advocates of missions got their first inspiration from that book. Some mission boards distributed it gratuitously to all ministers of their denomination who would promise to preach sermons on it. There are many situations which are called "crises" which turn out very ordinary, and there are situations carelessly passed over by the Church which are real crises, but the world conditions which were beginning when Dr. Pierson wrote this little book, and the new missionary call which was presented to the Church, did truly constitute a crisis, and this trumpet blast helped as much as any single influence to awaken the Church to realize the significance of the new day.

A third great missionary service rendered by Dr. Pierson was his part in the creation of a new type of missionary apologetic. He was one of a little group, of which no one accomplished more than he, which produced a new sort of missionary literature. This new type laid as much emphasis as the old upon Scripture principles and the general grounds of appeal, but it was marked by a tingle, a warmth, a penetration, an imagination which were new, and it was filled

with incident and anecdote and fact. It ranged the whole world of life and all literature for its material, and it fused all the material into a red and contagious glow. There was always the peril in such an apologetic of overstrain, of seeing things in disproportion, of startling the reader by taking hidden aspects and setting them in too brilliant a light, but these are the perils of all propagandas, and if there was room for differences of spiritual interpretation, nevertheless, the effort was always made to present facts and to be sure that they were facts. In public speech no men excelled Dr. Pierson, Dr. A. J. Gordon and Dr. Ellinwood in presenting the new apologetic for missions, and in work with his pen Dr. Pierson probably did more than any other one person to popularize missionary information and appeal. His books on "The Miracles of Missions," his "New Acts of the Apostles," his missionary biographies such as of Muller and Johnson, and his articles in the *MISSIONARY REVIEW* were read by multitudes who began to see that missions was one of the most interesting and fascinating of themes. The "New Acts of the Apostles" was the Duff Missionary Lectures, delivered in Scotland in 1893. He and Dr. Gordon had gone through Scotland together after the World Missionary Conference in London in 1888, and had kindled missionary fires wherever they had gone. In consequence, Dr. Pierson was called back in 1893 for the Duff Lectures. Dr. Andrew Thomson, one of the older missionary authorities, wrote:

"The fourth and most recent Duff Lecturer was the Rev. Arthur T. Pierson, D.D., of Philadelphia, U. S. A., whose name is pleasantly familiar to

the churches of Christ on both sides of the Atlantic. The title of his lectures, which form the contents of the present volume, is 'The New Acts of the Apostles; or, The Marvels of Modern Missions,' and their design was to compare the Christian Church in the nineteenth century with the Church in the first century, especially in their missionary aspects, and to bring out the features of resemblance and of contrast between them. They were addrest in the early months of 1893, to crowded audiences, not only in Edinburgh and Glasgow, but in Aberdeen, Dundee, and St. Andrew's, and some individual lectures were also delivered in other places, as in Arbroath. They were as new and fragrant as the flowers of spring. His vigor and originality of thought, his extraordinary knowledge of all subjects connected with Christian missions, his ingenuity and skill in the exposition of Scripture, and in extracting from familiar texts new and unexpected stores of instruction, his inexhaustible command of anecdotes which helped to enrich and enliven his addresses, his power of making external nature pay tribute to spiritual instruction, as well as the flowing fervor of his appeals—made multitudes listen unwearied for hours in silence."

Dr. Pierson early learned to view the missionary task as the task of the whole Church. Much was said in Edinburgh and in the preparation for the Conference there of the opportunity which the Conference was to present for the first time to the Church of viewing her undertaking as a whole—the whole Church facing her whole task in the whole world. This conception, tho it was only limitedly possible at Edinburgh, gave its greatness to

that memorable conference. But for a generation Dr. Pierson had been preaching this idea. At Northfield, I think, in 1887, he set forth a plan of world missionary activity which involved the united effort of the Church to compass her whole task, and such a plan, I believe, was printed as a supplement in some editions of *The Crisis of Missions*. To be sure, this was not a new idea with him. Alexander Duff had cherished it, and no later missionary leader was more zealous than Carey in planning for the occupation of the whole world, but it was deemed novel enough to be scouted by many when Dr. Pierson renewed the proposal of an organized, cooperative effort to occupy and evangelize the whole world.

In his eagerness to make missions popular and to win for them the interest and support of the Church, he did not make the mistake of secularizing the missionary presentation, of lowering the spiritual quality of the missionary motive, of withdrawing the Cross. He put the missionary appeal upon the highest spiritual plane, and no one ever heard him present the cause without being made aware of the sacrificial shadow that lay upon it. It is interesting to note how free the foreign missionary appeal still is from secondary and inferior elements. They do creep in, and they have their legitimate place, but while some other causes have become practically dominated by these considerations, foreign missions remain a spiritual enterprise, resting upon spiritual arguments and cleaving close still to the person and cross of Christ. It was no small achievement of the Spirit of Christ to save so ardent an advocate as Dr. Pierson from the perils of overpopu-

larizing his cause, and of resting it upon motives which have in them the elements, at least, of self-interest, of a racial or national glory. His cause was Christ's alone, and Christ's name and Christ's cross and Christ's glory were the only things to be thought about or spoken of in its advocacy.

Lastly, we may mention the tirelessness of his toil for missions and the intensity of his appeal. To him it was a great cause, and as the preservation of the Union, the abolition of slavery, the maintenance of States' rights or political loyalty had set men ablaze and kept the fires glowing during the Civil War, so the great campaign of a world's evangelization influenced him and made him restive and eager. It is hard to keep up such intensity in an age-long campaign, but he held that the age need not be as long as lethargy and disobedience may make it, and that now is the appointed time, and not to-morrow. Therefore he remembered his Lord's words: "We must work the works of Him that sent us while it is day, before the night cometh, when no man can work." May we also remember them!

As a Bible Student*

BY REV. JOHN HENRY JOWETT, D.D.,
NEW YORK

A close personal friend in England and America

When one of our Lord's choice servants goes home to glory it seems to me that, to the spirits that look on the scene with other eyes than ours, it is not a funeral but a wedding. If this be so, then the Lord of the wedding would designate as the suitable garment, not a robe of mourning but the garment of praise. If our beloved

friend, Doctor Pierson, were again in the flesh, I am sure that he would have it so, and, indeed, he so expressed himself in his last days.

One or two things are prominently in my mind when I look at the life and character of Doctor Pierson. I have always been profoundly impressed by his

Introductory ~~to the~~

"Thou hast magnified Thy Word above all Thy name"

Psalm CXXXVIII-2

This saying of the Psalmist may primarily refer to some particular effect of the Word, yet some promise, like that recorded about the fulfilment of David's son-house (2 Samuel VII. 11-13), but the larger truth it contains and conveys is especially so much extended and broader application that it may well be said to include the whole body of Holy Scripture.

Calvin's translation: "Thou hast magnified Thy name above all things, by Thy Word"; and Luther, "Thou hast made Thy name glorious, above all, through Thy Word." But, with Henry Stating, the majority of the best Bible students favor substantially the common reading: "Above all Thy name, Thou hast made glorious Thy Word." The meaning being that, beyond all works of Creation and Providence, or other means whereby God has made Himself known, He has exalted the written Word.

A PAGE OF MANUSCRIPT

From Dr. Pierson's last book, "Knowing the Scriptures," written with a crippled hand, at seventy-three years of age.

conception of Christ, and he always laid hold of me and thrilled me through and through when he was expounding Paul. I liked him best when he took up the Epistle to the Ephesians, and soared to high places in Christ Jesus. I liked to hear him, when, with all those rare powers of his marvelous intellect, he delved deep and brought up new treasures of grace. Two years ago, when I was at Northfield, one night I attempted the almost impossible task of speaking of Saint Paul and the Church, and his

* From an address at the funeral services. Stenographer's report, not corrected by Dr. Jowett.

Epistle to the Thessalonians. Doctor Pierson's own wonderfully exercised powers could take a slight hint from another man and use it. I remember the way in which he spoke of the many years he had been trying to understand more and more the wonderful God, Jesus Christ. The one and foremost lesson of Doctor Pierson's life was that he could preach a Christ big enough to save the world. He had a tremendous conception of Christ. The great aim and work of our lives is the proclaiming of a Christ before whom men shall be bowed in holy awe and reverence. The editor of a very influential American newspaper has written me to say that his whole life has been changed by a conception of the Lord Jesus Christ. Doctor Pierson's spirit was always bowed in prayer and reverence before our Lord. He had that vast conception of the Lord Jesus Christ that became the vast conception of the amplitude of the Christian Gospel. Every one will remember the audacity with which he would proclaim the Gospel. He would stand up, and with holy audacity and without the flickering of a single doubt proclaim the efficacy of the Gospel for every need. He reminded me of John Wesley in the audacity with which he would analyze a sin or vice, and then, when you felt appalled by the dark horror of it, would proclaim the Gospel of Christ as adequate for its removal. I have seen him in England when he had bowed a great audience almost to utter despair, unveiling sin after sin, wickedness after wickedness, loathsomeness after loathsomeness in the human heart, and then would bring in the light of the dawn, as the Sun of Righteousness would rise with healing

in His wings. Doctor Pierson would proclaim Him as the ransom from sin.

Every one knows, too, what a passionate delight Doctor Pierson had in the Word of God. I have seen young men, but never an old man, with such a passionate delight in the Word of God. He had as much interest and enthusiasm in searching out new texts as a young student, just beginning his ministry. He would show the same delight in finding out some new beauty or truth in the Bible as an ardent botanist would show in discovering some new flower. We read in the first Psalm: "His leaf also shall not wither." If that means anything, it means this: The leaf is a thing of the early spring. The leaf is not to wither—even when the fall comes. Surely our friend kept the leaf of hope, and the leaf of young surprise and enthusiasm and the youth of an ever-unwithering surprise in the promises and word of his Lord. His knowledge of the Word of God was always enriched by these new discoveries. He brought forth fruit in old age.

I wonder what his wonderful powers are doing now—those powers that have been so much exercised during the past years. Now, as Paul would say, his senses are exercised to discern. I wonder what new problem he is at work upon. I wonder what new glory the Lord has set him to seek out, and very reverently would I say it, I am sure the Lord will say to him: "Well done. Come hither, I have new work for you to do." I wonder what it is. I think he is so engaged, and I am sure he is rejoicing in the new-found opportunities of the world of light and unfading glory. We leave him in that glory, at the throne of grace, in the presence of His Lord.

1. WHOLE FIELD OF CHRIST'S WORK. 2. WHOLE HISTORY AS SON OF MAN 3. WHOLE COMPASS OF N.T.

- GREAT KEY TO BOTH EPISTLES: HE THAT IS JOINED INTO THE LORD IS ONE SPIRIT
 MAN'S SPIRIT, SOUL, BODY, Effects to make all these INTRINSIC to WILL of God.
 1. BODY, Temple, dwelling of God. II SOUL, I COR. II SPIRIT
 Hence, Subordination CALLING natural to SPIRIT
 Subordination CALLING "MIND OF CHRIST" II. 76
 Resurrection WILL of God: LIBERTY for God
 GIFTS: GRACES. HARMONY with God
 LOVE DOMINANT HOLINESS, II COR. I
 SAVOUR of God ECSTASY vision

1. IN COPES BYES only two classes. man's mode/horizontal layers. Strata. God's Mode Perpendicular. For Against Tempt. Satan's hinder of all good.
 2. GREAT PROOF... Holy Spirit Help of all Good. Rom. VII.
 3. FILLED WITH SPIRIT. CAPTIVE OF DIVINE WORDS. Filled with Satan. captive of Diabolical Cries. Jno. XIII. 27
 4. INRECOVERABLE HOSTILITY. World. Innocent IX and Aquinas. Acts. V. 3
 5. CARNAL AND SPIRITUAL IMMEDIATE REVEL. Gal. V.
 6. MOST OF ALL LOVE AND HATE. Selfishness and Untruthfulness.

This is one of a number of Bibles that Dr. Pierson marked carefully in his daily Bible study. The left-hand page shows the interleaf with notes on 1 Cor. 1:30 and 1 Cor. 12:1. The right-hand page shows the method of marking the Bible, and marginal notes. It was very unusual, however, to find any ink blot on the page.

The First Epistle of PAUL the Apostle to the

[illegible][illegible][illegible]

<p> 17 For Christ sent me not to baptize, but to preach the gospel: not with wis- dom ^{down} ^{up} of words, lest the cross of Christ be emptied of its power. 18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Wherefore we preach, and testify that the Lord commands us to preach the gos- pel, saying that we should be fools for Christ. 21 For the foolishness of God is wiser than the wisdom of men, and the weak- ness of God is stronger than men's strength. 22 For by the foolishness of preaching we have saved many; and they will be saved by the foolishness of this preach- ing. 23 Who are fools for Christ's sake, that ye may be wise by us. 24 For ye see your calling, brethren, how foolish were we when we preached the gospel of God. 25 For our speech was not in wisdom and policy, but in simplicity and power of God's signs and wonders, in strong evidence, and the Spirit's power, that might be made manifest in our hearts before men. 26 And we were willing to be reckoned fools for you, that we might bring you unto wisdom. 27 For we preach the wisdom of God, which was hid from the wise and pru- dent, that we might reveal it unto you that are foolish. 28 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 29 But, as it is written, Eye hath not seen, nor hath ear heard, nor hath entered into the heart of man, neither was it thought upon in the heart of man, what God hath prepared for them that love him: these things we tell you in secret, and ye shall be wise unto glory, by the church, which is his body, the glorious church, not having spot, or wrinkle, or any such thing: which is sanctified by the word of God, and by water with the word of God, by the Spirit's washing of the word, that he might present unto himself the church glorious, without spot, or wrinkle, or any such thing: holy and unblamable. 30 Whereunto he hath purposed to sanctify himself by the washing of water by the word, that he might pre- sent himself to himself the church glorious, without spot, or wrinkle, or any such thing: which is sanctified by the word of God, and by water with the word of God, by the Spirit's wash- ing of the word, that he might pre- sent unto himself the church glorious, without spot, or wrinkle, or any such thing: holy and unblamable. 31 That he might shew the excellency of his glory, which he hath loved from before the world, unto himself the church, which he hath sanctified by the word of God, and by water with the word of God, by the Spirit's wash- ing of the word, that he might pre- sent unto himself the church glorious, without spot, or wrinkle, or any such thing: holy and unblamable. 32 That he might shew the excellency of his glory, which he hath loved from before the world, unto himself the church, 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PHILANTHROPY, ART	scribes? where is the disputer of this	15. 1. 1.	into the heart of man, the things which God	thought. Searchable
PHILANTHROPY, ART	world? where is the Greek? the foolish?	John 16. 13.	hath prepared for them which shall be	unsearchable. No
PHILANTHROPY, ART	the wisdom of this world? II. 15.	Ex. 10. 21.	unto all eyes, but God hath revealed them	unto those whom He
PHILANTHROPY, ART	21 For after that in the wisdom of	Ro. 1. 28.	has by His Spirit: for the Spirit searcheth	all things, he deep
PHILANTHROPY, ART	God, the world by wisdom knew not	Pr. 10. 13.	all things, ye the deep things of God. We	thought that we knew
PHILANTHROPY, ART	God, it pleased God by the foolishness	Pr. 14. 10.	all things, man knoweth the things which	are beyond him: the
PHILANTHROPY, ART	of men to save the world. I. 24.		which no man hath seen, nor ear heard,	nor hath entered
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Central Golden Milestone Comprehensive Whore-Land of JEREMIAN
Power, Wisdom, vs. Weakness/Ignorance, verse 30
II. All too easily effective. Not mixed with Philosophy nor in its mould, ee
Facts; not Philosophy, Authority, Plainly, Exod 20:25, 910m to God
III. Mission, Aggressive, Masses, Titled, Total, Historic Fact, Plan,
No Casts, Pivotal, 11 KINGS V. 11 Level, No divergence of Poor.

At Northfield and Mount Hermon

BY WILLIAM R. MOODY

A personal friend and coworker

The richest heritage for an individual or an institution is that of a true friend. Into such a heritage the Northfield Schools and Conferences entered upon the passing of the founder, D. L. Moody, in the loyal friendship of Dr. Arthur T. Pierson. From the beginning of the Northfield work he had been a sympathetic collaborer with D. L. Moody, and contributed by his ministry to the development of the work. In 1886, when the first Student Conference was held at Mount Hermon, Mr. Moody sought the assistance of Doctor Pierson, to whose zeal for missionary labor was largely due the interest then awakened in our colleges in behalf of non-Christian lands. His far-sighted vision and stirring addresses were instrumental in bringing about the formation of the Student Volunteer movement, which originated at that time.

For the next thirteen years Doctor Pierson was closely associated with the leader of the several gatherings that convene each summer at Northfield. To his stirring addresses on behalf of missions, to his enthusiasm in Bible study, and to his appeals to individuals for deeper spiritual experience, many are to-day attributing a new view of life and a realization of greater possibilities of Christian service.

But it has only been during the last twelve years that the writer can bear personal testimony of what Doctor Pierson has been to Northfield. Prior to that time his friendship was that of a young man to his Father's friend, a relationship characterized by a certain distant respect natural between great

maturity of spiritual experience and a very immature youth.

But when in 1899 the responsibilities resulting from the passing of the founder of the work at Northfield entailed duties and demands that were new, the friendship with Doctor Pierson became close, and ripened into an affectionate intimacy. To his wise counsel on many occasions, as well as to his sympathy and prayers, is to be attributed much of the continued blessing upon the conferences and schools.

Of Doctor Pierson's ministry at the conferences, both as Bible teacher, spiritual guide and missionary zealot, thousands can testify. When in 1908 and 1909 he conducted the daily Bible class at the Auditorium, the attendance was from the first the largest of any day session. Nor was the interest abated in any degree, but continued throughout the two weeks of the gathering. Nor will those who heard his missionary addresses ever forget the impression made upon them by his vast fund of missionary history and anecdote. And when he presented some deep spiritual truth his memory of Scripture and power in reasoning never failed.

But that of which comparatively few are familiar was his influence upon the students in the Northfield schools. It might be thought that with maturity of thought and experience he would have failed to impress young people. But such was not the case. He possessed that which is the mark of greatest distinction in either a teacher or preacher—he could interest the young.

To those of us who knew Doctor Pierson, it has seemed that his lectures and informal chapel talks at the

Northfield schools represented his best work. There was a freedom that was born of a mutual sympathy between speaker and audience which was less evident in some of the summer conferences. Especially was this true at Mount Hermon, where Doctor Pierson was loved by a warmth unusual among boys for one so many years their senior.

In speaking of Doctor Pierson's sympathy and loyalty it must not be inferred that he was blind to faults of his associates. His conception of true friendship was far too high for that. While he was straightforward in criticism and even reproof, it was addressed to the individual whom he felt was wrong, and did not become a subject of gossip. This was a trait of character which made for him friends among true and earnest men. He was a faithful and loyal friend in every respect.

In coming years Doctor Pierson's presence will be missed at Northfield. Without the helpfulness of his counsel and the inspiration of his ministry the conferences and schools will be the poorer. But the memory of what *he was* will be an inspiration to all who were privileged to know him and enjoy his fellowship.

Ministry in Great Britain

BY REV. F. B. MEYER, LONDON

Long a friend and coworker

My friendship with Doctor Pierson began with my earliest association with the Northfield Conferences in 1887. His deep spirituality, profound knowledge of Scripture, and enthusiasm for missionary enterprise were extraordinarily attractive, and bound me to him with bands of steel. When he was in good physical health and amid

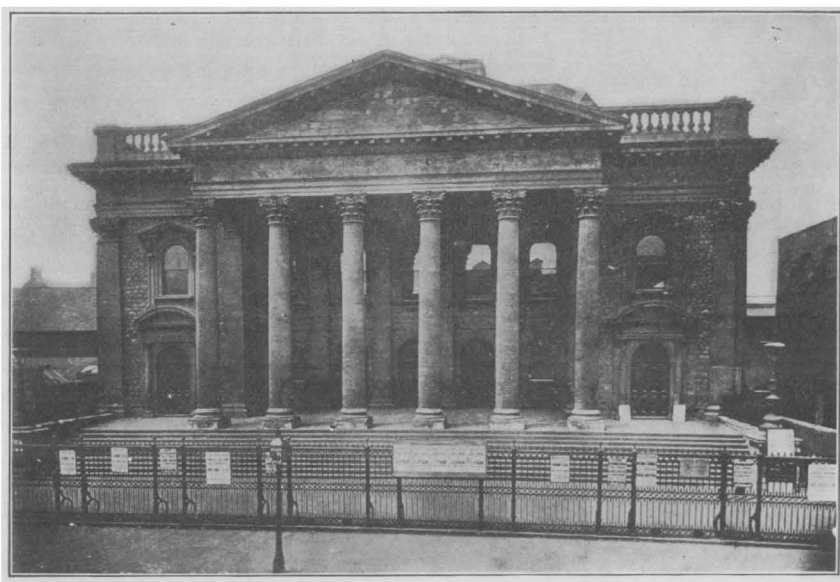
friends who appreciated and loved him, it was a rare and priceless pleasure to be admitted to the intimacies of his home. Exhaustless funds of humor, repartee, incidents of travel and reminiscences of men and things were always at his disposal. Like fresh and sparkling fountains, you were continually coming on them. But the main interest was always religion. His favorite themes were always of God and the Bible, of some new light that had illuminated a familiar text, or of some new phase of spiritual experience which had been unfolded to him. Never a word of unkind and malicious criticism; never a sentence unworthy of the high dignity of an ambassador of Christ. If there was lightning, it was summer lightning, and harmless.

Whether he had visited London before 1888 I am not sure, but in that year his striking personality and marvelous knowledge of the missionary problems first arrested the attention and compelled the admiration of British Christians. From that time his position was secured, and he held it with the growing loyalty and love of all to the end. It was felt that of the new missionary movement which was initiated, here was a worthy exponent and apostle. From all sides appeals were made for him to visit large centers of population, or to give addresses and sermons in connection with all sects and denominations. Questions were not asked as to which branch of the Church he belonged; it was universally realized that he could not be classed and labeled as most men are. Here was a man sent from God!

He did not remain in England, however, at that time, as he had accepted the honorable position of Duff Lec-

turer for 1889, and was anxious to spend the previous months in preparing his material. One of the secrets of his life was his method in classifying the results and accumulations of his careful studies. I heard him deliver a masterly lecture on this subject to the students of Mr. Spurgeon's Col-

wealth for preachers and speakers on missionary themes. Several months were spent at that time in itinerating Great Britain. It was my pleasant lot to arrange a very extended program of visitation, which he fulfilled with marked power and blessing. Everywhere great audiences gathered, and



THE METROPOLITAN TABERNACLE, LONDON

Here Dr. Pierson was acting pastor during the illness and after the death of Rev. Charles Haddon Spurgeon, 1891-1893

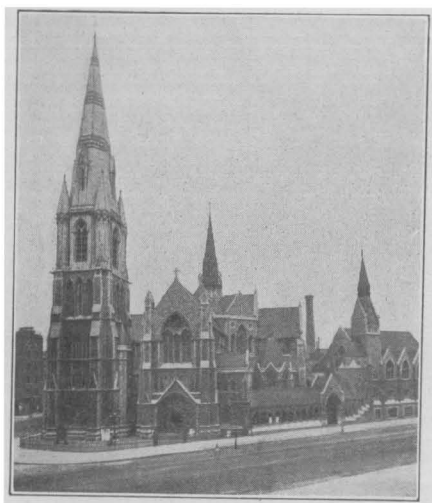
lege, and tho it was not possible for every one to adopt his methods, it was impossible not to realize how much his full and enriching speech owed to that lifelong habit of storing and arrangement. His house in Brooklyn was crowded with books and manuscripts, but at any moment he could lay his hand on the illustration or incident he required.

Those lectures, which by request were delivered more than once, still further increased his fame. In their published form they had a wide circulation, and presented new mines of

his work among the ministers, at special meetings convened for them, was phenomenal. I have notes of his addresses by me still, which indicated the deep spirituality and Scriptural insight of his teaching at this time. Still in England one comes across individuals who confess their lifelong indebtedness to the impressions received during that tour. His work in Ireland and Wales was specially fruitful.

During these years Mr. Spurgeon's health was beginning to break, and as it became increasingly clear that he must take a prolonged rest, if he were

ever to resume his ministry, many minds were turned to Doctor Pierson as being preeminently qualified to fill the gap. Finally the summons came to him, and at Mr. Spurgeon's personal request he came again to London, in October of 1891, to take the temporary oversight of the Metropoli-



CHRIST CHURCH, WESTMINSTER BRIDGE ROAD, LONDON
Where Dr. Pierson was acting pastor in 1902-3
and 1907-8, during the absence of the
pastor, Rev. F. B. Meyer

tan Tabernacle. From the outset his ministry there was a remarkable success. Sunday after Sunday the huge building was crowded morning and evening. His sermons commanded the admiration of the highest intellects, while they were appreciated by the ordinary folk. They were used of God in building up believers and converting the unsaved and undecided. At that time I was minister at Christ Church, in the same part of London, and we used to spend a good deal of time together, especially on Monday mornings, in which he used to recite with extraordinary interest the sermons and experiences of the preceding

day. I should imagine that at no time of his life was he more happy and successful than at that season, except for the growing sadness because of the tidings from Mentone.

Throughout those dark and sad days Doctor Pierson was unremitting in administering consolation to the sorrow-stricken people, and when at last the sun set beneath the western wave, he stood out in all the tenderness of his heart's sympathy, as comforter and helper. His two sermons on the life and work of the departed pastor were as eloquent as they were discriminating and appreciative, and he took part in the last great service of the day of interment. For some months afterward he continued to fill the Tabernacle pulpit.

Engagements at Northfield, United States of America, and elsewhere compelled him to return to his own country in the summer of 1902, on the understanding that he would return to take up again his ministry at the Tabernacle. This he did, and for a second period fulfilled the demands of that responsible position with conspicuous ability.

Later he most kindly and efficiently occupied the pulpit at Christ Church for the five months of my mission to India. He awakened the extraordinary love and admiration of my people. During that time large congregations were maintained, and the great machinery of the church activities gave evidence of quickened impulse. At the meetings of the officers he presided with eminent tact and grace, and the Monday Evening Prayer Meeting was invested with new attractiveness. Doctor Pierson was not only remarkably gifted as a preacher, he was also

conspicuously fitted to exercise the pastoral office.

During these years he became increasingly trusted and beloved of all sections of the Church of Christ in Great Britain, and was an habitual speaker at the well-known inter-denominational gatherings at Mildmay and Keswick. Several of his addresses on these occasions reached the high-water mark of sacred eloquence. One address, given at Mildmay, on the "Stern Aspects of the Divine Nature and the Judgment Seat of God," deserves to be preserved as a classic on that solemn theme.

For several years he was one of the most popular speakers on the Keswick platform. He was trusted on more than one occasion with the series of connected Bible-readings given on the successive mornings of the conference in one of the tents, and always the vast tent would be crowded with hearers, while a rim of three or four deep would stand around in the outer circle. His addresses at the ministers' meetings, his sermons before and after the conference, his personal charm and influence, constituted very real assets to the conference. It was hoped that he would be present there at the forthcoming meeting, when these notes will be issuing from the press.

For many, perhaps the most outstanding features of Doctor Pierson's work in Great Britain will always be those three series of Exeter Hall Bible Lectures. They were carried through under the auspices of the Young Men's Christian Association, and were eminently successful. The great hall was crowded week after week to its utmost capacity with the élite of the Christian youth of the metropolis. By carefully drawn dia-

grams and models, as well as by his words, he endeavored to convey his thoughts to his hearers. His great stores of Biblical study and acquisition were opened and their treasures



"A GOOD STORY"

A snapshot of Dr. Pierson and a friend at the laying of the corner-stone of the Spurgeon Pastor's College in London. A picture showing Dr. Pierson's humor, and appreciation of a good story.

lavishly distributed. The silence was only broken by the scribbling of pencils and pens and the rustle of the turned leaves of Bibles and note-books. These courses were specially valuable in view of recent attacks on the Bible. Doctor Pierson was an evangelical conservative, and had good reasons to give for the truth that was in him. And if the Bible is more than ever strongly entrenched in the reverence of Sunday-school teachers, Christian Endeavorers, ministers and lay workers, in London and Great Britain, a large proportion of so desirable a result must be attributed to the intellectual equipment, the eloquent speech and the devoted heart of that remarkable servant of God.

The Word of God

BY REV. JOHN F. CARSON, D.D.

Scripture passages selected and read at the funeral services by a long time friend and associate

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."

"With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. Open thou mine eyes, that I may behold wondrous things out of thy law. Thy testimonies also are my delight and my counsellors."

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through Jesus Christ in those things which pertain to God. Yea, so have I strived to preach the gospel, not where Christ was named,

lest I should build upon another man's foundation."

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also: and whither I go ye know, and the way ye know."

"What shall we then say to these things? If God be for us, who can be against us. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is

sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and

yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle; neither light of the sun, for the Lord God giveth them light; and He shall reign for ever.'"

This is the message to us to-day:

"Ye know, from the first day that I came unto you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations. But none of these things moved me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Therefore, I take you to record this day, that I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, and not for me only, but for all them also who love His appearing."



JUBILEE OF UNITED ITALY MARCH 27, 1861, TO MARCH 27, 1911.

BY FRANCESCO ROSTAN, GENOA

On the 27th of March, 1861, Count Camillo Cavour, the well-known prime minister of King Victor Emanuel II, and author of the formula "A Free Church in a Free State," proclaimed Rome the capital of United Italy, rousing a storm of applause from the members of the Subalpine Parliament convened in Turin. It was a daring act of faith, because the Eternal City was still in the power of the Pope, and as Pius IX was unable to maintain order in his states, Rome was garrisoned by French troops kept there by Napoleon III.

It was not until the 20th of September, of the year 1870, that the Italian soldiers stormed Porta Pia, and through the breach, took possession of the city, and finally Rome, last, not least, was united to the Italian kingdom.

In order to commemorate the jubilee of Italy as a nation, three exhibitions have been set on foot: one in

Turin, inaugurated personally by the King, on the 29th of April, kept burning the sacred fire of patriotism, and was ever ready to receive the Italians who were exiled by the petty rulers of the different states in which Italy was then divided; another exhibition was opened in Florence, which, after Turin, was for several years the seat of the government; and one in Rome. Foreign nations have sent and are sending numerous deputations to congratulate the Italian people. The first to come was the King of Bulgaria; then came the Crown Prince of Germany, and then the King of Sweden. The Duke of Connaught was Great Britain's envoy, and other deputations came from Austria, France, Spain, and Portugal.

It would be an easy matter to show that the loss of the temporal power has been a great boon for the Pope. His government was a disgrace. Lord Palmerston, being invited to take an in-



terest in the Kingdom of Naples, which was in danger of being overthrown by the revolution, as, in fact, it was, replied: "I don't take an interest in that kingdom, because that government, *with the exception of the government of the Pope*, is the worst of Europe. It is, however, more profitable to write about the great progress made by Italy during the last fifty years. Let us apply the gospel rule, and judge of the tree from its fruits; if the fruits are abundant and of excellent quality, it means that the tree is good, and that Italy was justified in going to Rome. Let me set forth the progress made in three directions: the *economical*, the *educational*, and the *religious* point of view.

I. *The progress made by Italy from an economical point of view during fifty years.* All the figures are given in francs, or lire, worth 20 cents.

The first unified budget is the budget of 1862, and it was called by one of our economists a terrible budget. Italy had an income of 446,000,000,

and an expenditure of 926,000,000. Deficit, 480,000,000. And, let it be said, that till the year 1870 things did not mend very much. From 1870 to 1875 the Italian nation is advancing gradually, when, in 1875, the deficit disappears, and in 1881, there are 53,000,000 on the right side of the ledger. This happy period was of short duration, and in the year 1889 there is the enormous deficit of 235,000,000. The lesson was hard, but it was not lost. It taught our people to moderate the expenses, and from that year to the present day, not only has Italy not increased her public debt, but we have yearly a surplus of over 70,000,000 francs. England and Italy are the only European nations without a deficit.

In 1861, we had only 1,714 miles of railways; we have to-day 8,600 miles, without counting the tram lines which run throughout the country. In 1866 our postal department had a revenue of 3,500,000; in 1910 its revenue is 103,000,000, to which must be added 32,000,000 from the telegraph

and the telephone. In 1861 we had only 188,000,000 in our savings-banks. On the 30th of June, 1910, between the deposits of the savings-banks and of the post-office, we have in round numbers, 4,000,000,000. That immense sum has been deposited by 7,500,000 Italians; that means that one-fourth of the Italian population has set something apart for a rainy day.

II. *The progress made by Italy during fifty years, from an educational point of view.*

In 1862, 15,000,000 were spent in public instruction; now 102,000,000, and we would spend more, if we were not always obliged to increase our expenses for the army and the navy. Much against our will, we must follow the bad example set by the great European powers.

In 1861 there were 72 men and 84 women for every 100 inhabitants who could not read and write. According to the census of 1901, the men unable to read and write were only 52 per cent., and the women 60 per cent., and we feel sure that the census which was taken on the 11th of June, 1911, will show that illiteracy is decreasing year after year, and greater progress will be made when the elementary schools will be taken up by the state; instead of being managed by the municipalities, often without the means to pay the meager stipend of the teachers.

From what has been said, it is clear that there is still room for improvement, and Roman Catholic Italy is far from occupying to-day the position of the Protestant countries. It may interest the readers of THE MISSIONARY REVIEW to know how matters stand in Italy concerning the problem of religious instruction in the public

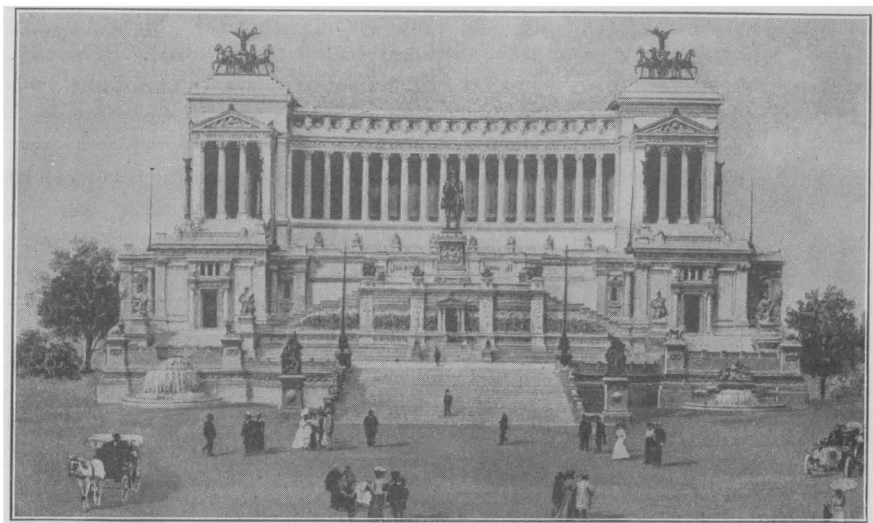
schools. Up to two years ago the teachers in all our elementary schools were expected to teach the catechism of the Church of Rome to all the children whose parents expressed that wish. Such was the theory; as a matter of fact, religious instruction was given to every child whose parents did not say anything to the contrary.

Now the matter has been left to the decision of the municipal authority. If the councilors are conservative, religious instruction is given to the children; if they are Socialists, no catechism is taught. We hope that the time will soon come when religious instruction will not be imparted in our public schools. The priest, for the Church of Rome, the pastor, for the Protestant churches, the rabbi for the Jews, are the proper persons to deal with such delicate matters, not the teachers, who, so far as Italy is concerned, and generally speaking, are unbelievers, and have never learned, when at college, what they are expected to teach. This leads me by natural transition to speak about the third point.

III. *The progress made by Italy during fifty years from a religious point of view.*

The progress has been great, and fills our hearts with thankfulness. In 1861 the Waldenses had only been in possession of religious toleration for a period of twelve years. The Edict of Emancipation granted by King Carlo Alberto bears the date of February 17, 1848. The first article runs as follows: "The Roman Catholic Apostolic Church is the Church of the State; other churches are to be tolerated."

The Waldenses, let it be said to their praise, undertook at once the tremen-



THE NATIONAL MONUMENT TO VITTORIO EMANUELE II, ROME

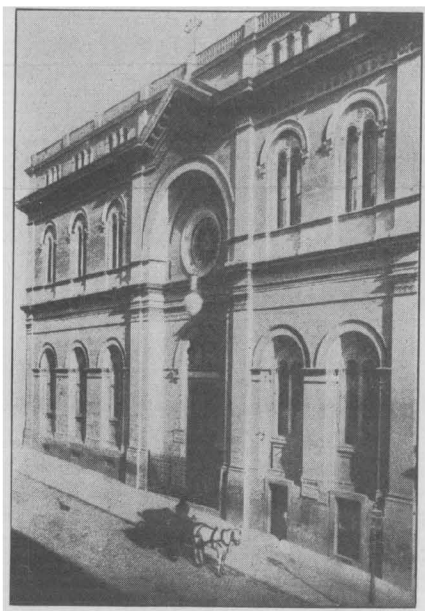
dous task of evangelizing Italy; but small in numbers and without adequate means, the cities and villages occupied by the gospel heralds were few and confined to the north, in Piedmont and in Liguria. The report of 1861 gives the names of seven preaching stations, namely, Turin, Alexandria, Genoa, Nice, etc. The theological seminary is still in Torre Pellice. The name of Milan does not appear as yet; Venice belongs still to Austria, Rome to the Pope. Waldenses are tolerated, but toleration does not go far with the Church of Rome. The late Professor Geymonat has been sent to jail, and afterward expelled from Florence, because found reading to a few friends the fourteenth chapter of St. John. Cavour himself is angry because a colporteur has sold a New Testament in San Remo. With great difficulties the Waldenses have obtained permission to construct the beautiful Temple of Turin, inaugurated on the 15th of December, 1853. Packenham, an English admiral, was

obliged to leave Genoa, because found distributing the Bible; his friend, Dr. Mazzinghi, was condemned to three years of prison for the same offense; in Barletta, a minister was burned at the stake.

In 1911, what a change! The greatest religious liberty prevails throughout the breadth and length of the land. Those who sin against it are, as a rule, duly punished. King Victor Emmanuel III, speaking from the Campidoglio, on the 27th of March, said: "With Rome as her capital, Italy represents the peaceful coexistence of the *churches* with the state, and guarantees a full and fruitful liberty to religion and to science. Mark the plural, not the church, but the churches; note the word *liberty*, not toleration.

To-day, churches and preaching stations are found everywhere in the Italian Peninsula and in the island of Sicily. There are several churches in Milan, Venice, Genoa, Florence, Rome, Naples, etc. Let me cull the

statistics from the report of the Committee of Evangelization of the Waldensian Church for 1910: Pastors, 48; evangelists, 15; teachers-evangelists, 8; school-teachers, 50; colporteur evangelists, 8; colporteur and deposi-



THE WALDENIAN CHURCH IN ROME

tarians, 5; churches and stations, 120; communicants, 6,692; contributions, \$29,872; admissions, 617; day scholars, 2,031; Sunday scholars, 3,621; night scholars, 364. In the district of Sicily and Egypt there are 11 regularly organized churches and 25 stations. The communicants number 1,112, and the day and Sunday scholars, 2,327. The church of Messina had 162 members, till the disastrous earthquake of 1908 overwhelmed about three-fourths of them. Its evangelical adherents were about 400.

All over Italy, connected with the churches and the stations, there is a certain number of persons whose entire sympathies are with the pastors

and evangelists; but who, for various reasons, do not formally unite with them. When we think of the enormous difficulties with which the evangelical churches have had to contend, arising from Romish fanaticism on the one hand, and materialism and irreligion on the other, we can not but regard as marvelous the progress which has been made among the warm-hearted Italians. The Waldensian Church is not the only one which is doing mission work in the Peninsula. Without mentioning several independent agencies worthy of esteem, there are many branches of foreign churches at work in Italy. The writer of this article is not ready to say—and perhaps the article is too long already for American readers, who are always on the point of catching a train—what is the numerical strength of the sister churches. Let me, at least, mention them. There is the Methodist Episcopal Church from the United States of America, which has a strong position in Rome; the American and the English branches of the Baptist Church; in the North of Italy there is a sprinkling of Plymouth Brethren. The Salvation Army has also made its appearance on the Italian shores. The work of the Salvationists is more difficult in Italy than in Protestant countries, because Romanists are not used to some of their ways, which seem strange; notwithstanding, they have done good, and in Milan they have a refuge called Villa Speranza, for fallen women. We must not forget the work done by two societies—the Bible Society of Scotland, which, beside the Scriptures, allows its agents to circulate other books; and the British and Foreign Bible Society. As many as 91,329 copies of the Scriptures, com-

plete or in parts, have been circulated by the British and Foreign Bible Society throughout Italy during 1910; an increase of 14,814 copies on the preceding year. In North, Central, and South Italy, and in Sicily and Sardinia, an average of 25 colporteurs have been employed in constant itineration, offering to the Italians the Word of Life. The society's depot in Rome is not far from the Waldensian Church in Via Nazionale, and is opposite the national monument of Victor Emmanuel II, about to be unveiled in this year of jubilee. We forget, perhaps, what we owe, under God, to our kings, as Victor Emmanuel II; to our generals, as Garibaldi; to our

politicians, as Cavour; to our thinkers, as Mazzini; to our martyrs, who shed their blood for the freedom of our land. The years are not far behind us, when visitors, arriving in Papal Rome, had to give up their Bibles and liberal newspapers. Bible depots in the Eternal City were a dream; cultured foreigners had to worship without the walls; the penalty for distribution of Italian Scriptures was fine or imprisonment. The Italians need the Gospel, as the air they breathe. They are crowding the cities of the United States, and may be a power for good or for evil. The gospel alone, but the gospel in its purity, will regenerate the Italian people.

THE RELIGIOUS RENAISSANCE IN ITALY

BY MINNIE J. REYNOLDS

It is generally conceded that no home mission work among aliens is so successful and promising as that among the Italian immigrants. Americans generally do not understand how much of this is due to the existence of the ancient, historic Waldensian Church in Italy.

There are to-day 220 Italian Protestant churches in the United States. In over 100 of them the first nucleus was a group of Italians who had been Waldensians in Italy. Dr. Clot, who was a Waldensian pastor for ten years in Palermo, found in America more than one hundred former members of his church, twenty-five of them in Rochester, where he settled and organized a Waldensian church. The pastor of the Italian Methodist Church in Boston was a member of Dr. Clot's old church in Palermo. In South Carolina there is a Waldensian colony,

called Valdese, which supports its own church and pastor.

On the other hand, it is a curious fact that the mere existence of America is increasing the duties of the Waldensian Church in Italy faster than it can find means to perform them. Italians who have come under the influence of Protestant missions in this country return to their native towns, carrying with them American ideas as well as American dollars. These people are continually getting together a little nucleus of evangelical converts and sending to the Waldensian church to come and organize a church and place a pastor over them. This impetus from without pushes the work faster than the Waldensians in Italy can support it.

When the Bishop of Rome began to assume that authority over the rest of the primitive churches which devel-

oped into the Papacy, certain little congregations in the north refused to recognize that authority. Pretty systematically through the centuries, tho at some periods more violently than at others, they were persecuted. Some fifty popes endeavored to subdue or exterminate them. Crusades were preached against them and infants borne on the pikes of soldiers, and the various other endearing features of medieval crusades enlivened their history. It is one of the curiosities of history that they survived at all. But a few always persisted, huddled among the Cottian Alps of Savoy. After the Reformation was established, Luther sent envoys to examine this tiny, ancient, primitive church. He found it practically an evangelical Protestant church, with a polity resembling that of the Presbyterian organization. This was the Waldensian Church, familiar to all Italians as the "Valdesi." Tradition has it that it had its origin, as well as its growth, in persecution; that the Valdesi were originally a group of Christians of Rome, who fled northward to escape the persecutions of the Roman emperors.

Even when crusades against them ceased, the day of the Valdesi had not yet come. In 1848 this Church, as old as the Church of Rome, had only fifteen parishes in the world, all in Savoy. To-day its churches are scattered through the length and breadth of Italy, and in Egypt and Malta, Argentina and the United States. It has in Italy important schools, colleges, and other institutions. And yet its growth has only just begun. For long years after toleration was proclaimed in Italy it grew but slowly. To-day it is advancing by leaps and bounds. The day of the Valdesi has come.

To understand why this is so one must comprehend the religious situation to-day in Italy. For long years after the present government was established interest in religion of any form was dead in Italy. Not a review, not a periodical of any description, ever published an article on any religious or church matter. Not a newspaper referred to the subject, unless compelled to chronicle news matter. Discussion of such matters was never heard; the whole subject was utterly ignored by the educated classes.

One reason for this was that the ablest minds in the country were absorbed in the great, practical problems connected with the founding of a new government: the establishing of new educational, industrial and political systems, the creation of a new country. Next, the Papacy refused to recognize the new government. This put Italians in an extremely embarrassing and delicate position. They took their religion from the Vatican, their government from the Quirinal. Italians met the situation by ignoring it. Third, the medieval character of the Papacy itself, which became increasingly apparent as education spread in the country. The present writer has seen, within three years, poor idiots and insane persons beaten with sticks before a certain statue of the Madonna in a Sicilian city to make them utter a certain formula, which, it was believed, would restore them to their senses. In the same city not long before a number of sailors, in fulfilment of a vow made while in peril at sea, entered a church at the front door on their hands and knees, and proceeded in that manner around the church, at each step stooping and licking the floor with their tongues.

It is not necessary to go into any alleged venality of the Roman Church or corruption of the priesthood. Features like those described, of which practical religion in Italy is full, were enough to disgust intelligent Italians. And yet, where were they to turn? Italy was the eldest child of the Church, the seat through all the centuries of that Papacy which in its time gave law to Europe, and still controls the consciences of a large portion of the civilized inhabitants of the world. They could not conceive belonging to any other Church. They simply ignored the whole subject of religion, never spoke of it, never wrote of it, while educated men lapsed silently into French atheism.

Within a very few years all this is changed. To-day one can scarcely pick up a scholarly review in Italy without finding a long article on some religious or ecclesiastical subject. The topic is on every lip and pen. Italy is in the midst of a vast religious awakening, a great religious renaissance. Italy has had a renaissance twice before—of art and culture in the sixteenth century, of liberty in the nineteenth. Now it is of religion.

One reason for this new phase was Lombroso. This great scientist, whose name has acquired international fame, was a confirmed materialist, a positivist. Through his researches into psychic phenomena he became convinced that there is a realm in which spiritual entities act independently of the body. He thereupon retracted his former position, acknowledged the existence of a spirit world, and as a logical corollary the possibility of a life after death. He had a great following in Italy, including many scientists as well known there as Lombroso him-

self. Many of these men went with him. The effect was more sensational in Italy than it would have been in America had Robert Ingersoll retracted and accepted revealed religion.

Another influence has been that of Arturo Graf, professor in the University of Turin, and a writer of extreme popularity among the educated classes. He began to write constantly and very strongly on the necessity of some religion, on the belief that no nation could reach its full height, or even endure, without some faith; on the danger that intellectual Italy was cutting loose from all religious moorings whatever. His writings had great influence in calling the attention of intellectual and patriotic Italians to the subject.

An event which broke through the wall of icy silence and threw the whole subject into a furore of discussion was when Romolo Murri took his seat in Parliament wearing his priest's robe. Since the foundation of the Government the Pope had forbidden faithful Catholics to vote or participate in national politics. When a priest defied the Vatican, was elected to Parliament, and actually took his seat wearing his priestly garb, the excitement was intense. Hundreds of columns were printed about it in the newspapers, with abundant illustrations. The whole subject of the Vatican's attitude was thrashed out in print and speech.

But perhaps the greatest influence in forcing the discussion of religious matters has been the growing power of the Socialist party, which first appeared in Italy twenty years ago. To understand present-day conditions in Italy, American readers will have to approach the subject of socialism with

a perfectly open mind. Whatever socialism may be in the United States, in Italy it stands for exactly those things which we mean when we say "Reform," "Progress," "Constructive civilization," and so on. In no way can I make this so plain to church people as to say that Italy, with her 1,900 years of Christianity, never had a Sunday-closing law until the Socialists secured it in Parliament.

The natural result was that the plain people began to say, "What! In 1,900 years the Church could never get us a weekly day of rest, and the Socialists, whom we first heard of twenty years ago, have got it already!" There never was a law against child labor in Italy until the Socialists got it; never a law for the protection of women in industry, for the compensation of working men injured while at work. These and other beneficent measures for the common people have been secured by the Socialists, and the result is that the intelligent young working men have been swept by thousands into the Socialist party. Everybody who works for human rights, human freedom and opportunity in Italy is called a Socialist, and usually he is one.

The unfortunate thing about this, from the churchman's standpoint, is that the Socialist party in Italy virulently assails all religion. It is not strange. It knows no religion but the Roman Church, and it knows this as consistently and permanently on the side of the classes against the masses—the policeman who is to keep the masses in order for the benefit of those who exploit them. Whenever the people get this thoroughly into their heads about any church, that church is in danger. The Italian Socialist organ is

L'Asino (The Ass), published at Rome. *The Ass*, of course is the common people, who do not know enough to get their rights. *L'Asino*, which now has a New York edition, fights all religion and all churches, savagely, virulently, wittily, with a wealth of information and caricature. The intelligent young working man in Italy generally has a copy of *L'Asino* stuffed in his pocket. Combined with the services of the Socialist party to the plain people, with the drift of educated men toward French atheism, and the silent indifference to all religion which has prevailed so long in Italy, this gave room enough for Professor Graf's fear that Italy was going to lose all religion and become a churchless race, with only a mass of degrading superstition among the illiterate masses at the bottom.

It is these things which have produced the religious renaissance which is now boiling in Italy. The extent to which this awakening has penetrated into the Roman Church itself can scarcely be comprehended by Americans; and since this is a theme which no secular magazine or newspaper in the United States will touch, there can be no more fitting place for it than a church periodical.

Romolo Murri, previously referred to, is a case in point. He was a very intelligent and consecrated young priest. Perceiving the good accomplished for the people by the Socialist party, he yearned to take the Church into this great movement, instead of leaving the latter to the forces of irreligion. He began to organize Catholic Socialist leagues in the Church. Ordered to desist by the Vatican, he hesitated a little, then went on with his organization. Suspended from orders,

he founded a paper of his own, was elected to Parliament, and took his seat with the extreme radical wing, clad in his priestly vestments.

The exodus of priests from the Roman Church is now continuous, tho small. The priests who leave it have no trade, no profession. It commonly causes a break between them and every friend they have in the world. Some of these priests are to-day chauffeurs, waiters, cab-drivers. The former chaplain of the hospital of Santo Spirito, in Rome, is to-day a chauffeur in that city. Another is breaking stones in the streets of Genoa. So strangely does that power work through the centuries which compels men to "come out," to leave ease and dignity for hardship and contempt, when their higher nature is no longer satisfied with the life they are leading.

One must know the revolutionary state of affairs existing in the Roman Church to understand this "coming out." Not long ago a petition signed by 25,00 Italian priests was presented to the Vatican, asking that priests be permitted to marry. That such a petition could be even thought of shows the turbulent condition in the Church itself. The Roman Church is to-day divided into three parties, which are called by the time-honored European terms to designate three parties: The Left for the radicals, the Right for the conservatives, the Center for the Moderates.

The Left in the Roman Church in Italy to-day is composed of men who have gone the extreme length of the higher criticism of the most extreme German school. The higher criticism came upon the Roman clergy suddenly. They have accepted dogma unquestioningly, unaccustomed to weigh

and compare and exercise their private judgment like the Protestant clergy. Suddenly Modernism swept upon them like a flood. The men of the Left were carried away by it. They reject all revealed religion and the historical Christ. They believe in nothing.

But these men are perfectly content to retain their places in the great scheme of Roman organization, to say mass and endorse the adoration of relics of whose falsity they are convinced. In the Left it is a renaissance of intellect, but not of conscience. They scoff at dogma, but retain the system.

The Right is made up of those who hold to the old dogma, the old practises in everything; who are content and zealous Romanists, and see no need for change.

The Center is made up of devout and earnest Catholics, who desire wide and sweeping reforms in the Roman Church. They perceive that the Church of the twentieth century can not retain the theory and practise of the twelfth. Bishops Buonomeli of Cremona, and Scalabrini of Piacenza, were leaders in this movement among the high clergy. They were ordered by the Pope to recant, and did so from the pulpits in which they had preached reform. Fogazzaro, author of "The Saint," is a leader of the laity in this movement, and there is a group of intellectual young men of the nobility. Count Scotti, Marquis Alfieri, Count Celezia, Marquis Saragna and others, who are very earnest in this matter.

Reform is a word heard so often in America that it almost loses its significance. We apply it to everything, from spelling to trust regulation. It is difficult for us to understand the life-and-death importance which de-

vout and intelligent Romanists in Italy attach to reform in the Church which they reverence as the great, historic Church of the world. Such men realize that a church which still permits its devotees to lick the floor in payment of vows; which gathers great crowds to see the blood of a dead saint boil in public; which permits the adoration of relics which any intelligent person must consider spurious, can not long stand the white light of the twentieth century. The twentieth century is questioning everything—the Bible, the Church, the school, the government, even the home. There is not an institution so ancient or so sacred that it is not obliged to make good its claims to the respect of the twentieth century. I have heard a Sicilian engineer, choking with laughter, tell how his captain prayed fervently to a wooden image in a storm at sea, and when the storm continued, seized the image and flung it into the sea, with the remark, "Since you are so found of water, go there and get aplenty." When even the skilled working men are jeering at "religion," and subscribing to *L'Asino*, devout Italian Romanists realize that the Church is in deadly peril.

This from the intellectual side. On the moral, one incident will suffice. In 1907, while the present writer was living in Italy, accounts were published in all the Italian dailies of a convent school in Milan attended by young girls ranging down to ten years and younger. When these little girls went home for the vacation the parents of some of them found that they were afflicted with a disease which can not be named. Investigation showed that the only men who had access to the place were priests. Col-

ums were published in all the papers, discussing the matter with a plainness of speech incredible to one not familiar with the press of Latin countries. One can not know Italian and Italy without hearing these shocking things continually.

In September, 1908, Pius X, speaking to the Venetian pilgrims visiting him, discouraged the reading of "even Roman Catholic books and newspapers." "The less you read the better it will be for you," said he. This in one sentence expresses the attitude of the Vatican. The Vatican meets the inrushing tide of modern thought by instructions not to read. The Roman Church "stands pat." It stands pat for a twelfth-century Christianity in the twentieth century. Every man who desires reform is denounced as a modernist or atheist. Monks are degraded from the higher offices and set to scrubbing the monastery floors; priests find every avenue of preferment closed to them. And because of this attitude, because the movement for reform is just as ineffectual as it was in the days of Savonarola or Vittoria Colonna, this slender stream of priests is silently dropping out of the "Center" day by day, and betaking itself to the seats of chauffeurs or cab-drivers, or even the stones of the street.

When they drop out, if they still want a church, they turn to the Waldensians. It is their natural refuge. The Protestants sects are as foreign to Italians as the Waldensian Church is to us. Moreover, to the Italian mind, trained in the shadow of the oldest and hugest of all the churches, historical Protestantism has no standing at all. It is a thing of yesterday. The Waldensian is recognized as one

branch of the Apostolic Church—an evangelical development of that Church, as Rome was the ritualistic development. It is as ancient as Rome itself, and it is Italian. As the princes of Savoy came down to rule over United Italy, so this ancient little church of Savoy has come down from its Alpine fastness to spread over the peninsula. It seems as if it had been preserved almost miraculously from apostolic times until the day when Italy was ready for a native evangelical church.

It is necessary to understand this situation to understand the strange receptivity to evangelical teachings found among the Italian immigrants in America. A rich field, ripe for the harvest, lies waiting for the Protes-

tant Church of America. The Waldensian Church is back of it. It sends us better materials for citizens in the first place. Finding no Waldensian church here, Waldensian immigrants turn naturally to the Protestants. Some regular system should be devised by which every Waldensian emigrant from Italy should be given letters on his departure to some fixt representative of the Protestant Church on this side, by him to be directed to a suitable church home. And letters to the Waldensian Church in Italy should be given to returning Protestant immigrants. The threads of this web that the ocean shuttle is weaving should be gathered up and added to the fabric of an Italian Protestant citizenship in both hemispheres.

RESULTS OF THE PLAGUE IN MANCHURIA

BY REV. F. W. S. O'NEILL, M.A., FAKUMEN, MANCHURIA

Late on a cold night last January, in the office of the Plague Prevention Committee of Fakumen, while reports of deaths and hurried orders left little leisure for reflection, a voice was raised in prayer: "O God, may the people be led, as in the time of Jonah, to repent, that Thy chastening hand may be stayed, for hast Thou not sent this calamity because they would not listen to the Gospel?" Such was the thought of the acting superintendent of plague work, Elder Shang.* In what follows an attempt will be made to state some facts and to suggest a few inferences regarding the recent visitation in Manchuria, as it affected (1) Christians, (2) Christians in re-

lation to non-Christians, and (3) non-Christians.

I—Christians

1. From about December, 1910, till April, 1911, mainly along the lines of the railways and the roads leading to the Great Wall, pneumonic plague carried off 46,000 Chinese of all ages and classes. An instance of its virulence, given Dr. Wu, the chairman of the International Plague Conference, shows the havoc wrought among a congregation of Christians. The French Catholic priest of Harbin, unwilling to allow any of his converts to be taken to the plague hospital, had them all removed to the mission compound. Daily services were held in the church. When the infection developed, so rapid was the spread of the

* For the story of this Manchurian leader see *MISSIONARY REVIEW OF THE WORLD*, January, 1907.

disease that in little over a month, out of 300 converts 243 had succumbed, in addition to the priest himself and his assistants. In Hulan, near Harbin, 32 Chinese Catholics died. On the other hand, very few Protestant Christians fell victims to the scourge. This result is, doubtless, in part due

vaccine to Christians and their friends.

3. Not only did the followers of the Good Physician exhibit a spirit of wisdom in the use of the blest means of prevention, but still more did they prove to be men and women of prayer. When in Fakumen it became necessary to hold the Sunday services in



A DOCTOR, NURSE, AND ASSISTANTS IN A PLAGUE HOSPITAL

to the fact that the instructions of the mission doctors were adhered to, particularly in the suspension of large meetings at the worst centers.

2. It is true that the senior Chinese Protestant pastor denounced inoculation and other preventive measures as a want of faith. This, however, is an almost solitary exception to the praiseworthy conduct of our Christians in general. Everywhere they showed their enlightenment by setting an example of obedience to the strict sanitary and isolation rules. Where vaccine was available, they were readier than others to apply for inoculation. Even after the outbreak had passed, an enthusiastic missionary succeeded in administering 600 doses of plague

the open or elsewhere than in the church, the members agreed to set apart some time each day at noon in their homes or shops for special prayer. This practise was also followed in other places. Several cures of minor ailments were reported as the result of supplication.

In fine, our Christians once more stood a severe test of their intelligence and their faith. They have emerged victorious.

II—Christians in Relation to Non-Christians

1. The missionaries remained at their posts and were among the first to see the danger and to urge on the authorities the adoption of plans of prevention. In this way the hands of

the magistrates were strengthened in their efforts to overcome the ignorance and callousness of the "black-haired people." Naturally, the missionary doctors came to the front. By the side of the heathen official stood the expert Christian physician, whose weighty words, however, sometimes fell on deaf ears. Dr. Gordon's knowl-

churia, it is probable that the plague would have got beyond control altogether."

2. Probably the deepest impression on heathen China was made, not by the skill and efficiency of the Christian doctors, but by their voluntary braving of danger, even to the sacrifice of life itself. Such devotion was



DR. ASPLAND EXAMINING A BATCH OF "CONTACTS" AT QUARANTINE

edge of bacteriology and twenty years' experience were unheeded by the obstructive Taoati of Changchun. In consequence, the disease took a terrible hold of the city, and the Taoati was dismissed. Dr. McKillop Young, of Hulan, was sent for by the Prefect, who "showed the utmost eagerness to get measures started." Not to multiply instances, the following testimony may be quoted from the *Peking and Tientsin Times*: "The presence of Dr. Christie at Mukden at such a moment of crisis has been of inestimable value to the Chinese Government, for without his organizing powers, his medical skill and his prestige throughout Man-

not, indeed, confined to one nation or one creed. In the performance of their duties three French priests laid down their lives. Civil doctors, Japanese, Russian and French, perished at their posts. And yet it was the passing away on January 25th at Mukden, after only two months' residence in the country, of the distinguished young Doctor Jackson, of the Scottish Mission, that struck home to the hearts of the people as nothing else did. Invited to take charge of the inspection and segregation of several hundreds of passengers at the railway station, among whom plague had broken out, he worked heroically for ten days,

when the temperature was so low that his hands were frost-bitten. On hearing the news of the doctor's death, the Viceroy of Manchuria, a strong-minded Confucianist, wept with loud cries.



DR. STENHOUSE EXAMINING A SUSPECT

Immediately he sent a gift of \$2,000 (Mexican) to the Mission Hospital and \$10,000 (Mexican) to Dr. Jackson's widowed mother (who returned it to Mukden for the new Medical Mission College, of which her son was to have been a teacher). Everything that the Viceroy could do to show his respect and his sorrow was done. A profound impression was created on the minds of all.

3. Nor were the Christian Chinese behindhand in self-sacrificing labor for their fellow men where opportunity occurred. When it was difficult to obtain any one to take charge of the Fakumen Plague Hospital, Elder Shang volunteered to go himself. And there he lived throughout the epidemic, ready, if the call came, to give up his life.

So again, in less remarkable ways, the Christians rendered excellent service. The pastor of Chinchiatun evolved a prescription of quinine and magnesium sulfate. By the liberality of the members a large stock of this curious remedy was provided and distributed gratis to a crowd of applicants, effecting many notable cures.

As for particular endeavors to use the occasion for the propagation of the Truth, the premier congregation of Manchuria in East Mukden issued and scattered broadcast a very pointed sheet tract, entitled "The Day of Repentance." But in the main, the circulation of literature was confined to plague-prevention rules, produced by various mission hospitals and presses, including, for example, 3,000 copies printed by the Weihsien Mission Press in Shantung.

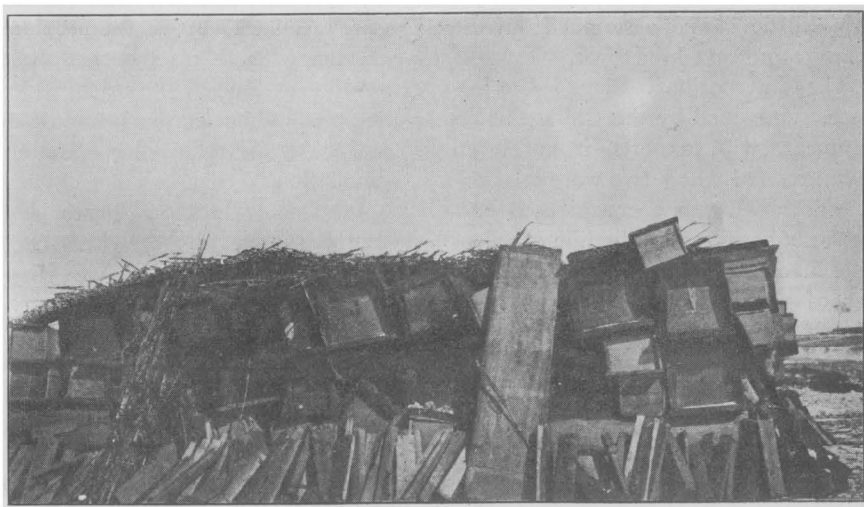
III—Non-Christians

I. Turning to consider the intellectual and moral effects of the late visitation of Providence on the people as a whole, one is first compelled to notice certain elements of evil. With the inveterate suspicion of the ignorant Chinese, the scourge was attributed to the machination of the diabolical foreigners. In most cases the blame was laid at the door of the Japanese, who were said to have hired Koreans to poison the wells. Toward the end of the outbreak, when Doctor Gordon, of the Irish Mission, was summoned home on account of the serious illness of his son, the popular version of his sudden disappearance was, that having discovered a sure remedy for the plague, he became obnoxious to the wicked Japanese, who succeeded in doing away with the good English doctor.

Of a more serious nature was the obstruction offered by the merchant class in some of the principal cities to the rigorous isolation measures. The Viceroy was unable to prevent the Mukden Chamber of Commerce from setting up an amateur plague hospital for members of their own class, until their criminal folly had sent the daily death-rate up from 30 to 60.

2. It is pleasanter to chronicle some

and the hero of the International Conference, twenty-five plague corpses, which he dissected at the peril of his life. Doubtless one of the first results of such a shattering of ancient prejudice will be the spread of scientific truth in regard to the human body. The Medical Mission College, which is to be opened this year in Mukden, is likely to receive enthusiastic support from high and low.



A PILE OF PLAGUE VICTIMS IN COFFINS, READY FOR BURNING

indications of resulting good. Perhaps the chief lesson that China has been taught is—humiliation. The inefficiency of their primeval methods of dealing with disease, the want of cleanliness and sanitation, their utter inability to cope with the vast and sudden terror, compelled the Chinese to look abroad for help. Superstition has received a deadly blow, in witness whereof may be mentioned the striking facts, (a) that cremation “was accepted by the people without complaint or hindrance,” and (b) that the Government had the courage to grant to Dr. Strong, the American delegate

It was the humiliation of China’s defeat by Japan in the war of 1894-95 that first startled the multitude out of their apathy and prepared the way for the great influx of the four following years into the Manchurian Church. Who shall say what will follow this last severe shock to the security of the nation’s ignorance and pride?

3. Of still weightier import, if also less certainly permanent, is the improvement in the relations between Chinese and foreigners, united in face of a common foe. The civilized world came forward, in sympathy at least, to share the terrible burden. Foremost

of all were the Japanese, the most suspected and the most disliked. Let a single illustration suffice. When plague appeared in Fakumen, the only available qualified physician, Dr. Morita, of the Public Hospital, was on leave beside his dying father's bedside in Japan. The condition of things in the town was going from bad to worse. An urgent telegram brought the doctor back. Everything depended on the action of this one man. By his courage and devotion he stamped out the scourge and saved the town.

The International Plague Conference, summoned by the Chinese Government, with experts from eleven countries (of whom two were missionary doctors), was a conspicuous success, not solely along the line of scientific investigation, but also in the matter of mutual good-will. The more clearly China is permitted to take her place in the family of nations the more surely will Christianity receive fair play, neither hindered by the opposition of those in authority nor favored by the miscreants who wish to employ against that authority the power of an alien church.

4. Regarding distinct signs of other than merely intellectual repentance, it is obviously premature to speak. A

thanksgiving service was held in Fakumen church. It was attended by the officials, gentry and merchants of the town, and was presided over by the prefect. While from the pulpit the chairman was exhorting the large audience to expel the infection of evil from their hearts, in a distant part of the town there was taking place the theatrical performance, organized by the Merchants' Guild, to render thanks to the gods for the remission of the plague. And yet, during the previous week, the gods themselves had been removed from one of the principal local temples and buried in a pit, in order to make way for required hospital accommodation.

After Doctor Jackson's death, at a memorial service in the British Consulate in Mukden, the Viceroy of Manchuria used in his speech these touching words: "Doctor Jackson . . . with the heart of the Savior, who gave His life to deliver the world, responded nobly when we asked him to help our country in its need. . . . Noble Spirit, who sacrificed your life for us, help us still and look down in kindness upon us all." Can such a wistful prayer, joined with the urgent entreaties of God's children on behalf of Manchuria, be offered up in vain?

OUR BROTHER MAN

O, brother man, fold to thy heart thy brother.

Where pity dwells, the peace of God is there.

To worship rightly is to love each other;

Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example

Of Him whose whole work was doing good.

So shall the wide earth seem our Father's temple;

Each loving life a psalm of gratitude.

—Whittier.

THE INTERNATIONAL MISSIONARY UNION, CLIFTON SPRINGS, NEW YORK, 1911

REPORTED BY REV. W. H. BATSTONA, M.D., BELLEVILLE, CANADA
Missionary of the Methodist Episcopal Mission, India

The International Missionary Union, which now numbers nearly 1,400 members, representing most of the missionary societies of the United States and Canada, met at Clifton Springs, N. Y., May 31 to June 6, with 105 members present.

The general topic for consideration at this conference was "The Decisive Hour of Christian Missions," and the present critical conditions of the principal mission fields of the world were discussed by missionaries and missionary officers.

In the memorial service the names of eighteen missionaries were recorded as having died during the year, among them the Rev. John H. De Forest, of Japan; Dr. Clara Swain, the first woman medical missionary to the Orient; and Dr. Humphrey, of India. Twenty-eight of the missionaries present are to return to the mission field within a few months, and the farewell meeting to these was of a most thrilling character. This "camp-fire council of the world" was the "high-tide" conference of recent years.

Nuggets from Conference Addresses

Can ye not discern the signs of the times? *This* is the decisive hour of Christian missions.

* * *

There are four threads in the loom of God:

1. The discovery of the whole world.
2. The recovery of the whole Gospel.
3. The uncovering of the secrets of nature.
4. The enlistment of the whole church.

* * *

Sometimes the problems of the world make us forget that God is omnipotent.

* * *

The great missionary movement is God's, and we are only part of it.

The cause of foreign missions is not, and can not, be a lost cause.

* * *

Not only America for the world's sake, but the world for America's sake.

* * *

Every age has its focal thought. The focal thought of the middle ages was seen in the Crusades; that of the seventeenth century was Reformation; of the eighteenth century, revival; and of this century it is missions.

* * *

Nothing has served to stem the flood of worldliness at home so much as the cause of foreign missions.

* * *

Let one fail in trying to do something rather than fail by sitting still and doing nothing.

* * *

The church needs a vision of the world and of Christ.

* * *

The doors of the world are open at the costs of great sacrifices, of prayers, tears, labors, and gifts. Let us enter them!

* * *

We have magnificent armories, and weapons, but often lack the war spirit.

* * *

The price of shining is burning.

* * *

Thank God, men are beginning to think in the terms of Jesus Christ—in terms of the world.

* * *

The joy and privilege of being lights in heathen darkness outweighs the inconveniences, persecutions, and deadweights of heathenism.

* * *

The English language and literature are great factors in the evangelization of the non-Christian world.

* * *

There may be a yellow peril if China and Japan are not Christianized—what they need most is the spirit and heart of Christianity.

India is the hardest mission field, and Africa is the most unhealthy.

* * *

Thirty thousand undergraduates and 200,000 other young people in the United States and Canada last year systematically studied books on foreign missions.

* * *

Students in 800 higher institutions of learning in the United States and Canada gave \$100,000 for foreign missions.

* * *

Some so-called Christian giving is often of the nature of a gratuity—a *tip*—to God.

* * *

If any man will follow me, let him deny himself. There's not one law for the poor and another for the rich.

* * *

Are we never to do anything for Jesus but the things that we enjoy doing.

* * *

The problem of missions is not on the mission field, but in the church at home.

* * *

Missionary work means conquest, sacrifice, suffering and *victory*.

* * *

Often converts are called upon to endure greater sacrifices than the missionary.

* * *

Fellowship with Christ thrusts us forth to service.

* * *

The lonelier you are in Christian work, the nearer you are to Christ, who trod this world alone.

* * *

There's not a missionary who doesn't crave the prayers of God's people.

* * *

Multiplicity of organization can not take the place of the vital touch with Jesus Christ.

* * *

The missionaries present at the I. M. U. Convention at Clifton Springs, June, 1911, represented 3,200 years of missionary service. Six ladies present gave 202 years of service.

* * *

There are 700,000 square miles of undiscovered territory in Arabia.

Korea

Of the 11,000,000 Koreans, 300,000 are already Christians.

* * *

The Korean Christians are distinguished for their

1. Love of the Bible.
2. Prayer life in church and home.
3. Activity as Christian workers.
4. Remarkable generosity.

* * *

Many Koreans went without one meal a day to send famine relief to India and China.

* * *

Koreans having lost their earthly country, are now seeking the heavenly.

* * *

Every Korean convert must bring another before he is received into full membership.

* * *

There has been an average of one conversion every hour, since the first missionary went to Korea.

* * *

Twenty-two thousand Koreans joined the Pocket New Testament League last year.

* * *

The Bible in Korea is a living book. People have traveled 100 miles on foot in order to study its truths.

* * *

For every day since a missionary landed in Korea, 26 years ago, a Christian church has been organized.

* * *

Last year 24,724 Korean Methodists gave over \$37,000.

* * *

Some Christian Koreans not only tithe their money, but also their time.

* * *

In one Bible class of twelve women they gave 17½ months of their time in Christian service in one year. In Wang-hai (Yellow Sea) Province, 160 men and women gave sixteen years.

One church of 300 people gave 4,000 days. The total contribution of time in one season equaled the preaching of one man for 300 years.

* * *

A missionary said, "I had to go to Korea to learn how to pray."

Often Korean workers, when hurriedly passing through a village with no time to preach, will step into the church and pray.

China

In 1877 an edict was published absolutely prohibiting woman's work in inland China; now the whole country is open.

* * *

The ice and snow of superstition, bigotry, and pride of thirty centuries in China is fast passing away, and to-day is the decisive hour.

* * *

China has new educational, postal, and currency systems, and is about to establish national and provincial assemblies.

* * *

In Hunan province, women as well as men know how to read and write.

* * *

In many parts of China converts are required to read and write before they are baptized.

* * *

When Goforth and his companions were trying to enter Hunan province, Hudson Taylor said, "If they ever do it, it must be on their knees." They did it.

* * *

As a result of an operation on a boy patient in one of the Chinese mission hospitals, ninety people of his village became inquirers.

* * *

The cigaret has found its way all over China. Shall we be behind with the Gospel?

India and Burma

One of the encouraging signs in India is the formation of national missionary societies.

* * *

For centuries thousands of little Hindu girls have been married to the gods, thus becoming temple girls, which meant a life of shame.

Within the last few years the Government of Bombay and the Maharaja of Mysore have forbidden the dedication of minors to this service.

* * *

India has been called the burning heart of Asia.

* * *

Four-fifths of the population of Burma is Burmese, and the remainder are Karens and other tribes.

Of the 65,000 Christians in Burma only 4,000 are Burmese proper.

* * *

A Burman wants his head converted before his heart.

* * *

A missionary recently had to explain to a lady that Burma and Bermuda were not the same.

Japan

The Japanese are wonderfully loyal to their emperor and country, and, as Christians, are loyal to Christ.

* * *

Formerly the merchant class in Japan was looked down upon. Now commercialism reigns supreme.

* * *

Leaders of thought in Japan are inclined to regard Christianity as the religion that best meets their need.

* * *

The Japanese educational system tends to cramming, is secularizing, and teaches cold morality.

* * *

Tokyo is the greatest educational center in the world.

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Female education in Japan is wholly the result of Christianity.

* * *

Christianity has set up in Japan a new ideal of character, and its influence is permeating all government institutions of learning.

* * *

Large numbers of Christians in Japan have positions of trust in business, banks, and the Government.

The Christian Church in Japan is coming to the front, and the preacher who can testify that Christ has changed character gets the largest audiences.

Turkey

The Committee of Union and Progress of the Young Turk party (so called) is made up of educated Turks, Albanians, Armenians, Bulgarians, Servians, Greeks and others.

* * *

Before the Revolution of 1908 there was no freedom of speech, of the press, of assembly, or travel.

* * *

The Mohammedan conception of God lacks the love side.

Turkish women allowed themselves to be sold from harem to harem in order to spread the cause of freedom.

* * *

Last May, Christian Sunday-school children marched through the streets of Constantinople singing, "Onward Christian Soldiers."

* * *

Freedom of conscience is not fully attained in Turkey, in consideration of the older school of Mohammedans.

* * *

In Mohammedan lands the death penalty can be legally pronounced on all Mohammedans becoming Christian, altho it is not always carried out.

* * *

One of the results of Christian missions in Mohammedan lands is that, consciously or unconsciously, the students in our schools are beginning to view life from the angle of Christ.

Bulgaria

There are 1,500,000 Bulgarians in Macedonia.

Bulgaria was 500 years under Turkish rule.

For the last thousand years the Greek Church remained practically unchanged.

Recently the Greek Church and the Government in Bulgaria undertook to give the Bible to the people, and the first edition of 50,000 were rapidly sold.

Africa

The people of Africa are not all negroes; there are millions of Arabs, Copts, Berbers and Moors.

* * *

There are 3,000 British settlers in British East Africa.

* * *

Hyenas are the walking graveyards of Africa. When a man dies, his body is taken back into the bush and left there.

* * *

When eleven men, women, and children, and seventeen goats live together in a hut fifteen feet square, it is difficult for the flowers of love and tenderness to flourish.

* * *

Sometimes the native women in Africa pierce their ears and enlarge the hole until they can insert empty one-pound

baking-powder tins, and these they use as pockets. The natives' garb provide no pockets.

Latin Countries

In Porto Rico the decisive hour of missions is seen in the tendency of the upper classes toward evangelical Christianity.

* * *

Mexico needs our prayers; drunkenness and vice is appalling.

* * *

The doors in South America are open, but not off their hinges.

* * *

In Venezuela there is a law against the increase of the number of clergymen.

* * *

In Ecuador and Bolivia, prejudice must be overcome by schools and colleges.

* * *

In Peru, all persons entering Protestant meeting places—even bishops—must possess tickets of admission.

* * *

The population of South America is 40,000,000.

* * *

Dr. Robert Speer is reported as saying that after six months in South America, he never saw greater darkness excepting in Central Africa, and that he went into seventy of the largest cathedrals in South America, and after diligent inquiry found only one Bible, and that a Protestant Bible about to be burned. If the Bible is not in their churches, how much less in their homes?

* * *

Henry Martyn, when in South America, prayed, "O, God! when wilt thou bring the true cross to this land in the place of the crucifix?"

* * *

There is a world-wide protest against the Roman Catholic Church in France, Italy, Portugal and Spain; while in every South American country they say Romanism is not to be the state religion.

* * *

In recent years, 1,364 priests have left the Church of Rome in France.

NEWS FROM GERMAN SOCIETIES

BY LOUIS MEYER

The German East Africa Missionary Society celebrated its twenty-fifth anniversary in the spring of this year. Founded at a time when Germany had acquired its first colonies, and when public opinion was very much divided concerning the wisdom and advantage of the acquisition, its first years were filled with great difficulties, and much faith was required of those in charge of the work. Its first work was at Dar-es-Salaam, the most important city of German East Africa, but Usambara was entered in 1891, and a blest work among the heathen Shambalas was commenced. Many of these heathen have been converted and baptized, and throughout the country a weakening and breaking up of heathen superstition is apparent, tho the majority of the people still remains heathen. Lately, alas, Mohammedanism has entered the country, and it has quickly become powerful and threatening. It is true that the great mass of the Shambalas still decline to accept the tenets of Islam, chiefly perhaps because they forbid the eating of the flesh of fallen animals, but the chiefs and the traders are in favor of Islam. The missionaries in general declare that Mohammedanism is a more dangerous enemy than heathenism. Among the adherents of the latter only the medicine men, or waganga, are open enemies of Christianity, which threatens their profitable business, but every true Mohammedan holds every Christian in contempt, and contempt is a dangerous weapon among these people. Many a man among the Shambalas joins the forces of Mohammedanism rather than be considered with contempt, and thus Islam spreads rapidly. The German East Africa Society has at present seven stations in Usambara, and five stations in Ruanda, which is located west from Lake Victoria Nyassa and was entered only a few years ago. In Ruanda, often called the country of the giants and the dwarfs, the first heathen have applied for baptism, 12 in Kirinda, and 1 in Dsinga. In the latter station

two Mohammedans also have asked for Christian instruction and baptism. Thus the Lord sends special encouragement to the German East Africa Society at the close of the first quarter of a century of faithful work in dark Africa.

The Leipsic Missionary Society will be able to look back upon 75 years of blest work for the Master on August 17, 1911. Its chief field of labor is in southern India, which is considered a most difficult field, tho entered already more than two hundred years ago by the missionaries of the Halle-Danish Society. When this work was taken over by the Leipsic Society in 1837, there were but 1,400 native Christians in the two stations, Trankebar and Porciar, and only 300 scholars in the missionary schools. In 1861 there were nine stations, 4,800 Christians, 1,000 pupils, and nine European missionaries, and two native evangelists; in 1886 there were 21 stations, 13,700 Christians, 3,300 pupils, and 25 European missionaries, and 4 native evangelists; in 1911 there are 40 stations, 21,900 Christians, 11,700 pupils, and 54 European missionaries, and 28 native evangelists. Truly, a wonderful growth.

The Rhenish Missionary Society reports that the total number of native Christians in its extensive spheres of activity was 158,621 on January 1, 1911, so that the year 1910 brought a net increase of 13,692. The work in Sumatra brought richest fruit, viz., 7,421 baptisms of heathen (3,600 in 1909), so that the Christians there number 103,528 now. The missionaries among the Hereros were enabled to baptize 1,610 heathen (736 in 1909), and thus the number of native Christians were increased to 12,666. Since the number of inquirers under Christian instruction, preparatory to baptism, was 19,642, (13,199 at the close of 1909), it is quite certain that the number of native Christians will continue to increase. The inquirers numbered 11,240 in Sumatra, and 3,268 in Hereroland at the close of 1910, while

Nias, where the harvest of souls is just commencing, reported 3,756 earnest inquirers at the close of 1910. The missionary force of the Rhenish Society consisted of 203 European workers, of 1,010 paid native helpers, and of 1,927 voluntary helpers (without pay).

The Berlin Missionary Society held its annual meeting on June 14. Its seventy-eighth annual report tells a story of great blessings and of continued progress. In German East Africa the number of baptized heathen is ten times larger to-day than ten years ago (1901, 328; 1911, 3808), while the number of native Christians in all its fields has increased to 62,972 at the close of 1910 (36,690 in 1898). The deficit with which the year closed was very small, tho there had been great fear of a large one. In South Africa Ethiopism is growing less strong, and the work of preparation for a native church is progressing. In German East Africa the cause of Christ is advancing under the faithful work of the Berlin missionaries, but the battle with Islam is growing stronger, as in the sphere of activity of the East Africa Society. The danger threatening from Islam has caused the planning of a conference of all German and English missionary societies working in German East Africa. It will be held in the fall under the leadership of Superintendent Klamroth of the Berlin Society. The friends and supporters of the society also have recognized the seriousness of the progress of Islam in German East Africa, and have already furnished the necessary means for the opening (or, perhaps better, reopening), of the Station Pommern in the Muhanga country, while means are promised for another station, Schlesien, in the threatened district.

The Berlin Missionary Society had, on January 1, 1911, 86 stations, 463 out-stations, 703 preaching places, 117 ordained and 13 lay European missionaries, 180 other European laborers (teachers, deaconesses, etc.), 1,138 native helpers (25 ordained). The number of baptisms of adults was 1,825,

so that the number of baptized natives increased to 62,972, of whom 33,683 were communicants. In 424 schools of all descriptions, 15,925 boys and girls received Christian instruction during 1910. The income of the society was about \$315,000, from all sources in 1910.

The Gossner Missionary Society, which is 75 years old now, held its annual meeting on June 11. It was able to close 1910 without a new deficit, its total income being almost \$120,000, but the old deficit of more than \$30,000 is rather burdensome. Its chief work is among the heathen Kols, whose land the first Gossner missionaries entered in 1845. Through the blessing of God about 71,000 Kols have already become Christians, while the missionaries have great difficulties to prepare the enquirers, who number about 18,000 at present. Upon its other field in India, along the Ganges, the missionaries are also beginning to reap the harvest after years of discouraging and seemingly vain labor.

The Breklum Missionary Society, which has most successful work in India, has decided to extend its activity and enter upon the preaching of the Gospel in some needy part of Darkest Africa, probably East Africa.

The North German Missionary Society, in Bremen, celebrated its seventy-fifth anniversary on June 11 and 12. Among the guests were representatives of the German Colonial Office and of the Governments of the Hansa Cities (Bremen, Hamburg, and Lübeck), which fact proved that official Germany is rapidly awakening to the importance of missionary effort in its colonies, for the chief work of the North German Society is within German West Africa. Of its 8 stations, 6 are in Togoland and two in the British Gold Coast Colony, while of the 153 outstations, 134 are in the German colony. The number of baptisms was 1,244 in 1910, so that a higher number of natives was added to the church than in any previous year. In speaking of these baptisms, it is well to remember that the total number of natives baptized during the

first fifty-five years of missionary activity was only one thousand. The number of native Christians in Togoland has increased to 5,652, in the Gold Coast Colony to 2,622. In the 164 missionary schools, 5,895 pupils were under Christian instruction during the past year (5,639 in 1909). The society closed the current year without a new deficit, and was able to report that its friends and supporters had

wiped out the old large deficit, so that it entered the last quarter of its first century entirely free of debt. Another jubilee gift is the revision of the whole Bible in the EHV language, just completed and immediately to be printed.

The work of German Missionary Societies is in a most prosperous condition, and the interest of German Christians in the evangelization of the world is steadily increasing.

DOUBT AND RELIGION IN FRANCE*

BY PROFESSOR JEAN C. BRACQ

The stern fact is that the French nation is moving away from its religious moorings. The priest has been deprived of his former non-religious powers. . . . No more can he molest the non-Catholic pupil or terrorize the lukewarm Catholic professor, even the doubting one, by the prospect of dismissal. . . . The recent political defeats of clerical candidates show that the clergy have lost their former hold, and that the causes which they endorse are decidedly unpopular. As Comte G. d'Avenel, a distinguished French Catholic, puts it: Catholicism "has lost its material domination, the secular arm. It no longer leads the State, and has no longer any place in the State. It has lost the masses. Its temples in a thousand places are deserted." . . . Anti-clericalism is often synonymous with anti-religion. Socialism, long and bitterly antagonized by the priests, has become a unit against them. . . .

The churchless are, however, far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America. In the early part of 1907 the *Mercure de France* organized an extensive inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious

evolution. The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism, and of propaganda. . . .

The *Collège de France* has had for many years an admirable course of highly important scientific studies on religions. Professor Réville, long the incumbent of this chair, was a radical Unitarian, but a most candid and able scholar, ever insisting upon the transcendent importance of religion. Professor Loisy, recently elected to the same chair, is animated with a kindred spirit. The Practical School of High Studies, in the Sorbonne, has a score of courses by specialists devoted to the religions of the great people of the world, while the Sorbonne itself has now three chairs studying different periods in the history of Christianity.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. . . . There was never, during the preceding régime, such an intellectual zest for the problems of religion. The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feelings in the evolution of society and in

* Extracts from Chapter IX of Professor Bracq's "France Under the Republic."

comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena. In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. . . . "Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been again and again endorsed before the writer by other prominent speculative thinkers.

The introduction of philosophy into the domain of religion upon a new scale is visible in the works of the best Catholic and Protestant writers, in the theses of Protestant students and in the better class of sermons. While the cleavage which has taken place in the world of beliefs has arrayed on the one side many who have become unreligious and atheistic, a corresponding movement has taken place on the other toward a most positive faith. Atheists have become deists, deists have accepted a broad theism, and the philosophical theists became for a time neo-Christians, the neo-Christians liberal Catholics, and some liberal Catholics have become ultramontane. Among those who have gravitated toward belief there has been a tendency to give, at every angle of the religious prism, a larger place to the mystical spirit without surrendering their philosophical ideals. . . .

At the same time the spiritual autocracy of the Vatican is as absolute as ever. The Gallican liberties, episcopal dignity, and the independence of theological research are things of the past. Some bishops—not those appointed since the Separation—have endeavored to modernize the education of their clergy, and have advocated the study of science as a help to faith. In some ways the Catholic universities of Paris and Lille have done nobly in

introducing into their work modern critical and scientific methods, but with only a very moderate success. . . .

But whatever be the system of training, Catholic clergymen show a greater readiness to break away from the Church, and several hundred priests have left it during the last third of a century. Through the increase of intellectual honesty, the influence of military service and the loss of political power by the clergy, there has been a wholesome elimination of the former doubtful and mercenary elements of the priesthood. Never was there a more active and aggressive spirit among young priests, and never have the French clergy allied to a greater degree culture with devotion and life with doctrine. . . .

One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real lasting spiritual influence is greater.

Huguenot history renders to the Christian Church and to historical science a great service in being a complete refutation of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celtic are Catholic. . . .

The formula which represents the history of French Protestants during the last hundred years is the expansion of life. This expansion has been manifested in the making of a new Protestant ministry, in the development of a Protestant literature, in their large and varied philanthropies, in their missions, home as well as foreign, in "the men whom Protestantism has produced"—a truly remarkable list—in "the high place in the world of thought" taken by their ablest men, in their self-organizing power.

EDITORIALS

OUR MEMORIAL NUMBER

"God buries His workmen, but carries on
His work."

This number of THE MISSIONARY REVIEW is largely devoted to a review of the life and work of the late Editor-in-Chief. The purpose is not to glorify the man, no matter how praiseworthy may have been his character and his work; the motive in the preparation of these brief tributes has been to glorify the Master as the One who called.

In the service held at Northfield, Mass., on August 6th, 1910, in recognition of Doctor Pierson's fifty years of service in the Gospel ministry, he would permit no eulogy of himself, asking only to be allowed to give his testimony to the faithfulness of God and the blessing that had come from trusting in His promises. The testimony was based on four passages of Scripture: Psalm 1:1 and 2; Proverbs 3:6; Matthew 6:33; and John 7:17. Doctor Pierson recorded his conviction as to the importance of the study of God's word, the open acknowledgment of Him as Guide and King, the faithfulness of God's provision for every need, and the readiness of God to lead into the light those who are ready to follow it.

Preparations are being made to publish a biography of Doctor Pierson at an early date. His life was remarkably rich in variety and incident; he was in close fellowship with some of the widely known leaders of his day, and his character, his work and his writings furnish a rich store from which to draw instruction and inspiration for all days to come. Friends who have any biographical material of general interest are asked to forward it as promptly as possible to the office of THE REVIEW. Reminiscences, poems, newspaper clippings, incidents or letters will be especially valued and the originals will be returned if desired.

A Permanent Memorial

At the time of Doctor Pierson's Golden Jubilee celebration last year some friends in America and in England suggested the raising of a jubilee

fund to found a lectureship or some other fitting memorial to recognize Doctor Pierson's life service. It was, however, very much against his wish and the wish of his family that any personal appeals should be made, so that the plan was not pushed to a successful conclusion. Some money was generously contributed, and was placed by the donors at Doctor Pierson's disposal, to use in any way he saw fit. As he was about to start on his world missionary tour it seemed best to devote this money to missionary work in the fields visited, and many worthy and needy causes were substantially helped. Some friends have now suggested that a more permanent memorial might be established in Korea, the last mission field visited by Doctor Pierson, the land where his daughter, Mrs. Curtis, is working, and the land that so profoundly impressed him for the deep spirituality of the missionaries and the Christlike character of the work. It was the earnest hope of Dr. Pierson that he might be spared to help build up this needed work, and we know of nothing that would more fully meet his wishes or more fittingly continue the work so dear to his heart than a Bible training school in Korea. It would best be conducted under the auspices of one of the missionary boards. It may be that some who have been helped by Doctor Pierson's teachings, and who would count it a privilege to help establish a fitting memorial, would contribute a fund to establish and endow a Bible school for training Christian workers in Korea. The abiding and growing influence of such an institution could not be estimated. It is not in useless monuments of stone that we would perpetuate the name and influence of this great advocate of missions, but in some useful institutions in which the spirit of Christ may be manifested and through which His kingdom may be promoted.

DR. PIERSON'S FAREWELL MISSIONARY MESSAGE

Just before the late Editor-in-Chief's departure from Korea, where he spent two months, he wrote, on January 8th,

a message to the missionaries whom he had expected to meet in person, but was prevented by the condition of his health. As his last message to those who with him have held dear the faith in Christ Jesus our Lord, and who with him have devoted themselves to the extension of the kingdom of God, this letter is of peculiar interest and importance. Doctor Pierson wrote:

"SEOUL, January 8, 1910.

"DEAR BRETHREN:

"I had hoped that I might have had more personal contact with the beloved missionaries here, but it has been simply impracticable. My health has not allowed even private interviews to any considerable extent. Early this week I am constrained to start on my way homeward, leaving only a general word of farewell and blessing.

"I wish to assure you that I have been here long enough to become intensely interested in the missionary activity here, and it will have a permanent place in my daily prayers.

"If I had been privileged to speak to you to-day it would have been from Acts 26:19: 'Whereupon I was not disobedient unto the heavenly vision.'

"The force of the word 'whereupon' is 'immediately,' there is therefore a three-fold lesson.

"1. To every man there comes at some time a heavenly vision.

"2. The one duty is obedience.

"3. And *everything* may depend upon the promptness of that obedience.

"I had intended to use as an illustration of these truths, Acts 7, the keynote of which is the following words: 'The God of glory *appeared* and *said*': that is to say, it was a *vision* accompanied by a *voice*, as all great visions are.

"There is a revelation of the will of God and a personal call. Then follow eight instances of what may be called a 'vocal vision,' or a vision accompanied by a voice.

"1st. To Abraham—when the voice called for *separation*.

"2nd. To Jacob—when the voice

called for an *inward transformation*, at Peniel.

"3rd. To Joseph—when the voice called for *administration of a regal responsibility* in a crisis of national peril.

"4th. To Moses—with a call to absolute *self-renunciation*.

"5th. Then to Joshua—when the call came to complete *self-surrender* of his generalship and plans of warfare into the hands of the invincible Captain of the Lord's Host.

"6th. To David—a call to *abandon his own cherished plan* for building a house for God, even after it had been formally approved by the prophet Nathan, and to leave it to another to carry out even after most extensive preparations had been made, and vast sums of money had been accumulated by himself; which, if the numerical statements in 1 Chron., Chapters 22 and 29, are to be depended upon, must have amounted to about *one hundred millions of dollars*—and this of his *own private property* in addition to still more vast preparations.

"7th. To Solomon—it was a call to *dependence upon a higher wisdom*, notwithstanding his own brilliant endowments.

"It will be seen that every one of these was a call to some form of *self-renunciation*. Abram was called to renounce country and kindred. Jacob got no victory till he ceased from self-effort, and consented to be a cripple. Joseph was called to renounce all human insight and foresight, in order to meet a great national crisis. Moses was called to renounce the riches of Egypt, a royal position and the throne of the world. Joshua was called to renounce all pride in his generalship, and follow measures only calculated to promote ridicule. David was called to renounce the chosen purpose of a lifetime. And Solomon to renounce all wisdom of his own and all dependence upon everything but God.

"To all of these must be added the illustration furnished by Stephen himself, who was called to make the greatest sacrifice that any man can make—to *give up life itself*, and exchange

the blest activity of service for the pains and apparent disasters of martyrdom at the beginning of his career.

"This is what I desire to leave as my last message, and entrust in the name of the Lord to another's lips, with the prayer that this divine lesson may be learned by us all.

"Most affectionately yours in the Lord,

"ARTHUR T. PIERSON."

DENOMINATIONAL UNITY

We are not among those who believe that the organic union of Christendom, or of evangelical Christian churches is the first or most important step in winning the world to our Lord Jesus Christ, or in carrying out the wish of our Lord, expressed in His prayer, "That they may be all one." An external union might be the very means to defeat our Lord's purpose. To our minds, the *most* important achievement first to be sought is the closer and more perfect union with our Lord as head of the Church. If this is accomplished there may be many denominations, but one body and one Spirit. If this be the first great aim of all Christians, then there can be no rivalry or jealousy; it will make no difference whether the individual, the society, or the denomination be praised or lead in the world's work, each will be willing to be anathema if only the name of the Lord Jesus is glorified.

Some of the recent discussions on church union seem to turn on the point that none are willing to die. History and prestige are held to be more important than life and work. In our cities, country districts, mission fields it is sometimes desirable that a church shall die for the sake of the kingdom of God. Yet in some of the discussions relating to union and co-operation we are reminded of the debate on the raft at sea, where the party of survivors from the sinking ship found that the water and provisions were insufficient to sustain them all, and each agreed that one of the party should be willing to die for the others,

but they were unable to agree as to *which* was the one.

The first aim as Christians should be the manifestation of the spirit of Christ, the vital union with Him, the perfect obedience to His control. This is generally agreed to in theory—why not put it in practise? The reason is that many men and denominations have not as much unselfishness and spirit of sacrifice in the Church as they have in national life. In a village the first question should be—how can the cause of Christ be best manifested and promoted in this place? Then the salary of ministers, the precedence of churches, the minor differences of order of worship, church government and insignificant points of doctrine, will sink out of sight. In a mission field the first consideration should be the united witness to the Gospel and the exhibition of the spirit of brotherly love. This is what will impress the non-Christian world. Then it will not be a question as to which society entered the field first, or which has invested the most money; it will be a question for friendly discussion and decision as to which body of workers can most successfully advance the kingdom of God in that place. A difference of opinion may be amicably settled by arbitration or division of territory.

When we can, as Christians, agree that God is the universal Father and ruler, that Christ Jesus is the universal Savior and Lord, that surrender to Him is the way to receive the gift of life, that the Bible contains God's revelation of the way of life, and that God's Spirit brings light and life, power and love into the soul, then we shall be ready for union as followers of Christ Jesus, and will not waste time and energy and money in minor discussions or in perpetuating useless distinctions. It is not the most essential thing that a man or a church, a denomination or a mission, shall live physically, but it is most important that they shall live spiritually and perpetuate the spirit and teachings of our Lord and Savior Jesus Christ.

MISSIONARY TREASURIES—WHAT IS THE TROUBLE?

Word comes from missionary societies in America and Great Britain of large deficits in missionary treasuries. The Church Missionary Society of England reports a debt of \$240,000 in spite of efforts to clear the deficiency. The London Missionary Society is \$215,000 behind, and the English Baptist Missionary Society is in debt \$50,000. The same condition appears in Scotland and in America. Only a few of the societies have their balance on the right side of the ledger. All this is despite the great missionary expositions, conferences and movements among men, women and young people.

What is the trouble? It is easier to ask the question than to answer it, but the difficulty seems to us to be threefold: First, too much emphasis is placed on great movements, on machinery, on secular support for Christian work; and too little emphasis is placed on the Spirit to move the machinery, on the personal relationship of men and women to the Lord Jesus Christ himself, and on the call of duty and privileges in fulfilling His commission. Too much energy is used also in starting the machinery going, and too little in keeping it up. There may be a whirlwind campaign that will catch men up and carry them along like paper. Then the breeze dies down and there is a dead calm. Men are silenced in their opposition to missions, but they are not born again in their relation to Jesus Christ and His work.

Second, too much emphasis is placed on money and too little on the work to be done, and the Lord and His workers who are to do it. Men and women are told how little sacrifice is needed to give two or five cents a week, large gifts are announced and advertised as evidence of consecration, and standards of giving are set, but the personal responsibility of each disciple to his Master is not made the chief consideration. Some talk and write as tho money would convert the world, whereas we know that God

without money can do infinitely more than money without God.

Third, as a rule it is the testimony of those who are studying the problem that the chief difficulty lies with the short-sighted policies of the pastors of churches and their official boards. Fears are openly expressed that money given to missions will decrease the home revenues, and that time and workers devoted to worldwide work will take away from those needed for the local church and community.

There may be other causes for deficiencies in enlarged plans of societies, in political disturbances, gifts to more secular causes, and to commercial depression, but we are convinced that the chief cause is the general lowering of spiritual life in many of our churches and cities, in the prevailing laxity of ideas in regard to the necessity of salvation through Christ alone, and in the increase of luxurious and selfish living. We are not pessimistic, but we believe in looking the facts squarely in the face and in putting first things first.

THE GREATEST OBSTACLE TO MISSIONS

Missionary Basden, in Onitscha on the Niger, West Africa, writes: "We have here a flourishing congregation of native Christians, and our meetings are attended by 1,400 persons sometimes. Yet I am sure that dozens of Europeans who pass through Onitscha have returned to their homes and are diligently affirming that they did not see a Christian native on the Niger. The indifference of Europeans to religious matters is simply awful, and our black Christians are unable to understand it. Some years ago I was asked the question, What makes missionary work especially difficult? and I was forced to answer, The bad influence of Europeans. The experience of the last years has only strengthened that conviction." Many Americans are likewise a hindrance to missionary effort, but some travelers and merchants and government officers are a great help to the work.

GENERAL MISSIONARY INTELLIGENCE

EUROPE—GREAT BRITAIN

Training of Missionaries

The first practical outcome of the Edinburgh Missionary Conference is the formation of a Board of Study, consisting of representatives of various missionary societies, the universities, and specialists in Oriental matters, who will provide facilities for the more thorough training of missionaries of all denominations in the languages, religions, and customs of the East. For some time the Edinburgh Conference International Continuation Committee has been considering the matter, and at a largely attended meeting at the Bible House the formation of the Board was decided upon. The majority of the missionary societies have already appointed delegates to represent them, and the remainder are expected to follow suit. It will be the business of the executive to advise candidates for the mission field, and give information to training colleges as to the curriculum, while it is anticipated that the various missionary societies themselves will consult the Board. The full scope of the Board's work can not be decided upon till it is known what steps the Government is taking with regard to the foundation of a School of Oriental Studies similar to the institutions which already exist in France and Germany. A similar board is in the process of formation in the United States.

A British Statesman on the Bible

A good example has been set by Sir Robert Hart, for so many years Director of Chinese Customs. He wrote recently to the British and Foreign Bible Society as follows: "It occurs to me, as I am just opening a new check-book, that I could not do better than dedicate the first check to the British and Foreign Bible Society; so here is a donation of a hundred guineas. The work done is enormous, and the good it accomplishes is beyond all calculation. . . . As foundation and scaffolding for all building, the Society has proved itself and its worth beyond all praise, and I am sure it will

only grow in usefulness as it grows in years."

Christian Endeavor in Great Britain

Some interesting figures were presented recently in the report rendered at the Christian Endeavor Conference at Middlesbrough. It seems that the total membership is over 228,618, the new societies registered during the year numbering 156. There are 112 new societies in England, 19 in Ireland, 17 in Scotland, and 8 in Wales. The president for the year is Rev. F. J. Horsefield, vicar of St. Silas, Bristol, who said he would use his best endeavors during the year to help forward the work, and to break down the barriers of denominational prejudice.

London Missionary Society's Ten Years' Review

Deprest Christians who deplore the "arrested progress" at home, have only to look abroad to have their faith renewed and their interest revived. In the London Missionary Society *Chronicle* is a careful survey of the whole of their field during the past ten years, showing the work actually accomplished. It is a splendid tale:

"The church-membership has increased from 58,059 to 84,185. The only mission which shows no increase is South India. The church in Travancore has grown from 7,901 to 11,243. In China the membership has slightly more than doubled, and is now 15,215, as compared with 7,600 in 1891. The African Mission, especially in Central Africa, has also more than doubled its membership, from 2,667 to 5,499. The church in Madagascar—amid all its troubles—has now a membership of 29,449, as compared with 21,961; and the Polynesian churches have grown from a membership of 14,544 to 19,462, the growth being mainly in Papua."

THE CONTINENT

Norway and Medical Missions

A beginning of medical mission interest is reported from Norway. The story is told in *Medical Missions at Home and Abroad*: "A Christian asso-

ciation of Norwegian physicians has been founded at Christiania. The members composing it are 35 physicians from different parts of the country; and the chairman, Doctor Jensenius, Nordstrand, Christiania, gave an inspiring and beautiful address at the first meeting. The objects of the association are: (1) The strengthening of the Christian life of the members; (2) to promote the spiritual welfare of medical students; (3) to stir up interest in medical missions in the form of homes for epileptics and other sufferers, under a Christian superintendent; and (4) to aid Christian men and women who desire to give themselves up to medical mission work on the foreign field."

Jesuits in Russia

The recent expulsion from Moscow of the head of the Jesuits, and other "Roman Catholic zealots," marks another stage in the development of the differences between the Russian Government and the Vatican. A well-informed St. Petersburg correspondent states that a hitherto unsuspected Romish propaganda has been discovered in Moscow and in St. Petersburg, where the Jesuits have managed to get the control of the Roman Catholic schools.

Pastor Fettler as an Evangelist

The *Record of Christian Work* gives this account of the labors of a new Russian evangelist:

"Pastor Wilhelm Fettler, a Russian educated in Spurgeon's College, and preaching in St. Petersburg, in Russian, Lettish, German and English, is having a great ingathering among the working classes. Men stand patiently for hours in the aisles of his meeting-places, block up doorways, and fill ante-rooms.

"When the people kneel to pray, after the Russian manner, the effect is indescribable. Wave after wave of emotion thrills the assembly. The rich bass of the men's voices is very powerful as they join in the 'Glory Song' or in a favorite hymn by the Grand Duke Constantine, 'I am standing at

the door and knocking.'" Mr. Fettler holds Bible classes in the palace of the Princess Lieven, to which some three hundred persons come. The great hall of the city council or Duma has been granted to him for Sabbath-school demonstrations. The hall of the Nobel building (erected by the petroleum and dynamite king, Alfred Nobel, founder of the Nobel Prizes), has also been used by Fettler for evangelistic services."

A Great Baptist Reformation

There is in progress in Russia and southeastern Europe the most remarkable religious movement of modern times. It is spreading among the Slavs and Cossacks of Russia, the Letts and Esthonians of the Baltic provinces, the Cechs of Moravia and the great Carpathian range, the Magyars, Slovacs and Ruthenians of Hungary, and it has reached the various races of the Balkan States.

During the past half century Baptist churches have been established in all these countries, partly through the missionary enthusiasm of the German Baptist Union, and partly through the dissemination of the Scriptures.

Churches founded less than five years ago number 700 or 800 members, and in one case 1,200; in the Nagy Szalonta district we have records of 250 baptisms per month; in Morava Norbert Capek has established 21 stations, with 1,200 members, in seven years; Fetler in St. Petersburg has gathered a church of 300 members in three years, has established 12 mission stations, and has compelled the attention of the whole city to the principles and progress of the Baptist movement. —John Clifford.

A Russian Priest Unfrocked

News comes just now that the evangelical priest and preacher, Gregori Petrow, in St. Petersburg, has been unfrocked and forbidden to preach because of his advanced evangelical views. The *Record of Christian Work* gives some interesting details of his ministry: In the St. Petersburg priest, Gregori Petrow, the evangelical move-

ment in Russia has a powerful representative. He is not merely a man of exceptional knowledge in many lines of thought—but he seems to have also a singularly clear grasp of the meaning of Christ's teaching. In the capital there is no hall large enough to hold the multitudes that throng to hear his religious lectures. Petrow is a man in the prime of life. He has filled positions of importance in the national Church; head clergyman of the church of St. Alexander Nevsky, religious instructor to the corps of pages—where he has in charge the pick of the youth of the Russian aristocracy—and professor in theology at the Polytechnic School. His evangelical note recalls the doctrines of the hated Stundists. Petrow is, too, a burning anti-alcoholist, publishing a temperance paper and many pamphlets on the subject.

ASIA—MOSLEM LANDS

American Schools in Turkey

After an extended visit to the Orient, William E. Curtis, the world-famous correspondent of the *Chicago Record-Herald*, wrote home: "The influence of the American schools has been carried to every corner of the empire. Every student leaving these American schools has carried the germ of progress to his sleeping town. He has become a force for the new order wherever he has gone. This influence," says Mr. Curtis, "has been working for a half century or more, and has been preparing the minds of the people for the great change that has recently come over them. The missionaries do not teach revolution, they do not encourage revolutionary methods; but they have always preached and taught liberty, equality, fraternity and the rights of man."

Turkey Then and Now

Dr. White, of Marsovan, noted many welcomed changes in conditions of life in Turkey as he returned to his field after furlough. In two days' stay at Constantinople he never saw a dog; but the streets were cleaner than ever, and men walked them with a new air

of energy and self-respect. On the Galata Bridge he met a Turk and his wife walking side by side, while under the old custom the lord of creation stalked ahead, while his wife humbly tagged along a few paces in the rear. The official who did him a favor drew back at the offer of the usual "coffee money," saying, "My government pays my salary." Formerly the Turkish subject must secure a permit specifying the date of his proposed trip and the route he would take; he must get the signature of the taxgatherer that showed all his taxes were paid, and the seal of his religious community testifying that he was a good citizen and that none of his relatives had run off to America, and the signature of the governor of the state and several other officials, any one of whom, if he chose, could block the permit.

A Time of Testing at Hand

Rev. F. E. Hoskins writes from Beirut: "Many of our Syrian churches have experienced a fresh awakening and greater signs of life appear. Christians in the Ottoman Empire are facing a new testing time in life in being drafted into the Turkish army. If all the promises of the new régime were kept the military training would be an excellent tonic for all young men. Unfortunately for the empire, a large number of young men have fled from the country, and this course has opened the door for charges of disloyalty which have been uttered on the floor of the Parliament and reechoed through all grades of social life. If men are ennobled by bravely facing a difficult situation in life, then the Christians of the Ottoman Empire have a grand opportunity.

INDIA

Caste System Giving Way

Christianity teaches that one is the Father of all and that all are brethren. Many predicted that Christianity could never make headway in India unless it recognized caste. For three generations Christian ideas have been promulgated and exemplified. To-day,

among the loudest to proclaim that caste is the curse of India are the Brahmans themselves. They openly tell the people that Christianity is right in its contention that caste is an evil, and that it must be abolished. A number of native organizations have laid down the principle that caste is a curse and can not be retained. So far as a wide acceptance of the idea of the brotherhood of man is concerned, the battle has already been won. It yet remains to overcome deep-seated prejudices and create a new social order to take the place of the old.

Widowhood in India

The figures are appalling in respect of child marriages. The census of 1901 showed 121,500 married boys, and 243,500 married girls, whose age was under five; 760,000 boys and 2,030,000 girls between the ages of five and ten; 2,540,000 and 6,585,000 between ten and fifteen. Of these, all except a certain number of girls under the last class were married before they were able to realize what marriage is. The most deplorable result of such marriages is seen in the number of widowed children; 6,000 widowers and 96,000 widows were less than five years of age; 37,000 widowers and 96,000 widows were between five and ten; 113,000 widowers and 276,000 widows between ten and fifteen.

A "Holy Man" Says He is "A Sinner"

Writing in *India's Women and Children's Daughters* on work in Krishnagar and district, Miss Janet T. Sharpe says: "With our catechists is a young man, a Hindu, desiring to be a Christian. In November, at the time of the fair at Nadiya, this man took a tract from our Bible women who were speaking to the numerous pilgrims. He bought a Gospel, and as he still went on following them, our women said: 'If you wish to know more we will take you to our catechists who are here'; and this they did. For six years this young man had been visiting all the holy places of the Hindus, and so at this time had come to Nadiya. The simple Gospel message of

love touched him; he took off his Hindu charms, ate with our catechists (so breaking his caste), and has been with them ever since, reading God's Word and learning. When I asked him what drew him to Christ, he said: 'Our gods show kindness to the "*shadhus*" (holy men), but the Lord Christ to sinners, and I am a sinner.' In the eyes of the Hindus he was a '*shadhu*,' for he was one with them in dress and ways."

Illiterates in the Orient

The Christian Literature Society of India is calling attention to the deplorable illiteracy in the Far East. In the Indian Empire, it is stated that there are 277,000,000, and in China 300,000,000, who can not read and write their own languages. This illiteracy is one of the greatest of all hindrances to the progress of the Gospel. They can not read, they can not think, they can not understand the teachings of Christianity. In India, practically all the women and girls are illiterate, only one in ninety being able to read and write.—*American Messenger*.

Government Aid for Mission Schools

In India every one of our missionaries is receiving large and increasing government grants in partial support of every educational institution and school which can be maintained at the level required. Our tremendous school system in Ceylon of more than ten thousand pupils is carried on practically at government expense. The inspectors are among the most cordial visitors to our colleges, and their standards are in every case just. Recall also that Mr. D. C. Churchill is carrying on his experiments and inventions on his new hand-loom subsidized by the Government of India.—*American Board Bulletin*.

Baptisms by the Thousand

Bishop Warne writes of his return from a tour in the Northwest India Conference, where he baptized 700 persons "near Delhi." Two thousand more were ready for baptism in the same region. The significance of

the location is better realized when one remembers that Delhi was the capital of the old Mogul Empire, and still holds within its walls the greatest Mohammedan mosque in India. Delhi was one of the three cities which figured as centers in the Sepoy Mutiny.

An Incident in Census-taking

Makhzan-i-Masihi gives the following story of intimidation regarding census operations: "In one village the Christians were told that if they entered their names as Christians they would be drafted as coolies to go to an island of the sea—perhaps British Guiana—and as one of their number a year or two ago disappeared mysteriously and is supposed to have been sent as a coolie to some distant island, this report of the deportation of all the Christians of this village to this far-away island is readily believed. It is by reports of this kind, as well as in other ways, the attempt is made to frighten these poor villagers into a denial of their being disciples of Christ."

Hindu Idea of Religion

Sir Monier Williams tells how he met in India an intelligent Sikh from the Punjab, and asked him about his religion. He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes. I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool, then I ascended one step, and repeated my Japji in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time. Then I descended a third time and bathed, and ascended to the third step; and so on for the whole 85 steps, 85 bathings, and 85 repetitions of the same prayers. It took me exactly 14 hours, from 5 P. M. one evening to 7 A. M. next morning."

Hinduism Bestirring Itself

Rev. W. E. S. Holland of Allahabad recently wrote to *The Church Missionary Society Gazette*: "Most significant of all is the first 'Ghuddi' ('purification') Conference—to consider the admission of non-Hindus and of the outcastes to Hinduism, and the readmission of repentant converts. Till this present moment it has been neither possible nor desired that a non-Hindu or a lapsed Hindu should join or rejoin the Hindu fold. But the Christian propaganda has awakened Hinduism to the fact that it must be missionary or die. The most amazing thing is the new-born desire to lift the outcastes, numbering 60,000,000 in India, lest they should be driven into the fold of Christianity or Islam. Resolutions 1 and 2 run: 'That in the opinion of this Conference it is necessary and desirable (1) that the deprent classes throughout India be raised socially, spiritually, mentally and morally, and that steps be taken for the achievement of this end; (2) to admit to the fold of Hinduism those who desire it, after the performance of Prayas-chitta (penance, including the eating and drinking of the five products of the cow) and Homa.' Truly, Hinduism is fighting in its last lines of defense!"

A Colony of Sturdy Christians

The *Indian Witness* describes a Christian colony in the Punjab some 90 miles from Lahore. Because of congestion of population, Christian natives petitioned the Government for a grant of jungle land near the great canal of the Chenab. Four thousand acres were turned over to them on which nearly 2,000 men, women and children are now settled. The jungle has been all cleared, wells dug, houses, schools, post-office and a stately church built. The farmers assess themselves to support a pastor and school-teachers and have established a mission to evangelize the heathen villages in the neighborhood. The religious guidance of this community is in the hands of American and Scotch Presbyterian missions.

What the Bible Did for Them

At a gathering of Indian Christian workers in Meerut testimonies were given to the benefits experienced in regular Bible study. All these testimonies refer to God's Word, which these Indian workers are pledged to read daily for at least one hour.

"In it I hear the voice of Christ."
"It presents to me the picture of my Lord."

"It is as sunlight to my soul."
"It satisfies my spirit."
"It purifies my heart."
"It is to me the fountain of the water of life."

"It quenches my thirst."
"It is my food."
"It is the living Word."
"It is my great teacher."
"It is to me the way to heaven."
"It is my special friend."
"It is God's dwelling-place."
"It is to me a bazaar of heavenly supplies."

"It is God's letter of love to my spirit."
"It is the ship that carries me home."
"It is the touchstone of my soul."
"It is my spiritual pasture."
"It is the spiritual garden of Eden."
"It is my sword in warfare with sin and Satan."
"It is a province of the heavenly kingdom."

Gifts from Siamese King

The Government of Siam spent four million ticals (\$1,520,000) on memorial presents, given out on the recent cremation of His Majesty, the late king. The Siam and Laos missions were asked to state what they would like for their churches, schools and hospitals, and handsome presents were given, ranging in value from 50 (\$19) to 500 (\$190) ticals. A list was suggested for the institutions of the American Presbyterian mission, and these include pianos, honor desks, clocks, microscopes, operating tables, sterilizers, instrument cabinets and electric batteries. In addition to the above gifts, each school in the Siam and Laos missions received a photograph of the late King of Siam.

The gifts for the schools and churches were selected by the king himself, and those for the hospitals were selected by missionaries appointed by him. The total number of

schools, hospitals and churches benefited by this memorial gift is 39.

CHINA

China and Opium

According to recent news, an agreement has been practically reached between the Chinese Foreign Office and Great Britain. The main points of the agreement are: (1) That the importation of Indian opium shall cease as soon as the cultivation of opium ceases in China. (2) That in the meanwhile the duty on imported opium may be increased threefold. (3) That the accumulated stocks of Indian opium, amounting to about 20,000 chests, may be sold without a time limit, but that the Indian imports shall be correspondingly decreased. China in the last three years has reduced her cultivation of opium by about 70 per cent. It is therefore almost certain that within the next two years, or even less, the poppy will no longer be grown in China, and that consequently, in accordance with the projected treaty, the lucrative traffic from India will automatically be brought to an end.

Opium Smoking Forbidden

The following sentences are from an imperial edict recently issued at Peking: "Many, no doubt, have done their best to carry out orders, but it is highly probable that others have acted otherwise. If negligence is condoned in this regard, opium smoking will never be stamped out. Therefore we again issue commands to the effect that in future in no region where poppy-growing has been stopt may replanting be resorted to, and persons who have discontinued the habit may not again indulge. Viceroys and governors are to give strict warning in terms of the imperial orders to those who have not yet ceased to smoke to quit the habit. There must be no delays allowed. District Magistrates who are negligent and careless in carrying out the orders of their superiors will be heavily punished. The Tuchiipu and the Minchengpu are hereby ordered to make thorough investiga-

tions to follow up the matter in order to secure real results, and to show forth the desire of the Throne to eradicate this evil from the people."

A Stirring Appeal and the Response

Pastor Ding Li Mei, the first Chinese General Secretary of the Student Volunteer Movement—a man of "beautiful Christian character tried in Boxer fires," with a radiant face—has made a twofold appeal to students to give themselves to their country's evangelization, first, for Christ's sake, and, second, for China's sake. The result has been remarkable. Says Dr. Fenn: "For the Church in China this means the hastening of the day when she will be self-supporting, self-propagating, self-governing. For the Church in America it means the greatest challenge of the century. Who did not join in the prayer for native laborers to go forth into that harvest? Did we mean it? Did we only anticipate a few volunteers who could be provided for by the existing agencies; and are we staggered because God has opened the windows of heaven and poured us out a blessing?"

Union in School Work

In Fuchau the representatives of three Boards have passed resolutions to unite their kindergarten work under one organization. This step will strengthen the influence of the educational work for children by securing better equipment and a larger force of teachers than the three societies could provide separately. The Methodists, Church of England and American Board will thus be drawn closer together in the common cause. Similar movements toward efficiency and economy are on foot in many foreign centers.

Work of the China Inland Mission

This society reports a total of 968 missionaries at the close of 1910. To these are to be added no fewer than 2,008 Chinese colleagues, 689 of whom are either self-supporting or are supported by the Chinese Church. The reports for 1910, so far as they are yet to hand, tell of some 2,832 bap-

tisms. It is nearly forty-six years since Mr. Hudson Taylor yielded himself to God, at Brighton, for the leadership of this work, and forty-five years since the sailing of the *Lammermuir* party. During these years some 36,500 Chinese have, in connection with the work of the mission, publicly confessed Christ in baptism. Of these 36,500, nearly 12,964 were baptized during the thirty-five years which preceded the Boxer crisis, and the remaining 23,500 during the years which have succeeded that baptism of blood. The apparently barren years of plowing and of seed-sowing are now bringing forth their harvest. "But," it was asked, "should we not look for yet greater things?" The average number of baptisms per annum for the last ten years has been about 2,600.

The Missionary's Task

The missionary is the introducer of current Western standards. He instructs his schoolboys respecting bathing, spitting, the use of the handkerchief, neatness of garb, the care of one's room, modesty in personal habits. He teaches the people to clean house and yard, to whitewash the walls of the home, to scour the floors of the school-room or church. He enforces the duty of being humane to dumb animals, of rearing defective children, of educating daughters and consulting the wife.—*Century Magazine*.

What It Costs to Be a Christian

The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity, the besetting sins of his fellows. He abandons cheating, lying, back-biting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, of the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus, the converts be-

come separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China.—*Century Magazine*.

Chinese Students Becoming Christians

The conspicuous feature of Epiphany this year is the change in attitude toward Christianity on the part of thinking men and students in colleges. Some seven or eight hundred asked for admission tickets to Boone on Christmas day, to a religious meeting for telling the meaning of Christianity. It was an unheard-of thing in these parts. On top of all the news has just come that the most brilliant student ever in Boone University, who will take his degree this Chinese New Year, a son of a great, learned and wealthy family, has just come out openly, declared his faith in Christ and asked to be prepared for baptism. He is a man for whom we have prayed for years. Each year Boone men are more highly qualified for future work, but this reaches the top notch so far, and, with any opening he chooses before him, he has decided to become a Christian. But he accepts a comparatively low salary at Boone, and promises to teach there for two years.—*Spirit of Missions*.

How Chinese Behave in Meeting

Rev. E. D. Kellogg writes in the *Missionary Herald* from Shao-win:

In these Chinese chapels there is shown more of the social spirit than is often found in churches at home. The day at the worship hall is looked forward to very eagerly by the regular attendants. Most everybody brings his hymn book, also his New Testament, and takes part in the service. The worshipers are quite unconventional in their conduct; they move around more or less, talk occasionally if they so desire, and take such positions on the benches as best suit their bodily comfort. The children move about quite at will, and are sometimes

decidedly noisy. Occasionally a little urchin sits cross-legged on the corner of the pulpit platform, or plays on the floor way down front, or perhaps stands meditatively gazing at the foreigner. The doors and windows are wide open and we do not suffer from bad air. Dogs and sometimes a sheep wander in, but more important are the stray listeners who are attracted by the music or the sound of the preacher's voice.

How One Chinese Christian Gives

A wealthy official was lately baptized by Ding Lee May in Tientsin, the city which Yuan Shi Kai made a model of municipal government. After his conversion he gave 20,000 taels (about \$14,000) to the Y. M. C. A., and proposes to give 10,000 taels yearly for the support of twenty of the best preachers he can find. He also has land in Manchuria upon which he plans to settle, free of charge, all Christians who apply.

Poppy Culture Greatly Diminished

Bishop Bashford writes home: "The cultivation of the poppy has practically ceased in six of the twelve original provinces. Edwin J. Dingle, in a letter to the *Shanghai Times*, declares that in a journey of over 2,000 miles in Yunnan, recently, he saw not more than 100 acres of poppies growing. In Kweichow, the sister province of Yunnan, the conditions are very similar to these in Kansuh. When Mrs. Bashford and I first visited the Szechuen province in 1905, we saw about one-third of the arable land devoted to the poppy, and were told that from 60 to 70 per cent. of the men were using opium—perhaps 25 per cent. of them to excess—and that from 10 to 15 per cent. of the women were also using the drug. These observations in a province numbering some 69,000,000 people, were the most discouraging facts we have ever seen in the empire. But when I passed through the Szechuen province in 1910, I traveled during the same season of the year over all the territory we had

covered in a thirty days' trip in 1905, and traversed considerable additional territory, and where we saw one-third of the cultivated land devoted to the poppy five years ago, I did not see a single poppy growing."

JAPAN

A Half-century of Progress

It is difficult to believe that two generations ago Japan was even more completely closed to Western influence than was China. She was then under a feudal form of government, divided into clans. Those of the warrior clan, the Samurai, were intensely devoted to their lords and jealous of other clans. The rights of the common people were greatly restricted. One policy was chiefly enforced—exclusion of the foreigner and of foreign customs. No Japanese was permitted to leave the country, and any who escaped were not permitted to return. Not until 1868 did a revolution make the emperor actual as well as nominal head of the nation. In 1871 the feudal lords voluntarily surrendered their rule, and, at the advice of a missionary, an embassy was sent to Western lands to observe and report. This tour led to the systematic appropriation of Western ideals, culminating in a constitutional government, proclaimed in 1889. Since then Japan has proved herself, in some respects, the most brilliant nation in the world. She has achieved greater progress in one generation than any other country has achieved in two, if not in three generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility.

Anarchism and Religion in Japan

Among other ideas from the West the Japanese have imbibed anarchism, and after a recent outbreak, 23 persons were executed. Some of the intelligent Japanese see in these movements toward laxity, a sign of growing immorality and disloyalty. They see the need of stability and stronger and higher religious faith. The Minister of Home Affairs and the Minister of Education have, therefore, in-

structed all their minor officials to do all they can to strengthen all religions among the people. Temples and shrines are to be protected, and valuable lands, occupied by shrines, which were to have been taken by the government, are to revert to their old uses and the old and new gods are to be honored. The authorities have concluded that law without religion is powerless to create and hold men to high ideals, and therefore the cry is to be "Back to the gods." Christian missions will share mental protection, and with the growth of Christian unity there is a better opportunity to make Japan a Christian nation.

A Japanese on Korea's Future

Dr. M. Monda, a former professor in the Imperial University at Tokyo, says: "It is well known that the Christian missionaries in Korea had the positive assurance both of the late Prince Ito and the present Governor-General, Viscount Terauchi, that it is the settled policy of Japan to secure a harmonious cooperation of the spiritual uplifting of the people and of their political reform. Foreign religions have experienced more or less persecution only when they have interfered or threatened to interfere with the political stability of the nation. So long as the Korean Christians try to better their general condition through individual regeneration, the Government is sure to protect and even to encourage them in their faith. The appointment of Japanese Christians to such important posts as the Supreme Court judgeship and the director-generalship of the Peninsular Government sufficiently testifies to the sincerity of purpose of the Tokyo authorities. Aside from this fact, there is, too, an encouraging sign in the moral standard of the Japanese officials in Korea.

A Japanese Methodist of Note

Bishop Moore writes that Rev. Senosuki Ogata is on his way to America. He is "presiding elder of Tokyo District, and Bishop Honda's successor as president of Aoyama Gakum,

our great college in Tokyo. He was our first native missionary in Japan, and for all the years until the recent modification of the imperial law held in his own name all our valuable properties in the empire. His diligence and success as a missionary, and his fidelity to his great trust were so conspicuous that a few good friends on this side tendered him a visit to this country as an expression of high appreciation. Doctor Ogata's history is very interesting. He was born in Yeddo, now Tokyo, in 1854, of parents who were Buddhists, but who also believed in Shintoism. He was brought up to worship Buddha, and many deities of Shinto as well. When he was nineteen he came to San Francisco, in 1874, when there were all told not more than a hundred Japanese in this country. He had never heard the Gospel nor read the Bible. Dr. Otis Gibson was working among the Chinese in that city, and was able to interest a few Japanese also, among whom was Ogata, and to lead them to Christ. Being much interested in him, Doctor Gibson induced him to enter De Pauw University in 1880."

KOREA

Not a Million, But Every One

Following the "million-souls-for-Jesus" campaign in Korea a new movement has been launched at Seoul, with the watchword, "Not only a million souls for Jesus, but the whole land for Jesus." Several hundred special workers opened this campaign last October. These were divided into 350 teams, two in each team, whose work is to go from house to house preaching the Gospel and enrolling seekers. In three weeks 10,000 were enrolled. It is expected to make this work cover the land.

A Good Report From Korea

A former chief clerk in the Bible House at Yokohama, Mr. T. Hoshono, now holding a responsible position in the Bank of Korea at Seoul, writes to Rev. Henry Loomis, the American Bible Society's representative in Japan, that Christian work in Korea is

as encouraging as ever. "Peace prevails throughout the country; morality of the Japanese is improving rapidly, and their attitude toward the Korean is undergoing a great change. Missionaries are being well understood, partly due to their good sense and partly to the efforts of all officials and Christians. There is no denying that General Terauchi is the very man to govern this country, and God is evidently making a good instrument of him in its bettering."

The Amazing Growth of Two Years

Two years ago a station was opened by the Presbyterians in the Chung Ju field, which contains 300,000 people. There are already 65 churches and meeting-places, with 272 full members, 265 catechumens, 9 day-schools with 162 boys and 29 girls attending. The whole church attends Sunday-school, which has 22 classes. The men meet first, then go home and take care of the children while the women go to their classes.

Zeal for Bible Study

Rev. Walter C. Erdman wrote recently from Taiku: "There are between 500 and 600 men enrolled, in addition to many who are not taking the full course. These men are in here for ten days at their own expense, bringing their own rice in sacks, for the sole purpose of studying the Bible. No other attraction is offered or expected. We have begun a period of studies covering ten such annual classes. At the close of the class those who have studied throughout the entire time are given certificates which entitle them to enter the next higher class next year.

Gathering the Sheaves

Rev. W. R. Harrison writes to *The Christian Observer*: "An itinerary of 21 days through Kangjin and Changhung counties covered 180 miles, 30 miles by boat, 30 by pony, and 120 on foot. There were the itinerator's usual experiences—the buoyant mornings, the weary evenings, joy over triumphant faith, sorrow over besetting

sins, and the weaknesses of the flesh. Twelve groups were visited and their work reviewed. Sunday-schools were organized, officers appointed, applicants examined, and the sacraments and discipline administered. Of 174 applicants 100 were received as catechumens, 15 were rejected, 26 were retained as catechumens, and 33 were baptized. Since the annual meeting the total examinations are 567, baptisms, 86."

A Missionary Church

The church at Syenchun has chosen a missionary of its own, and pays his salary and supports him fully, building his house, etc. This is in addition to their own Korean pastor, whose salary they fully pay.

Korean Christians as Givers

Our Korean Church has been giving most freely for the support of the Church. These gifts have increased at the rate of 85 per cent. per year for the past five years, until last year it gave \$88,857. This amount of money from them in their poverty is the equivalent of our giving \$200,087. While the church-membership in Korea has increased 1,072 per cent. during the past ten years, our contributions to their evangelization have increased but 120 per cent., and the number of efficient evangelistic missionaries on the field had increased from six in 1900 to nine in September, 1910.

NORTH AFRICA

Reform in the Coptic Church

One of the hopeful signs of the times in Egypt is that the young Copts are organizing a Coptic branch of the British and Foreign Bible Society, and hope to bring about reforms in worship, doctrine and practise. It needs reforming, says the *Record of Christian Work*. The Coptic teaching is that infants dying unbaptized are blind in the next life. This extraordinary dogma is based on the text, "Except a man be born from above he can not see the kingdom of God." A worker in the English Church Mission asked a Cop-

tic woman who Christ was and received the reply, "Perhaps the Sultan of Turkey." A colporteur asked a Coptic Christian, "Who created you?" "God," was the answer. "Who redeemed you?" "I don't understand." "Who saved you from your sins?" "I have no sins. I am a plain man who works daytime in the fields and at night returns home. I have never sinned." "But don't you know of Christ?" "No, He has never been to our village."

The Coptic priests are, as a rule, opponents of the excellent schools of the American Presbyterian Mission. They threaten young people who go there with excommunication. When it was objected that these Protestants were, at least, better than Mohammedans, the reply came:

"I don't know. When a dozen dogs are after you, you can't say that one of them is better than another."

Their worship is a monotonous, hour-long, singsong in Coptic (for 900 years a dead language), with innumerable repetitions of the "*Kyrie Eleison*." The lighting of candles plays a great rôle here, as in the other Eastern churches. A German traveler comments on the striking uncleanness of the priestly garments on which the drippings of candles appear with other grease.

In short, a poor, disordered, corrupted remnant of the old church of Egypt, and yet one which has held to the name of Christ through twelve centuries of persecution. If it would but let other more privileged Christians help its people!

What a Moslem Girl Should Know

Misr-El-Fatat, a Mohammedan paper, gives a dissertation on the kind of education a girl of Egypt needs. That is a far-reaching admission, as heretofore it was not considered a Mohammedan woman was at all in need of learning. Teachers must be Egyptian or Turkish. Male teachers must be fifty years old or more. Girls may enter at the age of five and leave at twelve. Arithmetic in its rudiments is enough of that branch. Geography

is unnecessary, for when a woman travels she has her husband or other male relative with her. They may study or read the biographies of good women only. They must read all the passages of the Koran pertaining to women. They must learn house-work, cooking (*à la Turc*), washing and similar things.

EAST AFRICA

Lepers in German East Africa

During the past years the German Government has paid especial attention to the lepers within the interior of German East Africa. It has opened several asylums for them, which were placed under the care of the Berlin and the Moravian missionaries. At first the lepers were suspicious and refused to use the asylums, but now they throng them, so that the German Government has been forced to increase their number considerably. Leprosy in German East Africa is so common that five out of every thousand inhabitants are lepers, a fearfully large percentage.

Native Missionary Aphorisms

Most interesting is it to note how naively and pointedly some of the converts in the East African mission at Inhambane speak of Christianity. We cull a few sentiments from a printed calendar from that far-away country:

Fazenda says: "The missionaries have come and they have divided themselves to the people."

William Chabela: "I shall work for the Lord and keep on digging."

Paulusi Massinga: "O Lord, make us drunk with the Holy Spirit."

Jaketi Kolesi: "Consenting to sin in your heart? None of that for the members of our church."

Jina Mabunda: "O Lord, I pray thee that we may soon have stations as close as ten hours to each other."

Josefa Xalufu: "I wish that I had five hours in which to preach, for I have much to say."

Paule Xilalelo: "The missionaries have come and they have put clay on our eyes and now we see."

Pinetouri: "I can scare away the devil without learning Portuguese."

Tizore Navess: "People could not be saved unless God had given a part of Himself."

Muti Sikobe: "To teach our children that they must learn, we must first learn ourselves."—*Christian Advocate*.

By Motor Car in Uganda

Dr. and Mrs. A. R. Cook paid a visit to Toro in November, traveling most of the way *by motor*! It was not quite so luxurious, however, as it sounds. The vehicle weighed over two tons, and carried half a ton of cargo, and its rate of progress when everything was working at its best was eight miles an hour. Their adventures with the motor, the lovely flower-blossoms and butterflies, and the wonderful views of Ruwenzori were all enjoyable; but chiefly so were the signs of progress at the mission stations passed en route, at Mityana, with its flourishing schools, football ground and swimming bath, and the new brick church rapidly approaching completion, and at Butiti. At Kabarole they called on King Daudi Kasagama and were most cordially received by him and his noble-hearted Christian wife, Damili.—*Church Missionary Review*.

WEST AFRICA

"A Mosque in Almost Every Street"

In order to encourage reading among the African mission agents, Mr. W. J. Payne, assistant manager of the Lagos Book-shop, started a small lending-library at Ijebu Ode. He writes: "Islam is making rapid progress in the Jebu country. When Christian work was first started there were not Mohammedans there at all, but now they number thousands. The *muezzin* (an official attached to a mosque, whose business it is to call 'the faithful' to prayer) can be heard in practically every little village; while in the town of Ijebu Ode itself there is a mosque in almost every street. It is, therefore, very necessary that the Christian workers should know something about Mohammedan-

ism, and that they should stir up their people to more aggressive work among the followers of the False Prophet."

—*C. M. S. Gazette.*

Confirmations and Baptisms

Early this year Bishop Walmsley spent six weeks in visiting the Missions of the Sierra Leone Church in the Protectorate. Previous to his visit he held several confirmations in and around Freetown as well as in the mission districts. The Bishop writes: "Perhaps the most interesting confirmation service was at St. John's, Brookfields, where 45 of the Kroo people, who had been baptized by Bishop Elwin, were confirmed. I baptized on Holy Innocents' Day 119 of the people at St. John's Church. Their earnestness seems wonderful. They need our prayers that they may have a fuller and more capable supply of teachers, and that they may become missionaries along the coast. I met one of them the other day—a fine man, who had met me on my first landing, and he told me he was thankful to have five weeks at home from sea that he might help with translation work. On the festival of the Epiphany we had a largely attended and most interesting service at the Cathedral, when 25, some Kroos and some Temnes, were baptized. It is hard to conduct a service in three languages."—*C. M. S. Gazette.*

A Royal Mission Helper

Writing from the Gold Coast, Missionary Schwartz, of the Basle Society, says: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the chil-

dren to sing them. One can not but admire the results of his teaching. It is an extraordinary sight, that of a king, himself still heathen, who is giving Christian religious instruction."

A Model African King

A Methodist missionary writes from Angola: "The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17 a month for the support of native workers on a native station in the interior of Angola."

SOUTH AFRICA

New Attitude of Government

Rev. F. R. Bunker writes from Natal after his first tour of inspection, that the Government's attitude is most unprecedented. The superintendent of education and the government officials have been extremely cordial, and one inspector writes: "You and I will work in perfect harmony. The future is our own if we will only work together. I would like you now to feel that I wish to be your coworker, one that you can write and speak to just as it is in your mind. I shall always be prepared to talk over difficulties and new schemes with you in the future." This man was once opposed to missionary work. It should be remembered that the Government of Natal is paying Mr. Bunker's salary, and the hundred or more teachers who are under him. In short, we have the privilege of conducting Christian schools with the truest spiritual motive while the Natal Government pays the bills.—*American Board Bulletin.*

After Thirty-six Years

In the thirty-six years of its work the one station has grown to be eight, and the native stations, at which educational and evangelistic operations

are carried on, now number 563; while the schools (which are potent means of evangelization) have reached the high figure of 661, with over 1,200 teachers and (in 1909) over 58,000 scholars, being about 57 per cent. of all the pupils in the United Free Church mission schools in all her mission fields. There are eight congregations with nearly 8,000 communicants, and as many catechumens. In 1909, the adult baptisms numbered 1,751. There were over 24,000 patients treated.—*Livingstonia To-day*.

A Boer Missionary Training School

The Stofberg Missionary Training School of the Transvaal Boers sends out its students two by two, as the seventy were sent out, to preach in surrounding hamlets and kraals. Some of them go to the Johannesburg compounds, where 200,000 heathen are engaged in gold-mining operations. These blacks stream hither from all parts of South Africa. Men converted on the compounds return to the remotest regions of Central Africa. As the population in the mines changes constantly there is here an incomparable opportunity for evangelizing work. Most of the miners are raw savages, with combs, feathers, mustard spoons and what not stuck in their hair for ornament, and wearing at times such combinations of clothing as loin cloths and broken silk hats.

Diamond Jubilee for the Zulu Missions

The seventy-fifth anniversary of the coming of the Gospel to the Zulus through the founding of the Zulu Mission of the American Board is celebrated this month. Other European and American societies have since established work there, but the American Board planned the celebration as a union movement. The Natal Missionary Conference, representing most of the societies at work in the colony, opened the proceedings by a three days' conference at Maritzburg. The leading thought of the gathering was cooperation. The white missionaries met together for two days, and the

native pastors separately for the same time, after which the two bodies sat together. The Sunday following was missionary day in all the city's churches, with a missionary mass-meeting in the town hall in the evening. On July 1st and 2nd were held interdenominational evangelistic conventions for natives in six mission stations, each covering a large section and under a different society. Then, in Durban, there was a native industrial exhibit, and the celebration closed on July 4th, with a public meeting, over which Lord Gladstone, the Governor-General, presided. The spirit which the societies and the white and native Christians showed toward the event was hopeful for the fulfilment of the prayers of the leaders, for great spiritual awakening, for unity in aim and work between native leaders and missionaries, and for a greater public interest in the evangelization of the natives.

Livingstonia Liberality

The liberality of the people is steadily growing. They build all their own schools and churches, some of which are handsome structures.

In 1909 the school and medical fees and church collections amounted to £790, being more than one-third of the local expenses of the work carried on. Since the mission began, 67,000 copies of the New Testament and Scripture portions have been bought by the people.—*Livingstonia To-day*.

AMERICA

Is the Abolition of War at Hand?

The preliminary draft of the proposed arbitration treaty has been submitted not only to Great Britain, but also to France. A great step in advance is the omission from the treaty of the exception of "questions of vital interest and national honor," all disputes being hereafter possible subjects of arbitration. Regular diplomatic negotiations are to be used for all questions; and if these fail, questions which are clearly arbitrable will go to

the Hague Tribunal; and if there is a doubt whether the question should be arbitrated, a commission, consisting of the national representative of both countries at the Hague, will consider the matter, and if they decide in favor of arbitration the matter will be arbitrated. Our country reserves to the United States Senate final decision on this last point.

The World on Tour

"The World in Boston" outdid its London prototype. The estimated attendance was 375,000, and instead of facing a deficiency of \$7,500, the Boston management made both ends lap over. Early next autumn the city of Providence will have a similar exhibit of Oriental missions. In March, 1912, Cincinnati expects to reproduce the entire show, as will Chicago in the following spring. Toronto, Buffalo, Cleveland, Kansas City and Saint Louis are considering the desirability of adopting "the World." The Missionary Exposition Company will have general charge in all cities. A. M. Gardener, the successful manager of the World in Boston, is general secretary, and his capable helpers, H. D. Cotton and F. W. Harold, retain their important functions on his staff.

A Secular Paper on Missions

In a recent issue of the *Boston Transcript* appeared an editorial upon the subject of gifts for foreign missions. It was called forth by the wills of the late Mrs. Worthington, widow of the Bishop of Nebraska, and of Miss Sarah Sage, both of whom gave the bulk of their property to organized charity and missionary work. "When people get ready to die," says the editor, "they really do some pretty serious thinking, even if it is the first time in their lives. They mean to do good with their money if they can find the right thing to do. Recently the foreign mission field for bequests has seemed to attract many wealthy men and women. Such a preference is decidedly flattering. It is a sort of indorsement, a guarantee, and it becomes a splendid asset for foreign

missions or any organization connected with them. They could really borrow money on it."

A Good Year for Missions

The Southern Baptist Society reports: "There were 3,618 baptisms for the year, the largest number in the history of the Board. Thirty new missionaries were sent out. The brother who sent out the ten missionaries agrees to support them for another year. There are now 273 missionaries and 521 native helpers. The nine theological training schools for women have an enrolment of 350, who are being prepared to labor among their own people. More than 40,000 patients have received treatment in our hospitals. The debt of \$89,600 is the only depressing feature of the report."

A Large Presbyterian Reenforcement

A few weeks since the secretaries held a session with nearly a hundred about to sail for their fields: 35 for China, 16 for India, 13 for Africa, 10 for Persia, 9 for Korea, 5 for the Philippines, 4 for Mexico, 4 for South America, 2 for Japan, 3 for Laos, 2 for Syria, 2 for Guatemala, one for Siam, and some unassigned. Surely this is a world-wide assignment. Choice young men and women are these; carefully selected and hand-picked; accepted after long years of consecrated effort to make the best preparation possible; coming from Christian homes and Christian colleges and theological seminaries.

United Presbyterian Missions

Dr. Watson, the mission secretary, reports: The membership of the Church in Egypt, India and the Sudan is now 35,000, which equals the membership of the Church in this country west of the Mississippi. Over 30,000 students are in the mission schools. In Egypt alone one-sixth of the total number of schools recognized by the British Government and one-tenth of the enrolment of the schools are in the American mission.

The evangelistic work is in charge

of 132 missionaries, and the mission plants have an aggregate value of \$3,000,000. The medical work is conducted in six hospitals and 14 dispensaries, and last year 200,000 lives were touched by this work. Attention was called to the increasing spirit of inquiry among Mohammedans and the great evangelistic work of the native Indian church. In India alone last year 3,101 converts were received on profession of faith, an increase of 14 per cent.

THE OCEAN WORLD

Methodism in the South Pacific

Says the *Australasian Methodist Missionary Review* for May: "The following are the *latest statistics* of our island missions, showing the great harvest gathered from that first seed sowing in Tonga in 1822:

Churches	1,195
Other Preaching Places	739
Missionaries	37
Lay Missionaries	5
Missionary Sisters	22
Native Ministers	106
Catechists	194
Teachers	1,294
Local Preachers	3,982
Class Leaders	6,315
English Members	101
Native Members	40,762
Native Members on Trial	6,687
Catechumens	12,883
Sunday-schools	1,426
Sunday-school Teachers	2,826
Sunday-school Scholars	34,801
Day Schools	1,411
Day School Teachers	2,416
Day School Scholars	28,915
Attendants on Public Worship	142,516

These figures do not include those of the Methodist Church in Tonga, which is an independent District of the Methodist Church.

A Hurricane in Fiji

On the night of March 24 and the day following a devastating hurricane smote a large portion of Fiji, destroying houses, churches and food plantations, and consequently the work in the parts affected has been hindered and disturbed in all its departments. It was with great difficulty and expense that the institutions at Davuilevu were kept going, the whole of their food plantations having been destroyed. In the Rewa Circuit 77 churches were wrecked, and 83 teachers' houses were "blown to ribbons."

In the Nadroga Circuit 800 houses were blown down or badly damaged, and £30,000 worth of bananas were destroyed. In Lomaiviti Circuit one of the largest towns had but two houses standing "after four hours of fury," and so the story might be continued. Every place visited by this destructive blast could tell its own record of awful wreck and severe privation.

OBITUARY NOTES

Benjamin Broomhall, of London

One of the early friends and co-workers of Rev. J. Hudson Taylor in the early days of the China Inland Mission, Mr. Benjamin Broomhall, has recently fallen asleep (June 5th), at the age of eighty-one. Mr. Broomhall was born in 1829, and married a sister of Hudson Taylor. He saw the work of the China Inland Mission develop from the day when there were only 38 members, to the time, twenty years later, when there were 630. He was general secretary from February, 1879, to April, 1895. He made his home in London a rest house for many missionaries, and five members of his family devoted their lives to missionary work. In character and service Mr. Broomhall was a true servant of God.

John B. Sleman, Jr., of Washington

John B. Sleman, Jr., died at Clifton Springs, N. Y., on July 1, as a result of a nervous breakdown some months ago. Mr. Sleman was born in Washington, D. C., in 1874, and early showed a warm interest in the many plans for social uplift and religious work. In 1898 he became general secretary of the Washington Young Men's Christian Association, and in eighteen months raised the membership from 164 to nearly 2,000. He is widely known as one of the originators and promoters of the Laymen's Missionary Movement, about four years ago. He was an earnest, active Christian worker, and his loss will be keenly felt.

FOR THE MISSIONARY LIBRARY

A CHINESE APPEAL TO CHRISTENDOM CONCERNING CHRISTIAN MISSIONS. By Lin Shao-yang. 8vo. \$2.50, net. G. P. Putnam's Sons. New York and London. 1911.

As "Letters from a Chinese Official," which created so great a sensation six years ago, proved to be written by an English anti-missionary pen, the authorship of the present volume is naturally questioned. Its faultless English, without a suspicion of Chinese idiom or mode of thought, its breadth of view, the author's familiarity with certain special lines of Western literature, the wide range of general literature in more than one tongue, that is quoted from, and other less important items militate against its purported Chinese authorship. So many other marks of verisimilitude are noted by American Chinese students that, despite the internal evidences just named, they feel certain that it is the product of one of their own nationality having the same surname as that found on the title page; and they confidently locate his residence in a prominent European legation, and point to articles of his having a similar trend. The prevalent view in China itself would seem to be voiced by the editor of the *Shanghai Times*, who says: "Mr. Lin Shao-yang is undoubtedly some foreigner who has lived for a number of years in China, or who has been intimately associated with Chinese interests in England, but he is not Chinese. The attempts to bolster up the arguments of the book by representing them to issue from the mind of an intelligent Chinese reflects little credit upon the Rationalist press."

The point of view of the writer is made evident by the fact that the English edition bears upon its title-page the name of the Rationalist Press Association as its sponsor, while the American publishers print as a sort of note of triumph upon its enclosing wrapper, "It is a brilliant arraignment of the illogical attitude of the Church in trying to force upon the East beliefs which the Christian world has outgrown." When one recalls the special campaign of this same Ration-

alistic propaganda as it is being furthered in the Far East by the association's periodical, *Junri*, "Rationalist," and by the heated streams of questionable "facts" found in the columns of a number of Japan's English and vernacular journals, one can well understand that a twofold objective is being served by the volume, that of discrediting the missionary enterprise at home, while at the same time furnishing New China and New Japan with an enticing arsenal of anti-Christian and anti-missionary ammunition.

Two *bêtes noire* receiving marked attention are the policy of the China Inland Mission, and at the other pole, the Hankow Christian University scheme—both of them exceptional varieties of service which can be easily justified before the public, and yet both of them far from representative of the main work of Christian missions in China. Other items of criticism are either the usual points of rationalistic attack, such as emotional religion, Christian demonology, hell and the damnation of the heathen—strange to say, the author does not object personally to the word heathen—prayer, faith, and science, and "Religion, Magic and Word Spells," or else matters which are growingly dis-cust by the missionaries themselves. The latter class of topics includes questions affecting the missionary's attitude toward the native religions, sometimes verging upon Christian intolerance and often displaying absolute lack of tact, the relation of missionaries to the magistrates when religious persecutions arise, the difficult problem of Sunday observance, and the introduction of certain elements of Occidental belief and expression which are not likely to become naturalized. Mr. "Lin" says on this last point: "Offer an alien race the boon of a great ideal, and if the boon is accepted at all, you need have no fear but that its new possessors will give it fitting expression in terms of their own religious or artistic instincts. Let China have a share of Christ if you will, but let the Chinese construct their own Christology."

It should be further said that the author writes in a way to give as little offense as possible to the reader, even going so far as to laud the work of missionaries and to commend the modern views prevalent in some quarters to-day. Indeed, an English reviewer regards the volume as a presentation of modernism in its relation to Chinese missions. There is much food for thought in some of the positions taken, and it reveals to the Christian public in a very vivid way the objections which Christianity has to meet in newly awakened nations. If read by a well-balanced, fully-informed man, it can do the cause no harm; as read and quoted by those with antipathies for Christian missions, it will occasion much loss of what little interest they may have previously felt.

THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA. By Rev. S. M. Zwemer, D.D., F.R.G.S. Maps and illustrations, 8vo. 260 pp. \$1.25. Student Volunteer Movement, New York, 1911.

This volume, like the latest book by John R. Mott, is the outcome of studies connected with the report of Commission Number One of the Edinburgh Missionary Conference. Dr. Zwemer gives us the result of careful study and wide correspondence. The hearts of two continents are still practically unoccupied by messengers of the Gospel. Indeed, the same thing is true of a third continent, for the center of South America is also in darkness. Dr. Zwemer describes the conditions in the great unoccupied fields like Siberia, Mongolia, Turkestan, Tibet, Afghanistan, the Sudan, Northern Nigeria, Abyssinia, and Arabia. He then takes up the smaller fields, like Malaysia, Western Sumatra, the Barbary States, and parts of India, China and Central Africa.

The reasons why these fields are still unoccupied are manifold—physical remoteness, political opposition, religious barriers, climatic conditions, and savage hostility. The greatest, most insurmountable obstacles are, however, those imposed by men whose political or religious policy opposes Christian-

ity. Missionaries will go to the most inaccessible places, will brave dangerous climates and savage men, but they find it impossible, except by patient waiting and prayer, to enter fields where strong governments refuse permission to enter.

The strategic importance of some of these fields is shown by Dr. Zwemer, and the "Glory of the Impossible" is held up as an inspiring achievement.

The book is full of natural information, interest and inspiration. It makes an ideal text-book for young people's classes.

STUDIES IN THE EVANGELIZATION OF SOUTH AFRICA. By G. B. A. Gerdener. 12mo. 212 pp. 2s. 6d. Longmans, Green & Co., London, 1911.

South Africa is sometimes counted a Christian land, and there are many professing Christians there among the British and Boers, but there is still there an immense unfinished task—and a difficult one. The South African missionary situation presents complex problems, and even students of missions do not generally understand the difficulties that this field presents. Some of these come from the presence of the Briton and political problems, others come from the presence of the Boer and social problems, others come from the Africans themselves (native and foreign), and the religious problems, while still others come from the presence of foreigners in general, and commercial problems.

Mr. Gerdener, who is an able, wide-awake writer, is the general secretary of the Students' Christian Association of South Africa. He gives us a clear-cut view of the situation, and seeks to stimulate further systematic study. The Edinburgh Conference declared that the "crucial question is simply whether the missionary bodies at work in South Africa will readjust their operations so as to secure an effective occupation of the whole field." The question is how to *make* the occupation effective.

Mr. Gerdener first considers the question of the native and his need of evangelization, then the present state

of ferment in South Africa, and the Ethiopian movement; he discusses the status of the natives, legally and spiritually, and shows what is needed to finish the task of evangelization. The book is well worth careful study.

ASPECTS OF ISLAM. By Duncan B. MacDonald, D.D. 12mo. 375 pp. \$1.50, net. The Macmillan Co., 1911.

The author of this new study of Islam is professor of Semitic Languages in Hartford Theological Seminary, and has written several other volumes in Moslem theology, law and religion. The present volume consists of the Lamson lectures for 1909. They present the subject in an elementary rather than in a scientific way, and are of especial interest and value to those who plan to work in Moslem lands.

The subjects considered in this elementary volume include the Moslem lands, Mohammed himself, the Koran, Moslem theology and mystical life, the attitude of Moslems toward Christ and the Scriptures, Christian missions to Moslems, etc. Dr. MacDonald seems to deal with his subject fairly and to judge Mohammed fairly and give full credit to the value of the Koran. The book is of interest to students of Islam, but it has not the practical purpose and vital force contained in some of the writings by Dr. Zwemer and others.

GOD'S PLAN FOR THE WORLD'S REDEMPTION. By Charles R. Watson. 12mo. 225 pp. \$1.00. Board of Foreign Missions of the United Presbyterian Church of North America, Philadelphia, 1911.

The real basis for missionary education, the missionary motive and missionary endeavor is the Word of God. Dr. Watson gives us here a hand book, the aim of which is to give the missionary message of the Bible. There are many others with a similar purpose, but none more simple and forceful, more convincing and progressive. We wish that every Christian would digest the contents of these studies. Then there would be no more difficulty as to men and money for missions.

WITH CHRIST IN RUSSIA. By Robert S. Latimer. 12mo. 238 pp. \$1.25. Hodder & Stoughton, New York and London, 1911.

The work here described is, for the most part, that conducted by Rev. Wm. Fetler, of St. Petersburg. It is an example of what one consecrated servant of God can do and is doing. Mr. Latimer visited Russia recently, and saw for himself the conditions and scenes which he here pictures. He corroborates the testimony of John R. Mott, that Russia is passing through a great religious as well as political and social crisis, and there is an unusual and wide-spread opportunity to reach students, especially with the Gospel. The story that Mr. Latimer tells is out of the ordinary, and is well told, with enthusiasm and interesting detail. The style is conversational. The facts given will open the eyes of many who think that evangelical Christian work is impossible in the land of the Czar. There are many centers of Christian activity, and many Protestant Christians in all classes of society—Baptist, Methodist, and Episcopalians. The obstacles placed in the way of evangelical work are many and great, but they by no means prove disheartening or insurmountable.

Mr. Latimer has given us the best, and almost the only account of present-day missionary work in Russia.

JOHN G. PATON, D.D. Later Years and Farewell. By A. K. Langridge, and his son, Frank H. L. Paton. Illustrated. 12mo. 286 pp. \$1.25. Hodder & Stoughton, London and New York.

Those who have followed the thrilling career of the Late John G. Paton, pioneer missionary to the New Hebrides, will be interested in these closing chapters of his life. They have not, however, much of peculiar interest and value. Dr. Paton's active aggressive work stopped at about the time of his visit to the Ecumenical Conference in New York in 1900. These chapters tell of Dr. Paton's visit to America in the interests of the suppression of the Kanaka slave traffic, and of the liquor traffic in the New Hebrides.

He afterward revisited his island mission field, journeyed round the world again at the age of 76, and finally passed to his reward from Australia on January 28, 1907, at the age of 84. He was strenuous in his activities to the end, and a month before his death had engaged in deputation work, driving many miles, and often not going to bed until 1 or 2 A.M. Dr. Paton was an apostle, indeed; his life was full of blessing, and even this account of the last decade, is full of inspiration.

NEW BOOKS

- AMONG THE TRIBES IN SOUTHWEST CHINA.** By Samuel R. Clarke. Illustrated, 12mo, 315 pp. 3s. 6d., *net.* China Inland Mission, London and Philadelphia, 1911.
- GLEANINGS FROM FIFTY YEARS IN CHINA.** By the late Archibald Little. \$2.50, *net.* J. B. Lippincott Co., Philadelphia, 1911.
- LION AND DRAGON IN NORTHERN CHINA.** By R. F. Johnston. Illustrated. \$5.00. E. P. Dutton & Co., New York, 1911.
- STUDIES IN CHINESE RELIGION.** By E. H. Parker. Illustrated. \$3.00. E. P. Dutton & Co., New York, 1911.
- CHILDREN OF EGYPT.** By L. Crowther. Illustrated, 12mo, 96 pp. 1s. 6d., *net.* Oliphant, Anderson & Ferrier, Edinburgh, 1911.
- NEGRO LIFE IN THE SOUTH.** By W. D. Weatherford. Student Volunteer Movement, New York.
- IN THE SHADOW OF THE DRUM TOWER.** By Laura DeLany Garst. Illustrated, 16mo, 136 pp. 50 cents, Foreign Christian Missionary Society, Cincinnati, O., 1911.
- THE ROMANCE OF THE ENGLISH BIBLE.** By John T. Faris. Illustrated, 16mo, 63 pp. 25 cents, *net.* Presbyterian Board of Publication, Philadelphia, 1911.
- CAN THE WORLD BE WON FOR CHRIST?** By Norman MacLean. 2s. 6d., *net.* Hodder & Stoughton, London, 1911.
- INDIAN UNREST.** By Valentine Chirol. 5s., *net.* Macmillan & Co., London and New York, 1911.
- THE AWAKENING OF INDIA.** By J. Ramsay Macdonald. 5s. Hodder & Stoughton, London, 1911.
- THE LIGHT OF THE WORLD. A Brief Comparative Study of Christianity and Non-Christian Religions.** By Robert E. Speer. Illustrated, 12mo, 372 pp. 50 cents, *net.* M. H. Leavis, West Medford, Mass., 1911.
- MISSIONARY HEROES OF THE LUTHERAN CHURCH.** Edited by L. B. Wolf, D.D. Illustrated, 12mo, 246 pp. 75 cents. Lutheran Publication Society, Philadelphia, 1911.
- FIVE REASONS WHY.** By Brewer Eddy. (Envelop Series.) April, 1911. American Board of Commissioners for Foreign Missions, Boston, Mass.
- FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA.** Report of Eighteenth Conference of Foreign Missions Boards, United States and Canada. 1911. 25 cents. Foreign Missions Library, 156 Fifth Avenue, New York.
- THE WORLD ATLAS OF CHRISTIAN MISSIONS.** Edited by Harlan P. Beach, James S. Dennis, and Charles H. Fahs. Quarto. \$4.00. Student Volunteer Missionary Movement, 1911.
- CHRISTIAN MISSIONS IN BURMA.** By Rev. W. C. B. Purser. 12mo. 2s., *net.* S. P. G., London, 1911.
- STRANGE SIBERIA.** By Marcus L. Taft. 16mo, 259 pp. \$1.00, *net.* Eaton & Mains, 1911.
- VIEWS OF HARBIN AND THE PLAGUE EPIDEMIC.** Commercial Press, Ltd., Shanghai, 1911.
- WILLIAM SCOTT AMENT.** By Henry D. Porter, M.D. 8vo, 377 pp. \$1.50, *net.* Fleming H. Revell Co., 1911.
- MEXICO AND OUR MISSION.** By James G. Dale. 12mo, 272 pp. \$1.25. Sowers Printing Co., Lebanon, Pa., 1911.
- THEORY AND PRACTISE OF FOREIGN MISSIONS.** By James M. Buckley. 12mo, 151 pp. 75 cents, *net.* Eaton & Mains, 1911.
- THE GROWTH OF THE MISSIONARY CONCERT.** By John F. Goucher. 12mo, 202 pp., 151 pp. 75 cents, *net.* Eaton & Mains, 1911.
- IN A FAR COUNTRY (INDIA).** By H. B. Gunn. 12mo, 244 pp. \$1.00, *net.* American Baptist Publication Society, 1911.
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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. They 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 ability 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. The 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 expressed, 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 died. Now, with the hospitals and sanitary and hygienic methods introduced by the missionaries, the 2,000,000 children are born, but they do not die." 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 to 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 side of Buddhism. In short, the living quality of Christianity will enable it to thrive, while the lifelessness of Buddhism will render it unabiding. The main current 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 as 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 miles. Of this the western half is 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 Wesleyan 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 10 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. The 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 send 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 discussed 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 meeting 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 Brahmins 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 oppressed.

To these Tshamárs 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 Tshamárs 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 Tshamárs 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, worshipping 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 happened 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. The 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 districts. In some districts, where it 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 Missionary Conference. This committee 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 prayer-books 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. But 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! It 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 possess 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. Hampered, 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. Wurz.
Third Row: Dr. Julius Richter, Eugene Stock, John R. Mott, L.L.D., Mrs. Creighton, Bishop of Durham, Mrs. Moule, J. H. Oldham,, 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 Committee. 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 in 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 reinforcements, 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 CHARACTER, should be formed to represent missionary societies in different countries, in matters which relate to 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 exist. 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 enterprise. 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. The 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. So important 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 fixed 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 world. 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. The 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. Neither 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 afieid. 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 Berlin. 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 Jewish 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 Jews, and the editing of a year-book 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 year-book of Evangelical Missions to Jews the first volume was published in 1906. 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 Petric,* 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 Jews' 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 far-sighted 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 re-

citals 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 God. Kind, yet decided, impartial, and always trying to avoid offense, Bishop von Scheele 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 address 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 surprise, 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 Jews, 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. Lipshtz, 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. The 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 Jewish 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 any 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 articles. 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. Rev. Weinberger, of Constantinople, in 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 Jew 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 discussed by Rev. Ade-ney, 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 Jews 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 they 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 non-resident colporteurs and missionaries.

The papers on "Ebionism 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 impressed 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. Anything 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 10,000 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 prefec-

tures 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 States—without 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 it. 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 mission-ship *Fukuin Maru* among the island population of the Inland Sea. Indeed 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.

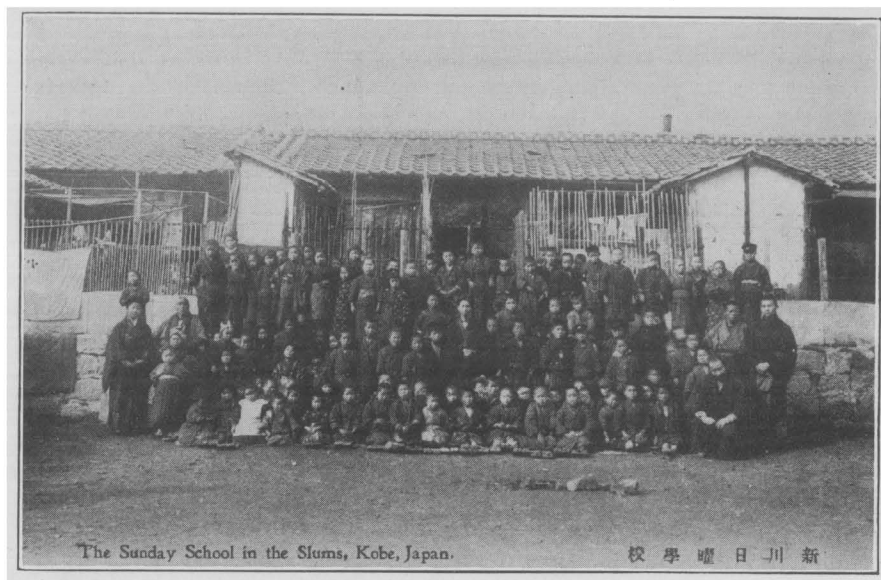
As to the opportunity, it is unbounded. Never were the Japanese people more kindly disposed. There is ignorance; there is superstition; there is blind trust in the older religions. Country evangelism is not a task so easy as to be unworthy of men of the highest ideals, ready for the sternest and most-sustained toil. But freedom of religious propaganda 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 work. The peculiar difficulties involved in this task may be considerable 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 coarsest. 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. It is as hard for a Japanese evangelist as for an American missionary to live part or all the time outside the larger towns. 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 these things, nor ought we to be. The 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 Sunday School in the Slums, Kobe, Japan.

新川日曜學校

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 expressed 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. Sawayanagi, 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 system. 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. All of 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.

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 priests. 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 circumstances. For several years the 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 activity. 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

Year	Communicants	Contributions,	
		Yen	(1 yen = 50 c.)
1859.....	0	.....
1864.....	1	.....
1866.....	2	.....
1871.....	10	.....
1872.....	16	.....
1876.....	1,004	.....
1878.....	1,617	.....
1879.....	2,701	.....
1881.....	3,811	.....
1882.....	4,367	.....
1883.....	5,591	15,838	
1884.....	7,794	18,220	
1885.....	10,775	.....
1886.....	13,269	26,866	
1887.....	18,019	41,571	
1888.....	23,564	64,454	
1889.....	28,977	53,503	
1890.....	32,380	69,324	
1891.....	33,390	74,070	
1892.....	35,534	63,338	
1893.....	37,398	62,416	
1894.....	39,240	72,217	
1895.....	38,710	62,939	
1896.....	38,361	60,504	
1897.....	40,578	81,551	
1898.....	40,981	95,366	
1899.....	41,808	94,275	
1900.....	42,451	102,228	
1901.....	No information		
1902.....	44,281	120,330	
1903.....	42,900	134,941	
1904.....	50,954	134,580	
1905.....	48,087	181,996	
1906.....	54,352	228,944	
1907.....	57,830	274,608	
1908.....	60,450	259,498	
1909.....	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 readily 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 contribution 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 young men, converted during the 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 America. 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. On the 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 home land. Then, too, the missionaries 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 schools 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 Theological 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 Britain. 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. If 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. The main features of government education seem unlikely to be changed for some time, and hardly can be. The 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 doc-

trines 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. After 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 bottles. 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

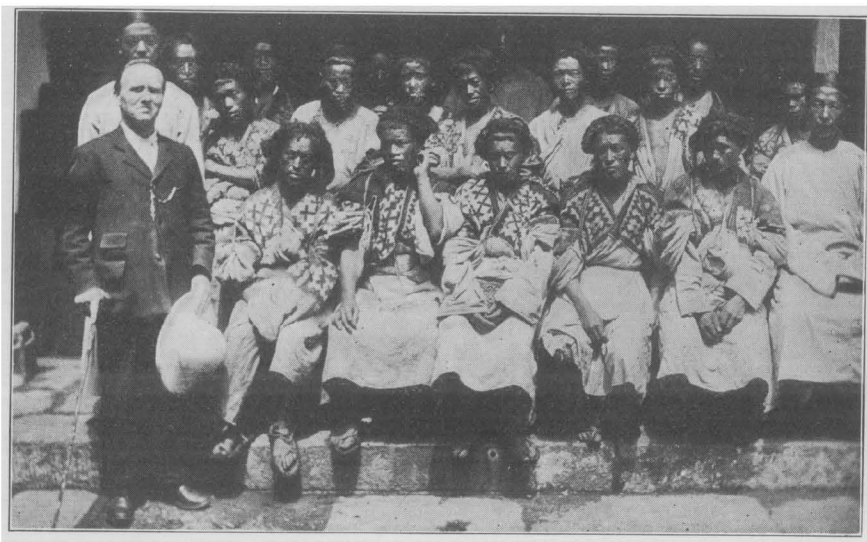
to the British Isles, and has a population estimated at 12,000,000, there are not 200 full members in the Protestant Chinese churches. The Romanists, also, have had but little success in Yunnan. It has, therefore, been rightly regarded as one of the most backward and darkest provinces in the whole empire.

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 love. What are the missionaries doing here? Have they found a life-giving 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 queries. Just below the mission-

aries' 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 bravest 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 MIAO 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 pleasantly surprised. 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 worshipping 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 dressed 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 missionaries had told them there that Chaotung was near their home, and had advised them to seek me. 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

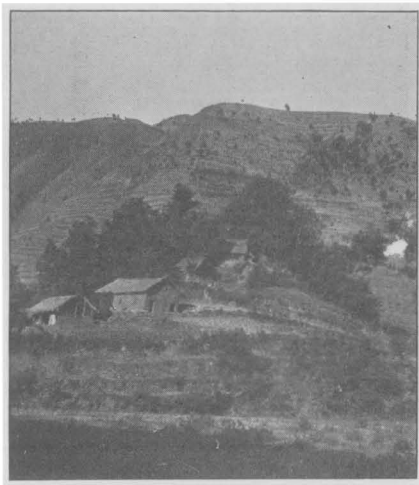
for two or three days, as long as their supplies of oatmeal lasted them. We were almost overwhelmed. Very few of them could speak Chinese, and we knew no Miao. Not one in a thousand had been to any school, yet all wanted to learn to read. Our supplies of large-type Chinese Gospels were soon exhausted. 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. This, 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



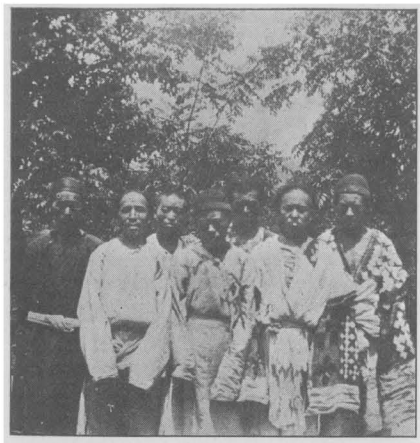
ONE OF THE MIAO CHAPELS IN WEST CHINA

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 come. Christ has found His own. 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. About 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, a 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 Tinnevely 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. Close 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 Vicar-general, 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 supports. 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 addressed 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. His 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 off entirely. He was invited to accept the office of Bishop and has agreed to do so. The devoted, self-sacrificing spirit shown by these young men and others who could be mentioned give one the greatest pos-

sible 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 pun-dal 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 impressed. 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:

1. 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 full-orbed character. You can not make a character as you can a watch. It must grow and it must become perfect through stern conflict and suffering. But dedication does result in a 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 co-operate 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 Victoria. 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 so 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 Holy 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.

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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. Thus 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' law, "The poor have the Gospel 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 high-water 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 self-supporting, 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 fund. 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. In all these sections there is the beginning of foreign missions from Japan as a center. 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. When 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 Inouye 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 Darwin.

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 forces. 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; tho "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 population. There is pretty general agreement 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. McAlpine 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 Christianity but who can not come to Christian centers are legion. Such 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 non-miraculous 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* administers well-deserved 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 well-nigh hopeless minority. Surely the request for reinforcements and financial support have abundant reason behind them. As Rev. T. H. Haden said at the semi-centennial: "The 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 kingdom. Surely the Church must 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 missionaries—as a mass. "What is done 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 fixed 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. This 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 worship-

ing 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 lost, 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 Underwood'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 oppressed 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 confessed 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 know where to begin or where to stop, but one can not avoid the conviction that it all means whole-hearted 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 revival. These facts testify to the kind of Christians God manufactures out of Koreans. They are a living 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 going. "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 vogue. Evangelists often do noble 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 follow-up campaigns, and have suggested excellent methods for keeping up the interest in cities and churches, but in

very few instances are these methods adopted. 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 pre-occupied 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 steadfast, 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. All we have that is worth having we owe to God and those who have obeyed

the command of Christ to "Go . . . preach."

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 tested. 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 missionary. 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? They 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 them. The following is a testimony from one pastor:

Do not say, "Can God?" Thus 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). In 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 self-sacrifice 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.

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. Jowett'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 market. 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 necessities of life. The farmers have practically no carts. Roads are to be constructed 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 previous year. The Korean and Chinese texts are printed together in the new edition of the New Testament. 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 two-

thirds 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 street-preaching, 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. Now 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 education 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 Mienchuh-sien, 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, where he heard whom he should worship. 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 Presbyterian* 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 Baptist Foreign Mission 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 arch-deacon in a Non-conformist chapel. The bread was passed by a Scotch Baptist and a Chinese Southern Presbyterian. The cup was passed by a 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. In Dr. 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 discussed 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 societies. The Indian Missionary Society of Tinnevely, 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 Tinnevely, assisted by 17 Telugu agents, carrying on pastoral, educational and evangelistic work. There are Christians in 28 villages, containing over 900 catechumens and 242 baptized converts. The National Missionary Society of India, of which Rajah Sir Harnam Singh is president, was founded on Christmas, 1905. It has on its rolls 11 missionaries and 11 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 *mela* (the name for great religious gatherings of the Hindus), this Christian celebration showed a very different character.

The Missionary Record recalls 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 interested. "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: "Last week there passed away in his eighty-third 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 impressed 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 1888."

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. It 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? Lord 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 Mo-shè), 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 mature. 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. The prospects are good for the early realization of an institution that 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 physicians—a 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 Christian missionaries. The creed of the Koran does not interfere with slavery and polygamy and offers no ideals above the sensual and material, thus rendering the transition from native superstition both easy and agreeable. 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 says: "Taking the slave trade of Morocco City as a basis, when Mr. Nairn and myself went to the slave-market 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. This 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, man-slaughter, robbery with violence, kidnapping 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-pin. 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 instruction. 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. It 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 none. 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. These 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, with 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. The 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. Last 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 except their reserve. The government 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 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 membership. The original charter 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 obligations.

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. A heavy responsibility rests on our 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 to the Siam Mission. He sailed 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

hymns into the Laos language. The only hymn-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; patriarch, 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 January, 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 1846. A few years later he married 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 Seminary, France. His parochial 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 enlighten-

ment 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 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 reform. 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. Morgan &
Scott, London. 1911.

To most readers, Southwest China is an undiscovered country. The 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. The author 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 were few Christian converts in Kweichow and Yunnan, but with the last few years there have been great spiritual awakenings among the non-Chinese tribes. Many villages have 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 imprinted with signs of the working of the Spirit of God.

IN KALI'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. The 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 Committee. As may be judged from the 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. Dr. 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 care-

ful 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. 9.) There are some interesting observations on the real character of Islam as a missionary faith, as compared with Christian propagandism. The 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 in Arabia. "The unity of God is veiled by a countless number of living and dead saints, and the ritual of Islam is crowded out by magical practices. The missionaries of Islam in Malaysia can not be compared with those of Christianity. They were 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.

In 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. Hurgonje 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.

DR. APRICOT OF "HEAVEN BELOW." By Kingston deGruche. Illustrated. 8vo, 144 pp. \$1.25. Fleming H. Revell.

Missionary life in China is full of variety and incident. This story of the experiences and work of a young medical missionary and his bride in Hang Chow is no exception. Humor and pathos, love and tragedy, all find a place in the narrative. It is a realistic picture of the life, and gives many valuable facts relating to opium-smoking, leprosy, insanity, and the Chinese philosophy of life. The doctor and his wife are charming Christian people—well worth knowing, if only through the printed pages.

A PRAYER BEFORE THE LESSON. By Philip E. Howard. 16mo, 153 pp. 50 cents, *net*. The Sunday-school Times Co, Philadelphia, 1911.

Public prayer is an art that is developed not in the school of man, but of God. It is no simple matter to pray day after day or week after week without wearing those who hear on earth and in heaven. Mr. Howard has given us these 153 prayers, without sameness or formality, and yet with real vital practical petitions and a spirit of reverence and worship. Each prayer is connected with some Scripture lesson. It is a valuable little book for Sunday-school officers and teachers.

NEW BOOKS

THE DEVELOPMENT OF RELIGION IN JAPAN. By George William Knox, D.D. 12mo., 204 pp. \$1.50. E. P. Dutton's Sons, New York. 1911.

FIFTY YEARS OF NEW JAPAN. By Count Okuma. 2 vols., 8vo, 1,262 pp. \$7.50, *net*. E. P. Dutton's Sons, New York. 1911.

THE FUTURE OF JAPAN. W. Petrié Watson. 8vo, 389 pp. \$3.00. E. P. Dutton's Sons. 1911.

THE JAPANESE NATION IN EVOLUTION. By William E. Griffis, L.H.D. 12mo, 420 pp. \$1.25, *net*. Thos. Y. Crowell & Co. 1911.

THE CONVERSION OF INDIA; OR, RECONCILIATION BETWEEN CHRISTIANITY AND HINDUISM. Being Studies in Indian Missions. By Emil P. Berg. 16mo, 238 pp. Arthur H. Stockwell, 29 Ludgate Hill, E. C., London. 1911.

TURKESTAN: THE HEART OF ASIA. By William Eleroy Curtis. Illustrated. \$2.00, *net*. George H. Doran Co., New York.

HALF A CENTURY IN CHINA. Recollections and Observations. Rev. A. E. Moule. 343 pp. 7s. 6d., *net*. Hodder & Stoughton, New York.

THIRTY-FOUR YEARS IN POONA CITY. By Rev. E. F. Elwin. Illustrated. 109 pp. 2s., *net*. Mowbray, London.

BURMESE SELF-TAUGHT, WITH PHONETIC PRONUNCIATION. By R. F. St. John. 6s. Marlborough, London.

CHRISTIAN MISSIONS IN BURMA. By Rev. W. C. Purser. Preface by Right Rev. A. M. Knight. Illustrated. 246 pp. 2s., *net*. S. P. G., London.

THE ISLAND OF STONE MONEY. By W. H. Furness, M.D., F.R.G.S. Illustrated. 278 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia.

THE FUTURE OF AFRICA. By Rev. Donald Fraser. Student Volunteer Missionary Union, London. 1911.

BARBAROUS MEXICO. By John Kenneth Turner. 8vo. Cassell & Co., New York.

THE CHRISTIAN'S PRESENT DUTY. By C. C. Pamphlet. 10 cents. Charles C. Cook, 150 Nassau St., New York.

ASPECTS OF ISLAM. By Duncan Macdonald, D.D. 375 pp. 6s. 6d., *net*. Macmillan Co., New York.

MARRIAGE, TOTEMISM, AND RELIGION: AN ANSWER TO CRITICS. By Lord Avebury. 241 pp. 4s. 6d., *net*. Longmans, Green & Co., New York.

GEORGE AUGUSTUS SELWYN, PIONEER BISHOP OF NEW ZEALAND. By F. W. Boreham. Illustrated. 160 pp. 1s. 6d. Part-ridge, London.

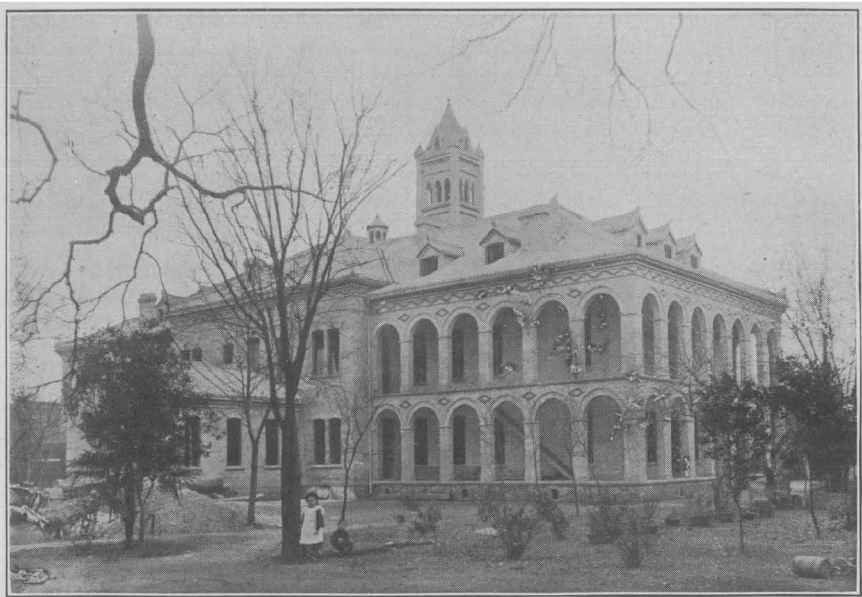
AN OUTPOST IN PAPUA. By A. K. Chignell. 375 pp. 10s. 6d., *net*. Smith, Elder & Co., London.

WHAT WE DO IN NYASALAND. Compiled by D. S. Y. Mills. 266 pp. 2s., *net*. Universities' Mission to Central Africa, London.

AN ENGLISHWOMAN'S TWENTY-FIVE YEARS IN TROPICAL AFRICA; BEING THE BIOGRAPHY OF GWEN ELEN LEWIS, MISSIONARY TO THE CAMEROONS AND THE KONGO. By George Hawker. Illustrated. 352 pp. 3s. Hodder & Stoughton, London.

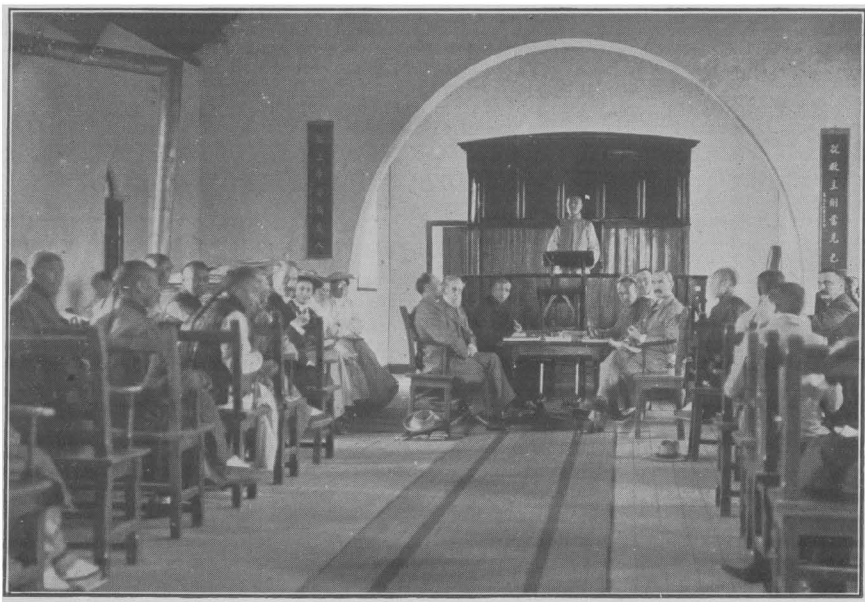
CHRISTIAN FAITH AND THE NEW PSYCHOLOGY. Evolution and Recent Science as Aids to Faith. By David A. Murray, D.D. 12mo, 384 pp. \$1.50, *net*. Fleming H. Revell Co., New York, 1911.

THE REAPPEARING. By Charles Morice. Introduction by Coningsby Dawson. 12mo, 211 pp. \$1.20, *net*. George H. Doran Co., New York. 1911.



AMERICAN METHODIST MISSION HOSPITAL, CHENTU, SZCHUAN, CHINA

In 1895 the old one-story building was torn down by a mob because it was "too high." This building, recently opened, has a tower 90 feet high.



FIRST CHINESE PRESBYTERIAN SYNOD IN MANCHURIA

SIGNS OF PROGRESS IN CHINA

The Missionary Review of the World

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SIGNS OF THE TIMES*

ASIA AWAKENING

The most encouraging thing in India is the present unrest, says Sherwood Eddy. Cause for hope is found in the conflict of the new civilization with the old, the working of a new principle, the upheaving of a new life. Five causes have led up to this, namely: Western education, the nation's antipathy for foreign rulers, the poverty of the masses leading to natural dissatisfaction, the agitation of the educated Indians for self-government, and the dissatisfaction of the people with the old order, both political and religious.

England is doing much for India, but the marvelous thing is the awakening of that empire—an awakening, first, within the Church; and second, without the Church in the leavening of the life of the people. It is an awakening involving the reaction of Christianity upon the non-Christian religions and upon the whole nation.

The empire is surely becoming Christian. While during the last decade the population has increased 2½ per cent., the Parsees have gained 4 per cent., the Jews 6 per cent., the Mohammedans 8 per cent., while the Protestant native Christians increased 63 per cent., more than 20 times as fast as the population.

The great mass movements in India are full of encouragement as well as full of danger. More than half a million have been gathered in from the out-castes of India, and fifty millions of this class are at the door of the Church to-day. The mass movement is occurring, not only among the out-caste class, but also among the middle class, the great backbone of India.

There is also manifest within the Church a new missionary spirit. In the pagoda, where, one hundred years ago, Henry Martin went and prayed—Henry Martin, who said that he would as soon expect to see some one rise from the dead as to see a Brahman become a Christian—I saw converted Brahmans, converted Mohammedans, men from every province of India, met to organize a native missionary society, under native management and supported by native money.

Greater still is the effect of the awakening outside of the Christian Church. It is resulting in a new ideal of life. The changeless life of contemplation is giving place to one of activity, of self-realization, of progress. There is a new national consciousness, a new patriotism sweeping over the country. There is a new demand for reform, a new attitude toward woman. The old caste system is

* 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 expressed, or positions taken by contributors to these pages.—EDITORS.

beginning to crack like the old temples that are crumbling. Thirty Brahmans, thirty Mohammedans and thirty Christians recently met to discuss the new national unity. Five years ago that would have meant the loss of caste for the Brahmans.

Best of all, there is a new attitude toward religion. The Brahmans have taken over from us the ideas of the fatherhood of God and the brotherhood of man. They are making desperate effort to regalanize Hinduism.

All Asia is awakening, from Japan to India, from Korea to Persia, from China to Turkey. When we remember that Asia was the cradle of the race, the birthplace of our own civilization, the teacher of the West, the mother of all the great religions of the world, what have we that we have not received from the East? Asia, with more than twice the population of Europe, six times that of Africa, more than half of the race, 850 millions of our fellow men, is awakening. What shall be the answer of the West to the call of the East? It demands that we give to Asia our life.*

IMPORTANT HINDU CONFERENCE

Recent word from Allahabad, India, brings news of the first "Ghuddi" (purification) conference—to consider the admission of non-Hindus and outcastes to Hinduism, and the readmission of repentant converts. Even Hindus have awakened to the fact that their religion must be missionary or die. Instead of the absence of any desire that a non-Hindu or a lapsed Hindu should be received into the fold, there is now the realization that some effort must be made to prevent the 60,000,000 outcastes from

being driven into the fold of Christianity or Islam. To this end the conference passed the following resolutions: "That in the opinion of this conference it is necessary and desirable (1) that the deprest classes throughout India be raised socially, spiritually, mentally, and morally, and that steps be taken for the achievement of this end: (2) to admit to the fold of Hinduism those who desire it, after the performance of Prayas-chitta (penance, including the eating and drinking of the five products of the cow), and Homa."

SAVING INDIA'S CHILDREN

The cry of India's children still goes up to God. They are not to-day thrown into the Ganges as an act of worship, and in many districts the laws of child-marriage and the remarriage of widows are making their lot more bearable. Schools are opening the gates to knowledge, and Christian missions are pointing out the way of life, but there are still millions who not only suffer from poverty and abuse at home, but who are destroyed body and soul by the evil laws and customs of the country. One of the worst is the dedication of female children to the life of prostitution in connection with various temples where they are "married to the god." Recently the attention of the Secretary of State for India has been called to the methods by which these girls are secured and doomed to their evil life, and he has address the Indian Government on the subject. The present law makes it a penal offense to sell, let or hire, or otherwise dispose of any minor under sixteen years of age for the purpose of prostitution, or for any unlawful or immoral purpose, but the law is

*M. Eddy is quoted from *Illustrated Missionary News*.

evaded by various methods of marriage, adoption and subterfuge. The great difficulty is to secure satisfactory evidence.

It is something that public opinion is being aroused both in regard to this and the patronage of Nautch girls. It is hoped that all men and women who pretend to light and learning will join in the effort to liberate India's children from vice, and that those who are praising India's unworthy and unwholesome customs will be put to shame.

PROGRESS IN CHINA

The importance of missionary work in China is growing more and more evident to every student of missions. A recent letter from Dr. Schultz, of the Union Medical College in Tsinan, Shantung, brings out some very interesting facts. He says:

The various missions, English, American, Baptist, Anglican, Presbyterian, in Shantung province, China, containing some 35,000,000 souls, have united in higher educational work under the name of the Shantung Christian University. There is an arts college of over 300, a theological school of 40 or 50, and a medical school, just beginning, with at present 17 or 18 students. Education is not so far advanced here as along the Yang-tse River and in Canton, the elementary schools not being quite so fully developed. All of the teaching is done in Chinese, so that the medical school will never be able to take the same high position as one where English is used, but it also means that it will be able to meet the immediate, overwhelming medical and moral needs of the next thirty years of this province and region in the best way.

China is a country in which one can study, as in a laboratory, every phenomenon of the development of civilization, economics, history, religion, education, ethics. The economic loss of bad roads, of a multiform currency, or rather a formless currency, the evils of an autocracy and the difficulty and cost of getting together and forming a constitutional and representative government, the dangers of a public opinion that is against any sort of public sanitation, the awfulness of ignorance and superstition and of witchcraft, torture and elaborate processes of law that lead anywhere rather than to justice, the curse of a social code that permits polygamy, the despair of unreserved and unblushing abandonment to opium and to every other vice, the mockery of religions that are purely formal, have no power and only lead astray. Here an observer begins to realize a little of the meaning and of the cost of attainment of such institutions as home, freedom, enlightenment, religious toleration, Christianity. One never ceases to wonder at the degree of ignorance and superstition about the simplest physical things, shown by these rational and intelligent people.

The most wonderful thing, however, is not that one sees here society in a stage of development in which it was in Europe centuries ago—but that one sees the processes by which civilized countries painfully attained their present condition with institutions actually and visibly in operation about you. Reforms are really in operation, the cue is going, dress is changing, the courts are less futile and the penology less barbarous, women are better treated, some people are beginning to look askance at polygamy, a constitution and parliament are coming, rail-

roads and the post-office and business and Western education are making appreciable inroads on ignorance and superstition. Best of all, Christianity is seen to be at the bottom of the whole movement. It is certain that nothing less than Christianity will ever be able to touch the appalling inertia of heathenism; the weight of it is enough to drive any one who thinks of it out of his head. What thrills one and strengthens faith and teaches the true philosophy of history is that Christ in the lives of men actually furnishes the motive force of the whole great process.

This whole Eastern life is like the life of the Bible. From the landscape to the psychology of the people, it is the same. Walled cities with the room over the gate; shepherds, children playing in the market-place, two women grinding at the mill, vultures hovering over the carrion, a lamp for one's feet, perils of robbers, perils of rivers, the unjust steward, the threshing floor and winnowing fan, the wedding feast, the funeral wailing, the blind, the beggar, the sirocco, drought, always the second invitation to a feast when all things are now ready, the prisoner who does not get out of the clutches of judge and turnkey until he has paid every last cent he has in the world, vast self-respect, and a certain fine culture and refinement and education of the Eastern sort coupled with utter poverty, the tormentors, tedious salutations by the way and to avoid them no greetings at all in passing. These and many more show Eastern life and the Eastern mind to be the same everywhere and make the Bible a new book; not a week goes by that one does not get new light and a new reality from these Celestials.

GOING BACKWARD IN JAPAN

Recent advice from Japan puts a less encouraging interpretation on the action of the Government in encouraging religious observances than many at first hoped. The anarchist plot startled Japan, and led some to express the idea that the Japanese people must be religious in order to be safe, and that all religions should be impartially recognized. The fact seems to be that the feeling of insecurity induced by the trial of the plotters resulted in a desire to make the Shinto beliefs and observances supreme by way of assuring belief in the divinity of the Mikado. The Minister of Education is reported to have said, "In imparting education the most careful attention should be directed to encouraging the people to reverence the Shinto deities, placing great importance on religious services held in commemoration of their ancestors." A missionary writes that in consequence of this teachers are taking their children to the Shinto shrines and some are trying to keep children from attendance on the Christian Sunday-schools. The Christians are opposing this, and there is danger of a clash. It seems impossible that Japan should turn back to the legends on which Shinto is founded, and withdraw religious liberty from its subjects and their children. The Japanese must learn that the hope of the nation is in God as revealed in Christ and not in legends or in the Emperor's person.

JUBILEE AND UNITY IN NATAL

The seventy-fifth anniversary (June 23 to July 4) of the entrance of the Gospel to the Zulus was the occasion of a great celebration at several different centers. Under the leadership of American Board missionaries twenty denominations united in the cere-

monies, and the Governor-General, Lord Gladstone, delivered a notable address. The participation of the Church of England missionaries led to the election of an archdeacon as president of the Natal Missionary Conference for the coming year. This is a notable step in advance. Resolutions were adopted which bind the cooperating bodies to respect each other's discipline and to avoid as far as possible beginning work in localities where other societies are already laboring, and to create an advisory council consisting of missionaries and native ministers, which will endeavor to promote uniformity in conditions of membership,, instruction and discipline, and act as a board of arbitration for the reduction of overlapping. It was decided to establish an interdenominational Zulu newspaper under the auspices of the conference. Dr. Cornelius H. Patton, of the American Board, gave impulse to the spirit of cooperation that pervaded the celebration, and spoke with power on "What Africa Means to the Christian World."

CHRISTIANITY IN RUSSIA

The presence of William Fetler, the Russian evangelist, and thirty other Christians who have suffered persecution for their faith in the land of the Czar, awakened great interest at the Baptist anniversaries in Philadelphia. These men revealed the sterling character of Russian Christians, and impress the audiences with a belief that a new day will ere long dawn for Russia. The young men are insistently demanding greater liberty of conscience and more personal freedom. Thinkers are developing, and only need a right relationship to God to

make them an irresistible power for the regeneration of Russia. Many are hungering for the truth and for the life that Christ alone can give. They prove their heroism and their hunger by suffering persecution for their faith. A commission was appointed at the convention, consisting of Dr. R. S. MacArthur of New York, Dr. Russell Conwell of Philadelphia, and Rev. F. B. Meyer of London, to go to Russia in October and petition the Czar for larger concessions to Christians in general and to Baptists in particular. There is some doubt as to the Czar's reception of such a commission, but it is hoped that the agitation will produce some beneficial results. Russia is still reactionary, and the promised liberty of conscience has not yet been realized.

THE BIBLE AND THE GREEKS

A result of the new Constitution in Greece is the denial of the Bible to the people in their common speech. Few of them can understand the classical form of their language. By an Administrative Order, ten years ago, the New Testament in Modern Greek was prohibited, and now (chiefly, it is believed, through the influence of the Patriarchate of Constantinople) the Old Testament is included in the prohibition. So the nation, save for the copies already circulated, is now without the Bible. The British and Foreign Bible Society has sought in vain to induce the Holy Synod to publish a Modern Greek version of its own, at the Society's expense. It now appeals "to the finer Hellenic spirit, which has always won the admiration and friendship of the British people, to say whether or not there shall be liberty

in Greece to read the Bible in the language of the common people.

According to the Second Article of the new Constitution, "the text of the Holy Scriptures is maintained unchanged; the rendering thereof in another linguistic form, without the previous sanction of the Great Church of Christ in Constantinople also, is absolutely prohibited."

In this article the words "the text of the Holy Scriptures" include the Septuagint Version of the Old Testament in Ancient Greek. Modern Greek is "another linguistic form." Before the new Constitution was framed the New Testament only in Modern Greek was prohibited, and that only by an "Administrative Order." Thus the Bible in the people's tongue is absolutely prohibited by an article of the Constitution.

The responsibility of the prohibition appears to rest on the Patriarchate of Constantinople; but the introduction of the word "also" prevents even the Patriarchate from overruling the wishes of the Holy Synod in Athens. It is useless, therefore, to appeal to the Patriarch as long as the Orthodox Church in Greece persists in the policy of opposing versions. As the direct result of this policy millions of Greeks to whom the Ancient Greek texts are only more or less a dead language have now no access to the Bible in any version which they can understand.

The door closed ten years ago against the New Testament has been doubly barred by the new Constitution, which shuts out the whole Bible. What this means to the national and spiritual life of Greece let those say who, during the present year, have

joined together all over the world in thanking God for 300 years of a vernacular English Bible.

THE SITUATION IN PORTUGAL

"It appears that the new Portuguese Government have been making experiments in legislation of a kind that suggests children playing with explosives," says the *Missionary Record*. The Law for the Separation of Church and State in Portugal is unquestionably a blow aimed at the Roman Catholic Church. It is an index to the exasperation wrought in patriotic minds by the long, dark despotism of the Church; by priestly arrogance and corruption. It does not effect simple disestablishment. All ecclesiastical property becomes the possession of the State, and measures are enforced which must bear heavily upon congregational life. Clearly the government will not grieve if that life becomes impossible. For example, the churches must be supported exclusively by the contributions of their *living* members. Even so, one-third of the money thus raised must be handed over to a secular committee, to be applied to such charitable and philanthropic objects as the committee may select. Whether intended to do so or not, the law imperils the very existence of the foreign congregations in Lisbon and elsewhere in Portugal. The representatives of the European Powers, acting in concert, have secured promises of exemption from the responsible minister; promises which he evidently finds it difficult to fulfil. Diplomatic action must be supported in all legitimate ways, if the foreign churches are to enjoy the freedom and security hitherto accorded them.

BAHAISM AND ITS CLAIMS

BY REV. WILLIAM A. SHEDD, D.D., URUMIA, PERSIA

Bahaism, both in its Eastern and in its Western development, is one of the significant facts in modern history. It originated in the claim made in 1844 by Sayyid Ali Mohammed, a young merchant of Shiraz, Persia, to be the Bab or medium of communication with the hidden Imam. It received a new form in 1866, when Mirza Husain Ali Nuri claimed to be the Manifestation of God promised by the Bab, and took the title of Baha Ullah. Under his leadership and that of his son, Abbas Effendi, Abdul Baha, it claims to be "religion renewed and revived," "the one goal toward which Truth has always worked," "the universal religion of the world, and the basis of the great universal civilization that is to be." Such claims might be quoted indefinitely, but the following may be noted here:

1. That it contains the essential teachings of all other religions.
2. That it is for the present age the highest manifestation of truth.
3. That it is the foundation not only of individual welfare, but of intellectual and social progress. An era of universal peace and right is to be brought in by the acceptance of the authority of Baha.
4. That it is the fulfilment of prophecies contained in other religions, and that it replaces those religions, especially Judaism, Christianity and Mohammedanism.

It is difficult to make even an approximate estimate of the number in Persia. Most of the figures given are gross exaggerations. Persia is not a populous country, and the Bahais of Persia are found among certain classes only. It is not an easy question to de-

cide what constitutes a Bahai. For example, the writer had with him as an assistant in school work a Persian, with whom he discust religious topics freely. For years he disavowed belief in Bahaism, but finally he appeared in the role of an active propagandist of that faith. Concealment of religious faith is a common practise in Persia, and it is approved and recommended by the Bahais. The following line of investigation is sound in principle, and is offered as the best available. The nomad population (whether Sunni or Shia), the Kurds, the Arabs and other Sunnis, can be left entirely out of the account, as there are no Bahias among them. These make up from a fourth to a third of the whole population. The mass of the people in the villages, except in a few districts in the south of Persia and along the Caspian, are unaffected by the propaganda. There remain the cities and towns having populations of five thousand and more. The total in habitants of these centers is not above two millions. One million or more of these must be eliminated, for the ignorant day-laborers and similar classes in the cities are not influenced by Bahaism. Of the remaining million, certainly not more than one-tenth are Bahais, which would give about one hundred thousand as the maximum number. A similar result is reached by stating positively that Bahais are found only among the more intelligent classes, *i.e.*, the merchants, mollahs, mirzas, land-owners, officials, etc., and that not more than one in ten of these are Bahais. Probably the proportion is even smaller. Some Jews in Teheran and Hamadan are Bahais, as are some

Zoroastrians; but the former number in all only about 30,000, and the latter about 8,000. Their influence is out of proportion to their numbers, and that the actual numbers show a remarkable growth for the period of their existence.

Outside of Persia there are Bahais in Burma, in India, in Syria and some other parts of the Turkish Empire, in Florence, Paris, Stuttgart, and some other continental cities, in London and in the United States. The religious census of the United States for 1906 gave the following figures: Organizations, 24; halls, 23; members, 1,280, of whom 438 were men, 842 women. The largest number is in Chicago. Illinois (including Chicago), reports 492 members; New York 23, and Massachusetts 70. This represents over fifteen years' growth. There is no reason to suppose that the growth has been rapid since 1906. Since then at Washington a new center has been founded for the Bahai propaganda, and an association formed for the support of a school in Teheran, which, while not openly declared to Bahai, is controlled by them. In this school there is one American teacher, and in Teheran are one or two other American Bahais engaged in philanthropic work. The difference between Christian mission work and that of the Bahais in Persia is that the former is openly Christian, while the latter is professedly Mohammedan. A man in becoming a Bahai is urged not to break publicly with the past, while on the contrary, no one can become a Christian and remain a Mohammedan. This difference was illustrated in a mission school when the Bahai pupils presented a complaint to the Government on the ground that they as good

Mohammedans were offended by having to study the Christian Scriptures.

While the claims made by Bahais of millions of adherents are clearly wrong, they are widely scattered, and are found among intelligent people. They have published both in English and in French books and tracts intended to present their teachings to others, and almost altogether from these are drawn the statements below as to their beliefs. By these teachings rather than by numbers the religion must be judged, altho no argument is prest more often in argument than the rapid spread of the religion.

Origin and History

One of the ordinary titles given to Mohammed by his followers is that of the Seal of the Prophets, which is interpreted by the vast majority to mean that he is the last of the prophets, his predecessors being the great prophets Adam, Abraham, Moses and Jesus, besides thousands of lesser authority. The Shia Moslems, however, claim that altho Mohammed was the last of the prophets, after him there is an order of infallible Imams, beginning with his son-in-law Ali, and continuing in the line of Ali. The twelfth Imam is believed about the year 260 of the Mohammedan era to have disappeared, and to be still alive in some mysterious place. His return is looked for constantly. An instance of this expectation is found in the new Persian constitution, in which it is specified that a certain provision is valid perpetually till the appearance of the Hidden Imam. The honor given to these Imams approaches in many cases deification, and the popular religion of Persia is largely connected with them. Besides expecting his appearance,

there is also the attempt to maintain a connection with the Hidden Imam; and there has been in some sects a belief in certain intermediaries between him and his followers. This intermediary was called the Bah, an Arabic word meaning gate.

One of the sects that hold the Imams in special honor is the *Shaikhi* sect. Seventy or eighty years ago they were very active, and stories are still told of the disturbances caused by their activity in many cities of Persia. They are marked by austerity of life, a fondness for metaphysical discussion, a figurative interpretation of the sacred books, and a belief in the "perfect Shia," who is always existent, and is the channel of grace from the Hidden Imam. Their leader, Haji Sayyid Kazim Rashti, about 1840, aroused in his disciples an intense expectation of the speedy appearance of the Imam. He died in 1843, and the next year, Sayyid Ali Mohammed, who had for a time attended his lectures, claimed to be the Bah, or gate, and later the promised Imam, taking finally the title of *Nukta* (or point of manifestation). His history was brief but intense, and ended in martyrdom by the Government at Tabriz in 1850. He claimed for himself to be the inaugurator of a new dispensation, and so not only the Imam but also a great prophet in the line of Moses, Jesus and Mohammed. He further predicted the coming of "Him whom God would manifest," who should be a prophet of equal rank with the greatest. His death only increased the enthusiasm of the followers his lofty personality had drawn to himself. Struggles followed in several places, many died for the faith, and the leaders were exiled.

The claim of the Bah had caused a bitter schism among the Shaikhis, and a few years after the Bah's death a division occurred among his followers. The leaders were in exile at Bagdad, whence they were removed by the Turkish Government to Constantinople and Adrianople. Before leaving Bagdad in 1866, Husain Ali claimed to be the prophet promised by the Bah. He assumed the title of Baha Ullah. From Adrianople the Turkish Government removed the rival leaders to Acre in Syria, and to the island of Cyprus. Unfortunately, but in very oriental fashion, some of the followers of each were sent with the other leader. Those who went to Acre with Baha were later murdered by some of his followers, a crime for which Baha himself disclaimed responsibility. The large majority of the Bahais (as they were called) accepted Baha, and hence are known as Bahais. He lived in Acre under government surveillance and annoyance until his death in 1892, directing from there the vigorous propaganda of his followers and issuing books and epistles stamped with the claim of divine authority. His death was followed by another schism, two of his sons being rivals for the headship; but the majority accepted Abbas Effendi, who has taken the title of Abdul Baha. Since the Turkish revolution he has been free from government surveillance, but he still lives in Acre, where recently a house has been given him by an American lady. There seems to be no definite statement of the character of his authority, but it is more than mere leadership. He impresses those who meet him with personal ability, and in his hands the affairs of the sect have been managed with great success.

The Teachings

When one attempts to give an account of the teaching of Baháism he is met at the outset with the claim that they have no dogmas. Just what is meant by this claim it is a little difficult to understand, for their books contain much fairly definite teaching and a very definite claim to supernatural authority. The three leaders of the religion, the Bah, Baha Ullah, and Abdul Baha, have all written numerous treatises and letters; and inasmuch as the first two claim definitely to be supreme manifestations, and the latter in some sense to possess divine authority, all are to be taken into account. The writings of the Bah, however, are superseded by those of Baha, and as a matter of fact are not used. None of them is presented to the public by the western Bahais, altho his Beyan, both in the Arabic and the Persian form, has been translated into French by M. Nicolas. The Igan (or Ighan), the Book of the Covenant, and various extracts from letters, are the works of Baha that are accessible in English and French. The Ktáh ul Akdas, or Most Holy Book, is referred to as the most important writing of Baha, but it has not been translated as yet. An abstract has been printed by Professor Browne of Cambridge. A number of brief works by Abdul Baha and one considerable book have been published in English and French. The latter is called "Answered Questions," or "Les Leçons de St. Jean d'Acre." There are also several books by western Bahais giving a general account of the faith, numerous tracts, and a life of Abdul Baha in English. It will be seen that there is a considerable apologetic literature. For our purposes, however, the books

of the masters are important, and the following sketch of their teachings is drawn from them. It does not claim to be complete, but it does claim to be careful and fair.

The teaching as to God is hard to grasp, and perhaps it should be, for it starts from the assumption that God is in His essence unknowable. His existence is assumed rather than proved. We are told that it "is evident that Nature in its own essence is in the grasp of the power of God, who is the eternal, almighty One. He holds nature within accurate regulations and laws, and rules over it." This seems to indicate personality. The following seems decidedly pantheistic: "The reality of Divinity or the substance of the essence of Oneness is pure sanctity and absolute holiness. . . . It is invisible, incomprehensible, inaccessible, a pure essence which can not be described, for the Divine Essence surrounds all things."

In the English Bahai works God is occasionally spoken of as It; but stress can not be laid on this, perhaps, as in Persian the same word serves for He and It. Whatever God is, we are told again and again that "the way is closed and seeking is forbidden." There is no direct relation between the soul and God. The sum of the divine bounty is the Holy Spirit, which is described as an emanation of the divine unity, but not in a material sense. In order to be known to men, who are incapable of knowing the divine essence, the manifestations are the medium used by God. These are the highest of humanity, perfectly free from sin, and are the mirrors in which the divine attributes are reflected through the Holy Spirit. The following quotation expresses this doctrine: "The

splendors of the perfections, bounties and attributes of God shine forth and radiate from the reality of the Perfect Man—that is to say, the Unique One, the Universal Manifestation of God. Other beings receive only one ray, but the universal manifestation is the mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs and wonders. The knowledge of the Reality of the Divinity is impossible and unattainable, but the knowledge of the manifestations of God is the knowledge of God, for the bounties, splendors, and divine attributes are apparent in them.” The reality or essence is unknown, but the attributes are known through the mediation of the manifestations, which are perfect mirrors of the divine glory.

The relation of this unknowable and yet manifested God to the universe is not that of Creator, altho God is called Creator and things are called creatures. The material universe has neither beginning nor end. Matter changes in form from simple to complex, under the operation of universal law the forms dissolving and recomposing. The source of this change and the composition of the forms is not fortuitous. Man’s body belongs to this material universe, and is subject to its laws. There is no resurrection of the body, and the soul is an independent entity. The spirit or soul is said to have a beginning but no end, and as its future state is said to be one of growth, we may probably conclude that its existence is individual and not merely verged in the divine reality. This, however, is not entirely clear, as heaven, hell, judgment and the other conceptions pertaining to the

future life are all explained in a figurative way.

Man is in need of divine help, not in the way of redemption but of enlightenment. The divine Manifestations are educators and lawgivers. Man needs education, material, intellectual and spiritual; and with such education the woes of life may be expected to disappear. Little is said of sin, but much of ignorance and error. In order to furnish this enlightenment God has raised up the Manifestations, who make known the truth to men in all that is necessary to their welfare. This work is very broad, as is shown in the following quotation: “He will teach men to organize and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education . . . so that knowledge and science may increase and the reality of things, the mysteries of being, and the properties of existence be discovered. . . . He must also impart spiritual education, so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Divine Course.” The educators named are Abraham, Moses, Christ, Mohammed, the Bah, and Baha. Besides these an indefinite number of lesser prophets, such as the Old Testament prophets and the apostles, are recognized.

The way of salvation is described in a book by an American Bahai under the heads of faith, which “is to devote the entire being to the Will of God,

as express in His commands"; knowledge, which comes through the Manifestation of God; prayer and obedience. Among the Hidden Words of Baha is this: "The principle of religion is to acknowledge what is revealed by God and to obey the laws established in His Book." Repentance has little place in the scheme, and from all the Bahai literature is absent any deep sense of sin or unworthiness. The new birth or regeneration is the transformation of life and character, which is the result of salvation and not its beginning. It is characteristic of the religion that it seeks after knowledge of God's commands and not union with Him. It is not mystical, and the knowledge sought after is objective and external. It is not without prayer and ritual, and among the prayers are many beautiful aspirations, as there are in Islam and every other religion; but the following is given as the center of this faith: "God, singly and alone, abideth in His own place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth." In their own phrase, "The way is closed, and seeking is forbidden."

Ethics plays a large part in the religion, and moral exhortations make up a large part of their writings. For the most part the ethical ideals are Christian. Love is emphasized, as are service for others, self-sacrifice in the form of devotion to God, but not in the form of giving up for others, and national peace. In theory the teachings of the Manifestation of God should cover the whole range of human life, and as a matter of fact the "Kitab ul Akdas," which seems to be ignored by western Bahais, contains

precepts on a great variety of subjects. Some of these are the following: Prayer is to be said three times each day, facing toward Acre, and each prayer is to contain three parts. The vernal equinox is to be a new-year festival, and the days of manifestation of the Bah and of the Baha are also festivals. The year consists of nineteen months of nineteen days each, and five extra holidays. The last month of the year is a month of fasting from sunrise to sunset. The use of perfumes is commended; the materials to be used in dress are regulated, and the clothes of the dead are specified. The law of inheritance is laid down, teachers ranking as heirs in the seventh and last degree. These laws are said by Professor Browne to be complicated and obscure. Divorce is permitted for desertion for a period of over nine months, and also for persistent quarreling after a year of trial. Wine and opium are forbidden. Each community is to have "a house of justice," composed of not less than nine members, and these houses of justice are to go up in ascending degrees till the universal house of justice is reached. The numbers nine and nineteen are of special sanctity. Polygamy was practised by Baha Ullah, and is allowed to his followers under certain restrictions. Education is encouraged for girls as well as boys. A universal language is enjoined.

How it Works

Does this religion bring about a reformation of life and character? The reports given by Bahai travelers are glowing, but long residents in Persia have no such tale to tell. The Bahais are drawn from the more intelligent classes, and are more progressive

than most. Among the Persians the desire to get rid of the intolerable obstacle to social progress found in the traditional law of Islam is one of the most potent influences leading to the acceptance of Bahaism. But the Bahais are not noticeably more honest, more truthful, more sober or more reliable than others. Zeal for education is a mark of all progressive Persians, whether Bahais or not. The future will reveal whether it has a useful role to play in modern history. One can only hope that this may be the case, and especially that it may enlarge the narrow bounds of freedom, and there are reasons for this hope. Professor Browne, however, who is both sympathetic and well-informed, expresses the doubt whether its triumph would establish freedom, and thinks also that its influence in the emancipation of woman has been exaggerated. Generally the Bahais have held aloof from the revolutionary movement in Persia, and by many in Persia they have been regarded as *partizans of the old régime*.

Can Bahaism make good its claim to be the fulfilment of and substitute for Christianity? The answer is that it can not, and some reasons may be given for this answer.

In the first place, the conception on which Bahaism bases its claim is false. Truth does not grow old, nor is it possible to change the religion with the growth of the race. A universal religion must present truth in a form that will reach men in every stage of civilization, for the reason that in every period of the world since the dawn of history there have been simultaneously men in every stage of intellectual development. A universal Gospel must be the power of God unto

salvation for all—Jew, Greek and barbarian. Christianity is based on an entirely different conception—the gradual growth of revelation and its organic relation to human history until it reaches completeness. Specifically Bahaism is irreconcilable with Christianity in its relation to Mohammedanism, in the difference between its teachings and those of Christianity, and in its exclusion of whole areas of Christian teaching.

Bahaism is tied to Mohammedanism beyond all possibility of release. It recognizes this fact in the defense of Mohammed's character by Abdul Baha. This carries with it also the defense of whatever belongs properly to Islam. Much that is traditional in Islam it can reject, but polygamy, *e.g.*, must be defended. Further, the fundamental conceptions of Bahaism are Mohammedanism rather than Christian. In both religion is a way of enlightenment and not of redemption. In both morals are based on the commands and not on the ideals of humanity. In both religion includes a law made up to a greater or less degree of ritual precepts, as the form of prayer, time of fasting, etc. This relation is strikingly illustrated in the argument from prophecy. The period of 1,260 days, or three years and a half, whenever it appears in Daniel or in Revelation, is made to refer to the time that elapsed between the appearance of Mohammed and the Bah. Similarly the promised Paraclete is Mohammed. In other words, the acceptance of Baha includes the acceptance of Mohammed in a sense not really required by the Koran, for the Koran really implies Mohammed's need of forgiveness, while Baha Ullah postulates Mohammed's sinless-

ness. Such a fact inevitably lowers morals to the Mohammedan level.

Bahaism ignores the fatherhood of God. A distant unknowable being can not be the heavenly Father. It has no place for Christ except as one of a series, one, moreover, whose brief day of authority closed when Mohammed began to preach in Mecca. God is not love, for love is one of the attributes, the essence being unknowable. Nor is He holy in His being, only in His attributes. Sin is ignorance, not perversion of nature. The Holy Spirit is impersonal, not a living power. Church and State are identified, and hence freedom of religion is impossible.

Bahaism rejects not merely the theory but the fact of the Atonement. If the claim be admitted that Bahaism is a republication of Christianity, the whole interpretation of the death of Christ contained in the Epistles must first be rejected. It knows nothing of the imminence of God as a living presence. The only presence known is in unchanging natural law, and in

the reflected glory in the manifestations. The living presence of the story must be denied. In brief, not one single clause of the Apostle's Creed can be retained in any sense that has been accepted by Christians, if Bahaism is received as true.

And what is given in return? There is a plentiful use of the Christian vocabulary, but words are of value only if ideas lie back of them. To call God Father, and then to remove Him by an inaccessible gulf is worse than useless. The apparent gifts of Bahaism are empty. This is the case even with the much-exalted name of Baha Ullah. He is said to be the supreme and sufficient manifestation of God; but we search in vain for any real picture of His character. Eulogy and boasting pretension are found in abundance, but no narrative, no Gospel wrought in deeds of daily life.

NOTE.—The above is written with reference to western Bahaism; and while it is mostly applicable to Bahaism in Persia, the proportion of teaching is very different there and here. Indeed, Bahaism as offered to a Jew, a Christian, and a Mohammedan varies greatly. One might argue that western Bahaism is only in name Bahaistic.

THE RELIGION OF THE DERSIM KURDS

BY REV. HENRY H. RIGGS, HARPOOT, TURKEY

In the course of a journey in eastern Turkey I once came to a ferry on the upper Euphrates River. The water was high and swift, and the prospect was that, in the antiquated tub that served as a boat we should have, to say the least, an exciting passage. While we were arranging our horses in the boat a man, evidently of great age, rode up and was helped into it by his attendant and the boatman, who showed him every mark of respect, almost reverence. As he took his place

the old gentleman saluted me, and recognizing me as a Christian teacher, he said, "Shall we call on the Prophet Jesus?" I, of course, heartily assented, and as the boat was pushed off and plunged down the boiling current, with upturned face the old man prayed, "O Lord Jesus! save us, Lord Jesus!"

Yet that man was not a Christian. In the rough classification of religions common in Turkey he is classed as a Mohammedan. He was a high religious dignitary, too, of a Kurdish tribe.



A DEMONSTRATION OF LOYALTY BY THE DERSIM KURDS

His prayer to Jesus was perfectly sincere; but it signified no more allegiance to Him than would be shared by all his tribesmen. All Moslems in name acknowledge Jesus as a prophet. But these Kurds, who inhabit the mountainous region called "the Dersim," between the east and west branches of the Euphrates River, are far nearer to the Christian faith than the Orthodox Moslems. Because they worship God in a way different from other Moslems, they are contemptuously called "Kuzzulbash" (red-heads) by the orthodox.

The term Kuzzulbash is applied generally to all the Shia sect of Mohammedans, whose greatest stronghold is in Persia. But the Dersim Kurds have interesting peculiarities that put them in a class by themselves,

and perhaps throw some light on their history.

The Kurds are, as a rule, simple, wild sort of folk—genial, hospitable, generous and frank. Never have I enjoyed more whole-hearted, kindly hospitality than in their mountain homes. Their lives are, as a rule, wholesome and clean. But they are a rude and fiery people. Tribal feuds are chronic among them; and a traveler through their country, unless he puts himself under their protection, is very liable to be plundered. That region has never been fully subjected to the Turkish Government, tho the military campaign in the Dersim has long been an annual affair. In their mountain fastnesses the Kurds have managed to outwit and harass army

after army that have been sent against them.

But after the revolution of 1908 had given the country a constitutional government, the "Young Turks" tried new tactics with these unruly tribes-



A KURD COMING TO OFFER HOSPITALITY TO TRAVELERS (LIKE FATHER ABRAHAM OF OLD)

men. Teachers and political leaders were sent into the Dersim, and the Kurds were made to understand that they could share in the new liberty. A Kurdish political club was organized, and in due time they came out and made a great demonstration of loyalty. Some thousands of them marched to the capital of the Harpoot province with flags flying and flintlocks on shoulders, to declare their allegiance to the new government. A new day is dawning for these people, as for all the races of Turkey.

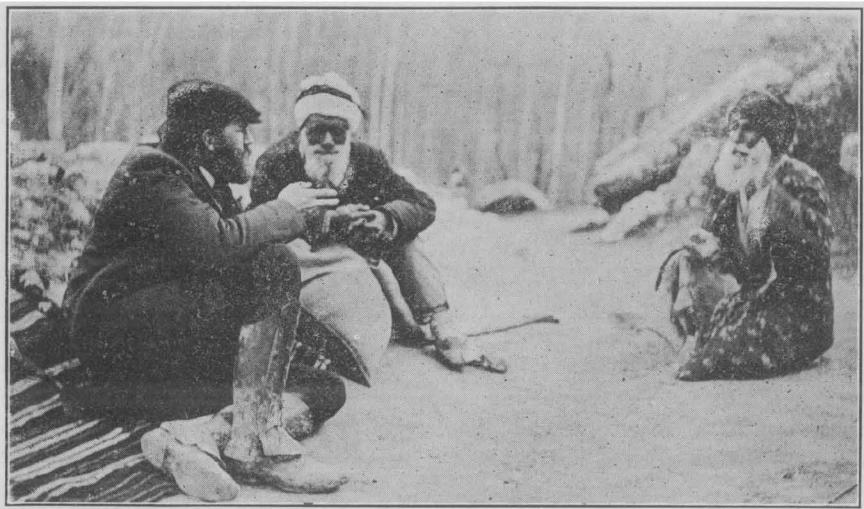
But our present interest in these

people is more especially in their religion. If you ask people of the adjoining regions about the religion of the Dersim Kurds the answers will be very varied, but will agree on a few points. They are Mohammedans, but neglect the five daily prayers and the fast of Ramazan. They reverence (or worship) the sun, and fire; they believe in the transmigration of the soul, and they practise certain secret rites. In conversation with the Kurds themselves the same things are verified. They, and especially their religious leaders, profess to be Moslem, but defend the omission of formal prayers and fasts, as being purely superficial and arbitrary. But I have generally found them rather reticent about most of their departures from Moslem faith and practise. Probably relatively few of them have any intelligent convictions as to these peculiarities.

A few months ago, however, I had an unusually good opportunity to learn about the religion of these Kurds, as I was the guest of one of their "Seyids," or religious leaders. The old gentleman—whom we will call Mustafa—had several times called on us at Harpoot, and urged me to visit his village. He once told me that if ever I passed that way and did not stop at his village, he would send out men and rob me! This he *probably* intended as a jest, tho it *might* have been carried out in reality. However that may be, the next time I passed that way, I made it convenient to stop at the home of Seyid Mustafa, and right royally did he entertain me and my companion. In the evening the conversation turned on religious questions, and late into the night we sat talking, perfectly freely, of our

religious beliefs and habits. The conversation was one intensely interesting to a Christian missionary, for the old man was of a deeply religious temper, and intelligently interested in the Gospels, which he had recently read. He said at the end, "We are not far apart in our faith," and indeed he was "not far from the Kingdom." But for the purposes of this article I can not re-

which my old friend was very clear. He asked me first where we Christians believe that God dwells. I told him our idea of the omnipresent God, but that did not satisfy him. He said, "We believe that God dwells in the hearts of his servants. Wherever there is a righteous man, there is God, dwelling in his heart." And it was evident that this is no mere vague



A MISSIONARY VISITING A KURD AT HOME

produce the conversation, but only refer to some of the Seyid's statements about his own faith and the customs of his people.

These Kurds call themselves not "Muslim" (the Submitted, commonly Anglicized Moslem), but "Ehl-i-imaan" (the People of Faith). The name is significant; for while the cardinal tenet of the orthodox Mohammedan is a blind submission to a God who is the personification of inevitable fate, these simple Kurds have a faith that is for some of them at least, a vital and personal life-relationship. This is nowhere more clearly evidenced than in their conception of God, on

pantheistic essence, but a vital, personal relationship, for he spoke earnestly of the moral incentive of such a belief.

The same idea of God's immanence determines their idea of prayer. For them the elaborate mummeries and genuflections of the five daily prayers of the Moslem are a travesty on prayer, and they will not even go through the form, tho persecuted for the omission. As Seyid Mustafa said, "Wherever a righteous man is, there is God, in his very heart, and a man can pray wherever he is, and at any time."

With regard to the future life, my friend seemed to think that with the

idea he had of God, he could not but believe in the transmigration of the soul. He asked of our belief, and when I told him that we believe that the soul after death is in the immediate presence of God, he said, "But God dwells in the hearts of his servants. So when a man dies, his soul must continue to live, in some other body." He seemed to feel that it was inconceivable that a soul could exist and have relations with God, except as it had a *bodily life*. And the belief and teaching of these people is that when a man dies his soul at once begins life again in a new-born babe, whose character is a continuation of his. This is true of the good and the bad alike, and God continues to live in the hearts of those who fear Him.

This idea of the indwelling God makes the Kurds most catholic in their acceptance of prophets and religious teachers. The Seyid told me that there have been eighty thousand prophets in the world. The old Testament worthies, Christ and his apostles, Mohammed and his successors, and many Christian and Mohammedan saints and martyrs—"all are equally messengers from God. From each we can get some advice as to how we can be acceptable to God." He did not consider Mohammed as preeminent among the prophets. Hassan and Hussein, who were martyrs to a more vital faith and were slain as heretics not long after the time of Mohammed, are in a sense the special prophets of the Kuzzulbash, but apparently only as the founders of their succession of religious teachers. A man who wishes to be a Seyid should receive his consecration at the grave of these two martyrs, tho this is not always done.

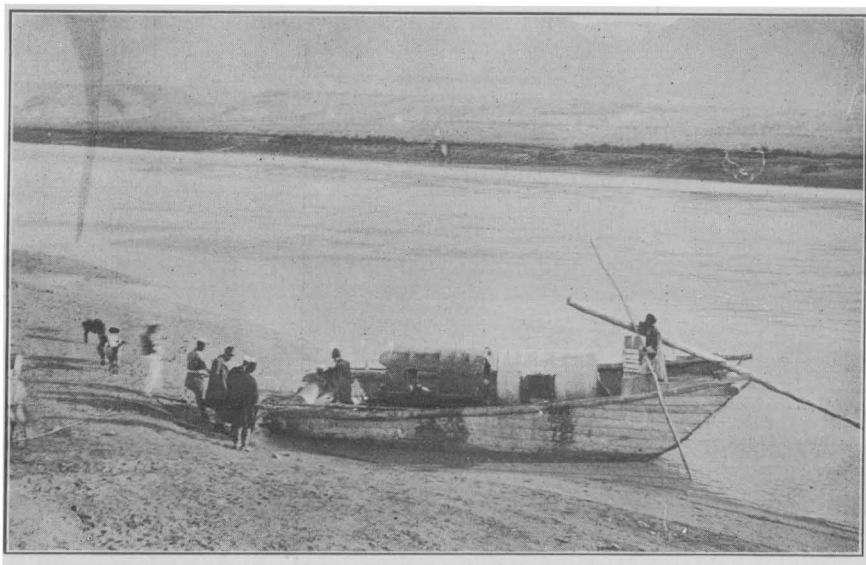
They are likewise liberal in the ac-

ceptance of holy books. The sacred books of all nations are accepted for what they are worth, tho I suppose the Koran and the Bible are the only ones to which they really have access. Evidently my friend preferred the Gospels to all others, and he asked intelligent questions about their deeper religious meaning. He told me that they—the Kurds—have a holy book of their own. He said it was a book of history, genealogy and pious exhortation. It was begun by "the Prophet Seth, son of the Prophet Adam," and has been added to by many prophets since. The genealogies of the families of the Seyids are registered in this book. He assured me that there are copies of this book in every village, but could not produce one for me to see. The Turks call them "Kitabsiz" (bookless), which is a term of opprobrium similar to "Unbeliever." It is not quite clear what the fact is, but it seems likely that whatever books they have are collections from various sources, varying according to the taste or resources of the scribes who get them up. All the quotations that I have heard from their books are material that might easily be attributed to the Bible or the Koran.

Fire-worship is an inherited custom with these people, and Seyid Mustafa did not seem to have any very clear conviction on the subject. He said that the sun is the source of all life, and hence they make obeisance to the rising sun each morning. Fire is God's greatest gift, he said, and the Kurd regards the fire on his hearth as sacred. Certainly he did not have any clear idea of a divinity in fire; it rather seemed that their reverence for the sun and fire is of the nature

of gratitude for God's greatest gifts, and a jealous guarding of what, in the bitter winters of that bleak highland is verily the life of the home—the fire on the hearth. In traveling through the Derism once in time of tribal war I was surprised to see stacks of firewood unguarded in the mountains. My guide, himself a Kurd, told me that the wood was perfectly

aged Seyid showed his disdain of such libels, and told me, in a convincingly straightforward way, what is customarily done in those gatherings. Every Friday night the Ehl-i-imaan, men, women and children, gather in their house of worship. There they "read, cry aloud to God, and exhort one another to live lives of honesty, purity, and kindness." After this they eat



A FERRYBOAT OF THE UPPER EUPHRATES

safe. No Kurd would ever steal or destroy fuel. In time of war he would kill his enemy without compunction, and burn down his house. But his stack of firewood he will never touch. It is sacred. "If I should set fire to my enemy's wood," he said, "my own house would surely burn down within the year, as a punishment."

As with the early Christians, the fact that the Kurds hold their religious rites in secret, at night, and with both sexes present, has given rise to scandalous rumors and suspicions among the licentious people about them. The

together the "Hakk Lokmasi" (morsel of righteousness). This, he told me, is a simple morsel of bread, and they eat it together as a mutual pledge, in the presence of God, to live aright during the week. Not all those present eat this morsel, but only those who are serious-minded, and are confident that they will keep the pledge.

An interesting side-light on the spirit of these gatherings was given by the answer I received to some of my questions. I asked the Seyid whether at their meetings he took the leadership and exhorted the others.

He rather mumbled his reply, that there were others better than he in those gatherings. I was puzzled, wondering if there was some jealousy in the matter. But one of the young men present explained that tho he was Seyid, and the greatest of them all, he always sat down near the door (the seat of least honor) and seldom spoke. The old man responded that he really was not worthy; it seemed to be a very genuine spirit of humility with him—a thing utterly unknown among Moslems generally.

No one not of their faith is admitted to these gatherings, and the attendance of the believers is not compulsory. It happened that the night I was there was Friday night, and I asked the Seyid to let me attend, assuring him that I would do so in a spirit of real sympathy. But he said it was not allowed. Then I urged him not to allow my presence to prevent his attending, but he said that was all right. Evidently he considered the entertainment of his guest a higher duty than attendance at the weekly service.

In too many cases among Moslems religion is a thing entirely apart from life. In fact, there is a common saying to the effect that a man who has performed all his religious duties is a dangerous man to have around, as he has credit enough on God's books to permit him to commit terrible sins. But with the Kurds, whose religion is not formal, this does not seem to be the case. Their Seyids lay great emphasis in their exhortations on the oneness of religion and life. The virtues they most urge are honesty, purity, and kindness. Their idea of honesty is not exactly Western, as any traveler who has been robbed by them will testify. Yet they have a standard

of honesty to which they hold strictly. In their thought, plunder taken on the highway stands in much the same category that the profits of trade do with us. But the Kurd is scrupulously careful not to rob or deceive one who has in any way committed himself to him as a guest. And their treatment of neighbors and friends is held to a high standard of integrity. My host said to me, in illustration of this: "If you should drop a gold piece in my house, and I should find it after you are gone, I could not use that money. I must follow you and restore you your own. Or if I can not find you, I must give it to the poor. Were I to use that money myself, it would become a curse to me."

The relation between the sexes, and the position of women is on a plane that contrasts sharply with the ideals of the real Moslem, and is even higher than among the Christian races, who have fallen more or less under the influence of Mohammedan customs. These Kurdish women are not veiled, nor secluded. They share equally with the men the responsibilities and privileges of the home, and join with the men in their religious life. In their social intercourse the most perfect freedom and mutual respect is shown. Old Seyid Mustafa probably voiced the better sentiment of all of his people when he spoke with vehement disdain of the low morality of the Turks. He said, "Every woman is my sister; why should I not talk with her and work with her? But to think of her or look at her with lustful thoughts is a terrible sin!" To those familiar with Mohammedan morality these are strange words from one known as a Mohammedan.

Generosity and hospitality are the

greatest virtues of the Kurd. All who know these people and have traveled among them testify to this; and generally travelers from abroad seek out a Kurdish home in preference to any other because of the real hospitality to be enjoyed there. The following story, told me by my friend the Seyid, shows what he considers service to

heart, made him welcome and bade him eat of the feast. After him came a beggar who likewise was fed. Moses waited long and hopefully for God to honor the feast; and while he waited, travelers, and the poor and hungry came, and all were welcomed and fed. For several days he waited, till all that great feast was eaten, and



DERSIM KURDS COMING TO THE MISSION AT HARPOOT

God, and indeed throws a pleasant light on the significance of Kurdish hospitality.

"The Prophet Moses once prayed to God that he might have the privilege of making a great feast in His honor. God consented and promised to be present; so Moses killed a hundred sheep and a hundred oxen and prepared a great feast. While Moses waited for his divine Guest to come, a traveler stopt at his door, and the host, tho with some misgivings at

yet God had not appeared. Then Moses prayed again to God, and began to ask God to forgive him for giving to others what had been prepared for God. But God answered that that was most pleasing to Him, and that in feeding those in need Moses had truly offered the feast to God."

The more one learns of this strange and attractive religion, the more the question is forced upon him, What is the source of this religion, and what the history of these simple, ignorant

people, who possess so much that their wiser neighbors have not? The answer seems fairly obvious, especially in view of a large number of isolated facts, some of which should be mentioned. Throughout the Dersim region there are many ruined churches and monasteries, and the Kurds hold these places in reverence as holy places. The cemeteries in the Dersim are a scandal to the Turks, for they are profusely ornamented with crude carvings of things pertaining to the life of the departed, weapons, horses, etc. But the striking thing in these cemeteries is the frequent occurrence of the figure of a sheep, dominating all other carvings on the grave. The Turks speak of these figures as idols, but I have never heard from a Kurd any explanation of their significance.

In regions adjacent to the Dersim there are Christian communities, belonging to the Armenian Church, who yet speak no Armenian, nor have they any resemblance to Armenians. In language, customs, physiognomy and characteristics they are identical with the Kurds, differing from them only in religion. Moreover, among the Kuzzulbash Kurds Armenian names are occasionally found—names of villages, of families, and of individuals. I once asked a Kurd on the road where he lived. He replied that he lived at Khozakhpiur. That name is Armenian, and means pig-fountain. I was astonished that the Kurds should tolerate a name so abhorrent to Mohammedan ideas as "pig." But I soon found that the man had no idea what the name meant, as the village is a purely Kurdish village, and no Armenian is known there. In traveling through that region I have noticed that while in true Moslem villages the

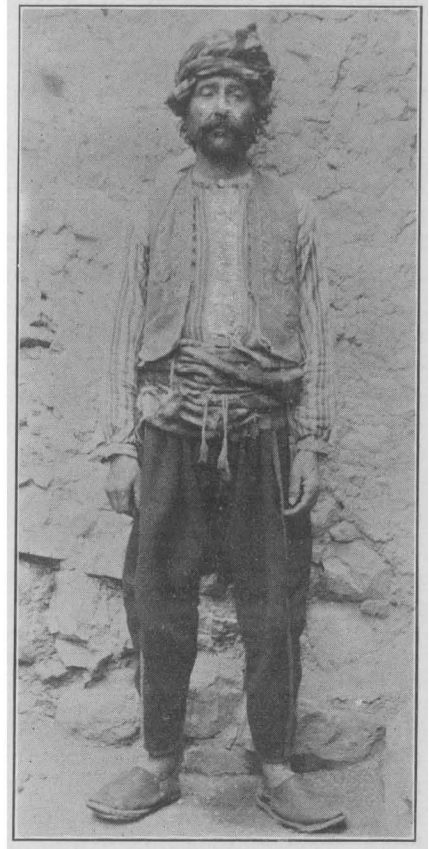
women do their washing on Thursday, preparatory to Friday, which is their sacred day, the women of the Kuzzulbash villages do their washing on Saturday, as they no doubt did in the days when Sunday was their holy day. As these poor villagers keep only one suit of clothing, which they remove for washing, there is no point to their custom of washing *after* their holy day, and when asked for a reason they can only answer, "That has always been the custom in our village."

All these facts seem to point to one rather obvious conclusion. And it is not surprizing to find that there are traditions among these Kurds themselves to the effect that their ancestors were Christian centuries ago. And with the material before us it is not difficult to construct a hypothesis: When the Ottoman Turks invaded the country, they found these mountain tribes Christians, converts to the Armenian Church, tho with a language and a nationality all their own. The ruthless invaders tried to convert these people to Islam, and the ruined churches suggest something of the violence of their missionary efforts. But they did not find the Kurds a tractable race. Some did accept the new faith and wholly lose their Christianity. These are the orthodox Moslem Kurds. Some, on the other hand, held faithfully to their Christian faith, and a remnant still live, the Christian Kurds. But the Kurds of the Dersim, and some other tribes, while accepting Mohammedanism in name, and losing their Christian religion, yet were only partly transformed, and have gradually developed a religion which keeps, under the name of Islam, much of the spirit and some of the forms of Christianity.

Thus their worship in secret is a habit formed in the time of persecution. The "Hakk Lokmasi" is perhaps nearer kin to the primitive Lord's Supper than the elaborate ceremonies of modern Christian rituals. Their moral and religious ideals are those that belonged to their Christian days, transmitted from generation to generation in their weekly prayer-meetings. The images of lambs on their graves, the Christian names they bear, their reverence for their ancient places of worship—all are reminders of their early Christian allegiance. Even the nonchristian elements in their religion show their kinship to their Christian neighbors. For the Armenians across the river observe several rites and festivals that are evidently survivals of fire-worship. And exactly the same idea of the transmigration of the soul held by the Kurds is held as a semi-belief by the Armenians. When a child is born, the parents are sometimes congratulated with the words, "Your father (or mother) has risen from the dead."

The religion of the Dersim Kurds is well worth studying. If the hypothesis just put forth should prove true, much could be learned of an interesting part of the history of the Christian Church. But the facts have a far more important significance. They show how near to Christianity these tribes are, and therefore how they, of all Mohammedan sects, are peculiarly susceptible to the influence of the Gospel. They have grown up to hate the Turks as their oppressors and natural enemies. Many of them believe that Christianity is the faith of their fathers, and have no feeling or hostility to it. Some years ago the chief Seyid of one of these tribes came to the

American missionaries in Harpoot, and said that his tribe were ready to become Christians in a body if the



A KURDISH CHRISTIAN

missionaries could free them from persecution.

That proposition was probably not a very intelligent or sincere one. Doubtless the likelihood of persecution would still be a serious hindrance to missionary work among them; but it need not be an insurmountable obstacle, if the effort be tactfully made. Here is a field, practically untouched, of wonderful hopefulness waiting for a pioneer missionary.

STORY OF THE NILE MISSION PRESS "KHUTBAS"

BY ARTHUR T. UPSON, CAIRO, EGYPT

As John Wesley said, "The world is my parish," we would say that the Moslem world is the parish of the Nile Mission Press. This institution was founded in March, 1905, when the necessary plant and machinery arrived in Cairo. Work began in April. Looking back over the past six and a half years, we can see that good work has been done in the Nile Valley, where we have worked with and for the American United Presbyterian Mission, the Church Missionary Society, and others, yet this has not been the extent of our parish. One might have thought so, possibly even planned so, had not recent events occurred to show that God had planned something quite different, and we are now "coming to our own" in a very real sense. To understand the position, we must refer to what is going on among leaders of thought in Islam itself.

Awakening Islam

There are three distinct movements, each one of which has been inaugurated by some leader desirous of killing two birds with one stone, *i.e.*, to bring about a kind of "Reformed Islam" from the social and political point of view, and at the same time to combat the Christian position, which he would be the first to acknowledge has become of late much stronger than before, that being due to the labors of missionaries. Of these (1) the Mosque Preaching Society is referred to below. (2) The Society of Invitation and Instruction has founded a college for training promising candidates to become active propagandist missionaries of Islam to Christian and other lands. The

brother of the Khedive of Egypt has accepted the presidency of this institution. We commend this new scheme to the attention of the Lucknow Conference Continuation Committee. (3) An opposition party has inaugurated a scheme for giving a few selected Sheik students of El-Azhar a course of study in Europe before sending them out as heralds of Islam. Our present purpose concerns only the first of these.

How the Khutbas Originated

The Society for the Promotion of Mosque Preaching was formed about a year ago. Some of the most influential men at El-Azhar are more or less connected with it. A prize of £3 is offered about once a month or so for the best Mosque sermon, which is called a "Khutba." Readers may not perhaps know that the Khutba has been more or less neglected in Moslem lands. The Friday prayers have always been fairly well attended, but in Egypt, at any rate, there has been comparatively little attention paid to the preaching, so much so that attention has now been drawn to the fact that most preachers are in themselves too lazy to give a decent Khutba at all. This society influences people in all parts to take more interest in the Khutba. A magazine, called *The Review of the Abbas Homes*, was adopted and subsidized. From last summer it began to publish a monthly supplement containing one or two of the Khutbas which had obtained prizes and which could therefore now be utilized for preaching in the Mosques. The thought was then given to me, if so much attention is to be paid to the Mosque preaching by the Moslems in

order to combat us, why can not we get out Christian Khutba-sermons. I spoke to one or two missionaries at Fairhaven, and they encouraged me. On returning to work we made a start. The following is the plan.

The Style of the Khutbas

First, a suitable text is found in the Koran itself. This is worked up into the form of a short address. We begin in the orthodox style, *Bismillah* (in the name of God). The subject begins with a *Hamdullah* (Praise be to God). The style of the Arabic used is very Koranic and we occasionally quote a sound tradition or other Koranic passage, then we seek to get the reader to turn to the Holy Scriptures, giving him suitable references and perhaps selected passages. This, however, differs very much from a tract. A missionary in Tunis, writing last week, said a Khutba will take with a Moslem in Tunis where an ordinary tract never would, thus reaching those who are much too bigoted to come near Christian schools, through what one might call the Christianizing of the Koranic phraseology. We occasionally use a certain amount of *Seja*, which is rimed prose. After we had selected the subjects and worked out the line of thought in the case of the first ten, we sent them on, one by one, to a native Christian writer who is noted for his zeal and love in evangelizing the Moslems. When each one was ready it was sent around to the members of our publishing committee. After receiving their valuable comments and criticisms, the thing would be revised and possibly rewritten. Then it would be sent to press and again carefully read. (It should be

noted here that the Khutba was never intended to be either, on the one hand, a full dogmatic statement of Christian theology nor, on the other, anything approaching an attack upon the Moslems and their "prophet." The majority of men in Moslem lands stolidly disdain the former and fanatically re-

بسم الله

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَرْثُوكَ وَرَأَيْكَ إِنِّي وَأَلْ عَمْرَان ٥٤

أَلَمُنْذُ اللَّهُ الَّذِي جَلَّ جَلَالُهُ وَتَرْتَهُ يَوْمَهُ وَتَمَالَى بِكَمَالِهِ
أَمَّا نَبَذَ فَيَا عِبَادَ اللَّهِ إِنَّ أَلْمَالِ مَنْ يَعْمَلُ لِلْآثِمَةِ كَأَنَّهُ يَبِيعُ أَثْمَهُ
وَيَعْمَلُ لِآخِرَتِهِ كَأَنَّهُ يَبْخُشُ غَدَاً. وَخَيْرَكُمْ مَنْ تَدْرَعُ بِالْحَقِّ
وَأَسْتَبْدَى سَبِيلَ الْهُدَى. فَكَمْ أَلْعَلَّ فَيَا عَالِبَ عَلَيْهِ الْبَاطِلُ
فَإِنَّ أَلْعَلَّ يَسْتَجِبُ أَضْوَاءَ الْحَقِيقَةِ وَإِنْ حَبَّتْهَا عَنْ الْأَبْصَارِ
حُبُّ الْفَنَائَاتِ. وَسَتَرَتْهَا عَنْ الْأَبْصَارِ كَثْرَةُ الرَّبِّ وَالْخَلْقَاتِ
وَلَمَّا كَانَ لِكُلِّ غَايَةِ سَبِيلَ مَرْسُومٍ. كَانَ سَبِيلَ الْحَيَاةِ الْأَبَدِيَّةِ
الْإِيمَانُ الصَّحِيحُ وَسَبِيلُ الْإِيمَانِ مَعْرِفَةُ الْحَقِيقَةِ وَسَبِيلُ
الْحَقِيقَةِ الْبَحْثُ وَأَطْرَاحُ الْغَايَةِ. فَتَنَبَّهُوا أَيُّهَا الْمُؤْمِنُونَ تَحَدُّوا
إِجْتِنُوا عَنِ الْإِيمَانِ الصَّحِيحِ تَهْتَدُوا فَلَيْسَ الدِّينَ وَرَاقَةً. وَلَا
بَضْرًا أَلْبَحَثُ إِنْ لَمْ يَفِضْ. فَلَيْسَ عَالِمٌ كُنَّ جَلَّ. وَلَا عَابِدٌ

A PAGE OF A CHRISTIAN KHUTBA

sist the latter. Are we not right in seeking to "gently lead them by the hand?")

Remarkable Circulation

We had about four of these ready by the month of October, but they were not published until November 1st. By the end of that month we had disposed of 10,000 Khutbas. The point here is that, being a tract distinctly for Moslems, it would not perhaps meet with such universal acceptance among Christians who buy most mission literature. Of course, it was then a new thing, but the next month we disposed of about 5,000, then 4,000, and so on. From month to month we

have gone on bringing out fresh ones, and testimonies to their usefulness have come in from all parts of the Moslem world. Dr. Zwemer wrote from Arabia that their workers were trying to distribute them to Moslem worshippers as they came out of the mosques, after listening to their own Khutba. An experienced worker in Palestine considered them quite unobjectionable and safe for any part of the Turkish Empire, and they have been circulated in Arabic from Morocco to the Persian Gulf.

Lucknow, and After

Our specimens of Khutbas attracted attention at the Lucknow Conference in January last, and before long we received letters from the Rev. J. A. Wood, secretary of the Punjab Religious Book Society, and Miss Brenton-Carey of the C. E. Z. M. S., Karachi, asking for them to be translated to Urdu and Sindhi respectively. The Rev. W. E. Taylor, who is a recognized authority on Swahili, is most kindly translating them into that language, tho we have (as yet) no funds to get them lithographed.

About this time my copy of the *Abbas Home Review*, containing the Moslem Khutbas, was a month late in issue, and, when I inquired the reason, I was politely informed that they were purchasing new fonts of Arabic type, as it had been decreed that all the Khutbas must, in future, be voweled, so that even the simple "*fellah*," who had only been to a "*kuttab*" (village mosque school), could benefit by them and thus receive more instruction in Islam.

Converted Mosque Preacher

We had reached as far as this in our movement, and we were praying for guidance as to the future. The Egyptian Effendi, who had been writing up the rough notes, seemed to have exhausted himself more or less, and it also seemed desirable for us to attain a still more Moslem phraseology. At the same time, we were having letters from lands as far away as China, asking that such things should be in *voweled Arabic*, seeing that those who read them were comparatively recent converts to Islam and had but a scanty knowledge of Arabic. Just at that moment we heard of a converted sheik who had been sent to Egypt, and, while arranging with him for literary assistance, we received notice of a small gift toward vowing the first two Khutbas; this man being then on the premises, we were able to set him to work immediately. Having once been a Mosque preacher in a small village, to think out a Khutba in suitable language, and thus relieve us of the trouble of writing the rough notes, is to him an interesting occupation. He has a clear grasp of the Christian faith, and is evidently "born again" by faith in the Lord Jesus. He has, within the last week or two, voweled two or three of the Khutbas and we have now a quantity ready to send out to various lands.*

*The address for negotiations upon the subject is the Nile Mission Press, Boulac, Cairo. As Secretary of the Literature Committee of the Lucknow Conference, I would take this opportunity of requesting the cordial cooperation of workers in all Moslem lands in the production of still more suitable literature for Moslems. Any suggestions or other communications would be gratefully received.—A. T. U.

A NEW WEAPON FOR THE OLD CONTROVERSY*

BY REV. SAMUEL M. ZWEMER, D.D., BAHREIN, ARABIA

Author of "Arabia: The Cradle of Islam."

Islam is the only anti-Christian religion, in the sense that it is the only one of the great non-Christian faiths, which categorically denies the fundamental truths of the Christian revelation. It is evident, therefore, that controversy has a place, and an important one, in reaching Moslems. We must not only give them a reason for the hope that is in us, but answer the objections which they have raised against Christian truth. The whole history of missions to Moslems, from the days of Raymund Lull, proves the value of the right sort of literature on this subject, and altho there is no use in arousing the picket guard by firing blank cartridges before the attack, yet controversy has its place. Prayerful contact with the Moslem mind will teach the missionary how to use this keen weapon to the best advantage. Among all the books on the subject, there is none more celebrated than that which has just appeared in a new edition, "The Balance of Truth," by Dr. Pfander.

Carl Gottlieb Pfander was born in 1803, and died in 1865. He was educated at Basel, and began mission work when only twenty-two years old at Shusa, near the Caspian Sea. Having a special gift for languages, he began in that year to study at once Turkish, Armenian and Persian, and this before the time when grammars

and vocabularies had been provided for these languages. Pfander was also a student of Mohammedan thought, and made a special study of the Koran and Moslem tradition. In 1829 he decided to go to Bagdad to study Arabic. In 1831 he went to Ispahan. In every place where he labored he left a permanent impression upon the people, especially by the books which he wrote in defense of the Christian faith, but also by his public preaching. He knew the danger of declaiming such truth publicly, but preached boldly, putting his trust in Christ. In the town of Kermanshah the enraged mollahs held a council at night, announced that his books would be destroyed, and that he must be killed; but his life was saved by the prince of the town. In 1835 he was expelled by the Russian Government from doing mission work in that country. Shortly after he received an appointment under the Church Missionary Society, and began to labor in India. After the Mutiny, in 1858, he was sent to Constantinople, where he carried on a similar work with Doctor Koelle.

Among the many books written by Doctor Pfander, none is more famous than the "Mizanu'l Haqq." Originally written in German (the manuscript copy of which still exists in the Basel Museum), Pfander then translated it into Persian, and it was published at Shusa in 1835, while the Urdu translation was lithographed at Mirzapore in 1843. Translations of this work soon appeared in Arabic, Turkish and other languages. An English translation was made by Rev. R. H. Weakley in 1867.

Everywhere the book was recog-

* "The Mizanu'l Haqq" (Balance of Truth). By the late Rev. Carl Gottlieb Pfander, D.D. Thoroughly revised and enlarged by the Rev. W. St. Clair Tisdall, M.A., D.D. London, 1910. Religious Tract Society.

"The Mizan ul Haqq; or, Balance of Truth." By Rev. Carl Gottlieb Pfander. Translated into English by Rev. R. H. Weakley. London, 1867.

"D. Karl Gottlieb Pfander." By Christoph Friedrich Eppler. Basel, 1888.

"The Mohammedan Controversy and Other Articles." By Sir William Muir. Edinburgh, 1897.

nized as masterly in its argument. The testimony of a British officer, writing from Kabul, is interesting:

"Next to the New Testament itself, it is the book most likely to be of use among Mohammedans. The contrast between Christianity and the religion of Islam is made so strong and in such moderate language that it seemed to create an anxiety for future inquiry and investigation.

"The Jews, too, of Kabul, were generally anxious to obtain copies and as I considered the prohibition did not extend to them with such force, I on one occasion lent a copy of the work to the head of their tribe, but had considerable difficulty in recovering it, which I soon became anxious to do on finding the deep interest it excited. To use their own expression, the 'Mizan-ul-Haqq' put words into their mouths, and enabled them to speak to Mohammedans, which before they had not been able to do. In my humble opinion, the work is so valuable that it should be translated into Urdu, Arabic, and every language in use with Mohammedans."*

And Sir William Muir himself, writing in 1845 in the *Calcutta Review*, said: "We understand that Pfander's works are nearly out of print, and we strongly recommend that five, or, if possible, ten thousand copies of the 'Mizanu'l Haqq' be struck off in Urdu, with a reasonable proportion in Persian."

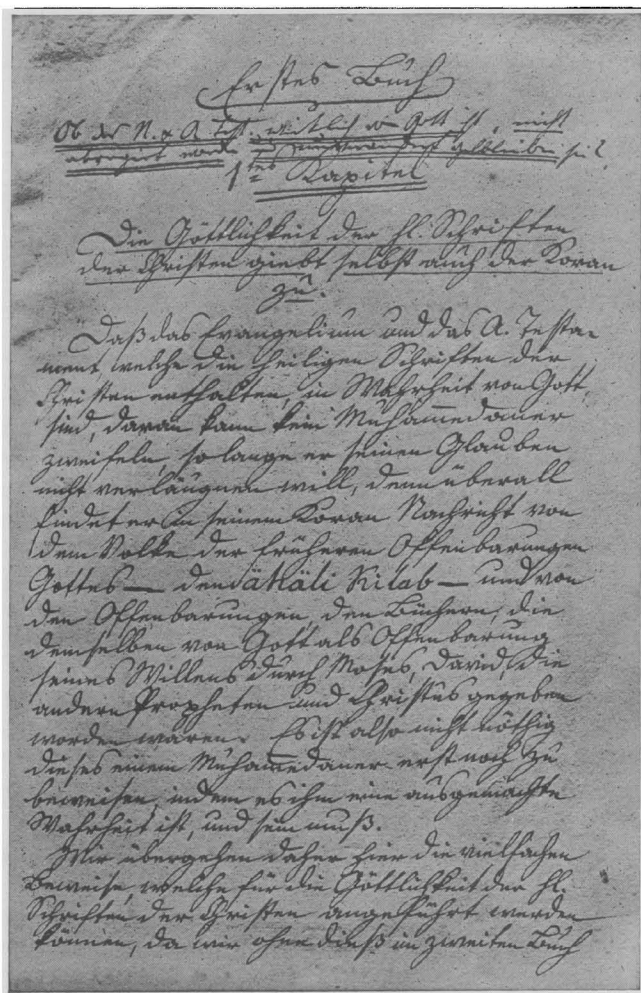
In its philosophical tone, vigor of argument and comprehensive character, this earliest and greatest of controversial works in defense of Christianity still holds a high position, but there were urgent reasons for revision,

as in some respects the argument was not up to date, and was vulnerable in a few places because of its fanciful character. See, for example, the criticisms in Sir William Muir's "The Mohammedan Controversy," pages 20-27. In order to bring the work up to date, especially in such matters as references to the MSS. of the Bible, to correct errors and ambiguity of language, and to remove all apparent ground for Moslem attacks made upon the book, a committee of the Church Missionary Society, on recommendation of missionaries of experience, arranged for a thoroughly revised and enlarged edition. This has just appeared from the press of the Religious Tract Society.

The work could not have been put into better hands. Doctor Disdall, who has himself mastered the problem of Mohammedan controversy, and is the author of a number of books on the subject, has preserved throughout an oriental tinge of style and argument, has carefully cautioned future translators of an English edition on a number of important points, and from his wealth of scholarship has made the Introduction a literary gem, sure to win the heart of the Moslem reader by abundant quotation from their own poets and philosophers.

The book itself in its revised form, is divided into three parts of almost equal length, the first of which considers the assertion of Moslems that the Old and New Testaments now current among Christians are both corrupted and abrogated. In the second part the main doctrines of the Christian faith are stated and tested, and in the third part the question is raised whether the Koran is the Word of God and Mohammed His messenger. The revision of the text has been most

*Quoted by Sir William Muir in "The Mohammedan Controversy," page 32.



FACSIMILE OF THE FIRST PAGE OF THE ORIGINAL GERMAN MANUSCRIPT
OF PFANDER'S "MIZAN-UL-HAK"; OR, "BALANCE OF TRUTH"

Original in the Basel Museum

From "Islam," by S. M. Zwemer. Published by the Student Volunteer Movement.

carefully done, and the foot-notes and references are specially helpful. An analysis of the third part of the book will make clear the character of the argument and its inevitable conclusion to every candid reader. Pfander first gives the reasons why we should inquire into the claim of Islam to be God's final revelation. He then shows

that the Bible contains no prophecy concerning Mohammed, as Moslems assert, and goes on to prove that neither in language nor in style can the Koran be deemed miraculous. An examination of the contents of the Koran follows, and this also proves its human character. The alleged miracles of Mohammed in support of his claim

to be a prophet of God are shown to be unsupported by historical proofs. The author goes on to demonstrate that Mohammed's character, as described in the Koran and tradition, are incompatible with his claim to the high prophetic office, and finally that the spread of Islam after Mohammed's death was due to the force of the sword, the prospect of plunder, and even lower motives. All these arguments are presented without hatred or vituperation, and lead up to a concluding chapter which is both heart-searching and beautiful, *e.g.*:

"At Medinah, between the tombs in which lie the bodies of Muhammad and Abu Bakr, there may be seen an empty grave, which Moslems call 'the grave of our Lord Jesus, the Son of Mary.' It has never been occupied. Its emptiness reminds the pilgrim that Christ is *alive*, while Mohammed is dead. Which of the two is the better able to help you? You have been taught to pray to God on behalf of Mohammed, so that you doubtless believe that he needs your prayers instead of being able to aid you. You believe that Christ will come again, and are now expecting his return with fear. We Christians, too, await His Second Advent with hope and joy, knowing that His own promise and that of His angels will be fulfilled. . . . To Him has been given the Name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Some day you *must* kneel before Him; why not now?

"We bring you the good news of His love, which led Him to lay down His life for you, who as yet do not believe in Him, as truly as for those who have already become His disciples. He now offers you freely the gift of salvation, the assurance of God's forgiveness and grace to serve Him in newness of life, and finally a place in the many mansions in God's immediate presence in the heavenly places, into which nothing that defiles can enter."

We trust that this revised edition will soon be translated and published in equally attractive form as the English edition in all the languages of the Moslem world. Now that there is greater liberty of the press in Turkey, Persia and North Africa, the book has a larger opportunity than it ever had before. The Moslems fear it with reason; its arguments, altho often assailed in works like "*Azhar-ul-Hak*" and "*Kitab-ul-Istifsar*," have never been fairly met. The *Mujtahid* of Lucknow, the leader of the Shiah sect for all India, in acknowledging the receipt of Pfander's four books, confess that "the style of these delightful treatises differs so completely from that hitherto adopted by Christian writers, that he strongly suspected some accomplished Persian of having, from worldly motives, assisted in their composition, for no such charms or merit had heretofore appeared in any writing of the *Padres*." This testimony ought to suffice to recommend the book to all missionary workers, and we pray that God may add His blessing to this new endeavor to use the old arguments of Pfander in winning our Moslem brethren to acknowledge the Christ.

MEN AND RELIGION FORWARD MOVEMENT

BY COLONEL E. W. HALFORD
Vice-President of the Laymen's Missionary Movement

The Church is not satisfying itself. Bishop Anderson said, not long ago, that "The worst thing the critics of the Christian religion say about it is that its friends have not made it everywhere dominant in life after nineteen centuries. And what is worse, the criticism is just. The indifference of profest believers in Christ is the millstone about the neck of the Christian Church." The editor of *The Churchman* says, "Speaking generally, organized Christianity is not keeping pace with the growing faith of mankind in Christ." A leading paper of one of the prominent communions said recently: "On every side we hear the lament that the Church is without power, and men feel that if their forces could be utilized to their full the world would receive a mighty uplift."

Such criticism from within is a hopeful sign. It is indicative of the depth and the strength of the awakening everywhere manifest. The world is in ferment in all phases of its life—social, political and economic; and it is more certainly true that the world is in the midst of a profound religious revival, for which a recognition of conditions is a first essential. Unless this latter were so there could be nothing of the other uprisings so broadly manifest. Professor Lindsay, marking the pulsations of historic movements similar in essence to the ones now going on, says, "History contains no record of a great social upheaval that did not spring from a new religious impulse."

It is the merest quackery to talk of any "new religion" or "ism." These have their day and cease to be, if in-

deed many of the nostrums live long enough to have it said of them that they really were. Society can not be adequately helped by any external "reform" or by the application of any temporary fad. Perennials require to be rooted and grounded. Annuals have to be taken up and carefully guarded, being started in the spring by hothouse methods into fitful blossom. The trouble with the world is constitutional, requiring constitutional remedy and treatment. In such times as this there is a universal turning to the Church and to the religion of Jesus Christ as the efficient and sufficient agency and foundation for whatever is needful for the betterment of human life and society. However imperfectly it may have interpreted, or is now interpreting, the life and teachings of Jesus, it still remains that the Church is His visible, organized representative, through the spirit of which whatever is to be done for moral uplift must be done if it have hope of permanence. Those in charge of public affairs, and who are compelled to radical study, instinctively look to the Church and its agencies to aid them in the solutions of the problems vexing the State, all of which grow out of unregenerate human nature. John Stuart Mill told the truth, that wise men recognize, when he said, "The political and economic struggles of society are in their last analysis religious struggles, their sole solution the teachings of Jesus Christ as set forth in the Gospels."

This gives the note of universal interest to those "movements" now in progress, springing out of Church influences, and having for their central

object and purpose the increased power and influence of the religion of Jesus Christ in the lives of men and in the affairs of society.

The latest, and a fitting culmination of these uprisings of men, is the Men and Religion Forward Movement, characterized by those most responsible for it as "a back to the Church appeal." It is recognized and announced that the movement will rise or fall, live or die, exactly in the proportion that the forces of each church avail themselves of this unusual emphasis put upon the Church and upon religion.

The remarkable success attending these uprisings, of which the Layman's Missionary Movement is a conspicuous example, demonstrated the fact that a large percentage of the men of the Church are ready and eager for an advance in their Christian life and activity. It was a necessity that some such movement should be projected as the Men and Religion Forward Movement, a movement that will largely occupy the attention of the country during the ensuing months. Whatever has gone before has not been in any sense a handicap to this latest project. Such a plan as it contemplates would have been impossible without its fore-runners and compeers. It is an evolution, and will naturally fit into existing conditions, and be met and welcomed by a certain preparedness for its scope and purposes because of what has gone before.

No movement is fully born. It must be a growth if it has life at its center. So the Men and Religion Movement has been growing in conception and program, and will continue to grow as experience may teach. It was launched under most favorable auspices, and

has had careful and comprehensive thought and planning. There is a central organizing committee of ninety-seven men, composed largely of those with long experience in and connection with other movements characterizing the present era. It is substantially a lay enterprise, tho with full recognition of Church organization, and in complete and harmonious relation with all phases of church ministry. The clergy are in hearty accord, not only sympathetically but actively. The chairman of the committee is Mr. James G. Cannon, president of the New York Clearing House Association, and chairman of the religious work department of the Young Men's Christian Association. Mr. Fred B. Smith, the well-known head of the evangelistic work of the Young Men's Christian Association, is campaign manager, with Fayette L. Thompson, general secretary of the Methodist Brotherhood, as his associate. The movement embraces or is affiliated with all the existing men's organizations and movements in the Church—the various brotherhoods, the Gideons, the Young Men's Christian Association, the International Sunday-school Association, etc. Such a coordination and correlation of Christian forces never has been attempted before, and the possibilities of their united systematic effort are not to be lightly estimated by human judgment, when the unifying, energizing power impelling the whole work is the Holy Spirit. The movement has the advantage of thoroughly trained business brains, the largest experience in work for men, and the compelling force of recognized consecration to the religious, social, civic, and economic welfare. It is in the

hands of veterans who have been tried and proved.

In brief, the plans of the movement comprize the period of several months of preparatory work which has already passed, during which careful study has been made by competent committees of the various problems involved, and data collected and classified upon which the work of the ensuing months will be predicated. Precendent to the opening or Rally Sunday, on September 24, 1911, interdenominational dinners will be held on Thursday night, September 21. These are the signals for the "go-off" in a public campaign lasting until May 1, 1912. The program provides for the visitation of ninety principal cities as centers. Committees of one hundred are organized in these main cities, and through sub-committees every phase of work is cared for. The message and methods of the movement will be carried into auxiliary cities, numbering many hundreds, radiating from each center, and by enlisting denominational agencies it is hoped to reach every community and permeate the church life of the entire country. The phases of work provided for are Evangelism, Bible Study, Boys' Work, Missions, and Social Service. Four main teams of speakers and workers have been organized, upon each of which there is a recognized expert in all of these departments. The public campaign in the central cities is to last for eight days. Within sixty days from the date of these central meetings groups of workers are to visit the auxiliary cities and towns, to reproduce the program in a series of three- or four-day conventions. During these eight-day campaigns, therefore, from October 1, 1911, to May 1, 1912, there

will be four influential cities of North America in the throes of a simultaneous fervent religious impulse. The program provides for all manner of meetings—evangelistic, for boys, for social service, in shops and industrial establishments, platform meetings in various quarters of each city, conferences, etc. The Laymen's Missionary Movement will present the work of foreign missions, and the Home Missions Council of the several Home Missionary societies have the responsibility of presenting their work for North America. The Laymen's Executive Committee have a special secretary engaged, charged with seeing that upon every platform of the Men and Religion Campaign the message and methods of the Laymen's Movement is represented. An adequate discussion of all phases of missionary enterprise is assured.

A broad interpretation is put upon every kind of Christian work. "Evangelism" is not to have its end in getting a boy or a man "saved" for selfish reasons merely, but in having him "saved" for something that shall count in his life and in future service. Incisive and provocative statements were made in the conference last April, at which the movement was thoroughly outlined and discust. Doctor McAfee, of Brooklyn, said that when he invited men outside of the Church to tell why they did not become Christians, the prevailing reason assigned was that they could perceive no difference between the lives of churchmembers and the lives they themselves were leading. He justly added, "The Men and Religion Movement, if it does anything, ought to lift this incubus." Professor Charles Erdman, of Princeton, declared that the lord-

ship of Jesus must be the comprehensive message of any movement that meets the religious needs of the time—lordship in personal life, lordship in business life, lordship in social life, all alike. This was indorsed by Professor William Adams Brown, of Union, as “the essential key-note.” Professor Henry C. King, of Oberlin, said, with great impressiveness: “I have returned from a year in the Orient more profoundly convinced than ever before that our time needs Jesus Christ not less but more than any other time. I am increasingly persuaded that if men are going to come to God at all, it must be through the Lord Jesus Christ. Men must see that only in Him can they really live.”

The movement launches a pretentious program, but it is based on fundamentals and has the promise of power. This is the day of big things and of an aggressive spirit. It will be a test of the faith and perseverance of the men of the Church, and above all, it will be a test of their reliance upon the power of Almighty God to be invoked through prayer, which necessarily has the commanding place in all plans and purposes.

It is not to be a “spurt.” If there is anything from which the Church needs to be delivered it is from spurts and periodic “revivals,” organized and warranted to produce slumps. At the beginning unusual measures were planned to conserve the results of the movement, and to thoroughly link them to the life of the local church. A strong committee on conservation was appointed, charged with the inauguration of methods that will make the movement of lasting value. “Conservation day” is announced for April 28, 1912, at which time the men of

every church in North America are called to meet in their own churches to make permanent plans for specialized work among men and boys. The object of the movement is officially set forth “to leave with every church, brotherhood, and Young Men’s Christian Association a worthy and workable plan of specialized effort for men and boys; to win to Christ and the Church the largest possible number of men and boys by May 1, 1912; to greatly increase the enrolment of Bible classes; to continue and increase the emphasis on Christ as the one and only hope of the world, and to make abiding the missionary enterprises of the Church at home and abroad.” One of the leaders is credited with the remark that “The organization may be temporary; the work is perpetual.” In the spirit of permanence and perpetuity this unprecedented campaign is undertaken.

The world is the key-note, the dominant thought of the movement. No religious movement can hope to be successful if it has less than this at heart. This is the only way by which the Church can be saved for itself—by putting it to work at the world program. It is the only way by which men can be held in whose hearts have been formed or renewed the impulse and purpose for religious service. If they can not be set to a task big enough for men and absorbing enough to compel the loss of the sense of self, then they will continue to fall away from religious life and activity. The missionary impulse will hold them, an impulse embracing the whole world. Anything less is a travesty upon the passion and compassion of Jesus Christ. Men need an emphasis on the heroic and aggressive in Christianity.

INFLUENCE OF THE MISSIONARY INTEREST ON A CHURCH

REV. JOSEPH M. LONG, WASHINGTON, D. C.

"There is that scattereth and yet increaseth." This truth will be emphatically verified in the experience of a pastor who, because it is right, gives missions a prominent place in his plans. In proportion as he promotes interest in the world-wide work from unselfish motives, the local interests of the church will be prospered. This may be a platitude, but I would like to give a personal instance of the truth of it.

My second pastorate was with a country church of limited membership and financial strength. One would say that all that could be expected of it was to maintain its own work. Yet, feeling that the people ought to have the privilege of sharing in the larger work of the Christian Church and that they would be much benefited by enlargement of horizon, I began a series of missionary services. We had them about one Sunday evening each month, and the attendance was always larger than at the usual service.

The first topic considered was, "How the Gospel came to the Anglo-Saxons." It was shown that we ourselves were converted heathens, the deities our ancestors worshiped being recorded in the names of the days of the week. This suggested the logical conclusion that we ought to pass on the same Gospel to other heathen, just as the monk Augustine did to our forefathers. Then we followed a historical course for a few evenings, studying the work of Carey and Judson especially. Next the different missionary fields of our own denomination were reviewed, together with the work of other bodies of Christians.

The foreign series alternated with subjects connected with home mission work, the Indians, Mexico and Alaska.

At first most of the work for these services was done by myself. Papers a page or two long were prepared describing the country, people, customs, native religion, early missionary efforts, later work in the field, present condition and results. These were mainly compiled from missionary handbooks and magazines, and were given to different members to read. Selections were also read from recent wide-awake books of missionary travel, and these received the best of attention. Several young people who could recite well rendered missionary selections. We printed hektographed programs, the reverse side of which gave the latest missionary statistics, or sometimes a map of the mission field. They were so much in demand by the people that I had sometimes difficulty in finding copies after the meeting for my own file. An immense colored missionary map spoke to the eye continually, and if some one read poorly, or the auditor was not interested in a paper, the map would hold the attention. At first, because the collection is usually supposed to be the climax of every missionary meeting, I thought it wise to dispense with the offering altogether. Envelopes were distributed, however, which resulted in a larger annual offering than the church had been accustomed to raise for missions. Later, in another church, the same feeling did not exist, and as the offering was expected and welcomed, we took it up regularly, using the envelopes also. Some who were not professing Christians accepted papers to

read, and not only conferred a favor, but, as the event showed, were themselves benefited by so doing. An explanation of the map of the field by the pastor or a brief summary closed the formal part of the meeting, and time was given for voluntary remarks and prayer.

The preparation of a missionary concert by this method cost more time and labor than a sermon, but in view of the gratifying results it was not in the least begrudged. The isolation of the church, which at first thought might seem prejudicial to missionary interest, had the opposite effect, the people being the more pleased to hear about far-away lands and other races. Odd as it may seem, one or two who seldom came to church bought missionary literature to read more about the work for themselves. A ladies' mission circle was formed, consisting largely of those who were at first non-Christians, yet were regular in their attendance and showed genuine interest. The attendance on the missionary services was above that at the average meetings of the church. For these people, with limited opportunities for knowing the world without, the missionary meeting possest a distinct attraction, and apparently it never occurred to them that missionary meetings could be dull. Perhaps some were interested at first in the more general information given, but they were not unaffected when some tale was told of missionary heroism, or of heathen yearning for or appreciation of the light afforded by the Gospel.

The year following the inauguration of the above series a genuine old-fashioned revival of religion broke out with the first night of the Week of

Prayer, and continued every night for six weeks, without an evangelist and without extra preaching, the meetings being devoted to prayer and testimony and public confession of Christ for the first time. It was remarkable for its spontaneity and for the permanence of the results. I have always believed that one of the contributory causes of this work was the influence exerted by the missionary meetings. Sometimes the voice of a reader in one of them had showed that his heart was touched by what he read, and these were the very ones who early took a stand for Christ in the revival meetings. We had been interested in finding that the Book of Acts was being enacted over again on the mission field, and were blest by having a Day of Pentecost among ourselves. I firmly believe that any pastor, not particularly interested in missions, by giving the subject its rightful place in his work, would find that tho there were "diversities of operations," "the same Spirit" could, and would, bless the awakened church at home as truly as He does the activities at the front.

A Southern clergyman tells of a certain congregation whose annual report regularly reads like this:

"Number added last year by baptism, none.

"Number added by letter, none.

"Number dismissed by letter, five.

"Number of members who have died, three.

"Amount raised for state missions, nothing.

"Amount raised for home missions, nothing.

"Amount raised for foreign missions, nothing."

Each year letter closes with this request:

"Pray for us, brethren, that we may continue faithful to the end."

GENERAL SURVEY OF THE YEAR IN CHINA*

BY REV. DONALD MACGILLWRAY, SHANGHAI, CHINA

Editor of the "China Mission Year-Book."

The period of Chinese history during which Yehonala, better known as the Empress Dowager, ruled China, will always be of surpassing interest to the student of Chinese affairs. The situation of China to-day both for good and evil is largely the aftermath of those eventful times. Then as now, action and reaction, like Jacob and Esau of old, were fighting for the ascendancy in the councils of empire. Previous writers had from the scanty materials at their disposal cast fitful gleams of light on the course of events, but the impenetrable veil which covers oriental diplomacy refused to be drawn aside, until two brilliant collaborators gave to the world the result of their study of various diaries kept during the fateful months of 1900 by one who stood close to the throne. For the majority of people their book will simply confirm previous opinions, tho the wrath of Mr. Ku Hung-ming and others burns fiercely against them and all their works.

China's Task and Difficulties

We would do well to recall again the words of Professor Ernest D. Burton, of the University of Chicago, spoken at the Conference of Foreign Mission Boards in New York, 1910:

"Having determined that she will emerge from the isolation which she has maintained for centuries, that she will not simply yield as she has for a hundred years to such pressure as she can not resist, but will herself actively enter into the life of the nations and become one in the family of nations, China confronts to-day one of the greatest tasks that any nation ever

faced. This is nothing less than the creation of a new civilization. . . .

"The task which China thus confronts is one of tremendous difficulty. Observe what is included in it: A new constitution, which means in reality a new political system; a new army, a new navy, a new economic, a new finance, a new science pure and applied, a new education, in many respects a new ethics. Observe the conditions under which these things must be produced. Outside, a scarcely disguised and an imperfectly restrained desire on the part of foreign nations to exploit China for their own purposes. Inside, a very inadequate development of the national resources of the empire, a financial and political system that must inevitably keep the empire poor so long as that system continues; and, not least, a dearth of great statesmen."

The question is, Can she do it without help? Can she do it with all the help she can get? Or, can she do it without the Christianization of at least a fair proportion of her leading men?

Professor Burton mentioned how she is ringed around by nations who eye with increasing impatience an obstructionist policy, which both refuses itself to develop natural resources, and is even more determined to prevent others from doing it. The most striking outcome of this policy is Russia's recent ultimatum to enforce a treaty in which she gave three days for a reply, whereat the Grand Council "are very much astonished," but give way on every point. Meantime the Japanese are "diligently cultivating the

* Condensed from the "China Mission Year-Book," 1911.

cabbage-patch in their neighbor's back garden" (Manchuria).*

The poverty of the central government, which is the result of their financial system, has received special prominence through the debates of the National Assembly on the budget. To meet a deficit of 36,000,000 taels, new taxes have to be devised, which the people promptly refuse to pay, from a too well-grounded suspicion that official peculation will permit of only a small percentage ever reaching Peking.

To cap all, floods, famines, and plagues have added to the distress and perplexities of people and government alike. These sorrows shed a lurid light on the poverty of the people, the neglect of waterways,† and the unreadiness of those responsible to cope with national calamities. "If by the stroke of a magic wand every Chinese official, from the members of the Grand Council to the humblest constable, could be made strictly honest, ninety-nine hundredths of China's difficulties would have vanished at sunrise."

The Prince Regent

The second year of Prince Chun's regency has passed, and he has done as well as might be expected, altho there were signs at one time that the present Empress Dowager, Lung Yu, would like to step into the shoes of her predecessor. The Regent has been too strong for her, and by the aid of his Grand Council, has at least avoided glaring blunders. He recently proclaimed himself generalissimo of the army and navy. His various edicts

during 1910 indicate that he is doing his best, and under the circumstances no one but a Kangsi or Chinshih-huang could have anything more to show than he has. There is much talk of welding together Manchu and Chinese, but several recent edicts inopportunely emphasize the Manchu overlordship.

During the year the Chinese Christians, as related in our appendix, prepared four presentation copies of the New Testament—one for the Empress Dowager, one for the Prince Regent, one for the Empress-Mother, and one for the Child Emperor. But as long as the eunuchs and concubines swarm and intrigue in the purlieus of the palace little improvement in court circles need be expected.

The Grand Council and Constitution

The great age of Prince Ching does not prevent him from exercising a paramount influence. Censor Chiang Chun-lin lately denounced him as "an old, treacherous minister, who draws into the public service like a crowd of capable persons like himself without appointing any one able or worthy." There are some able men in the Council and in the ranks of the viceroys and governors, but no one has emerged as head and shoulders above the rest. Since Li Hung-chang and Yuan Shih-k'ai, there are no men who are so well known to foreigners as they were. But the progressives in the nation's councils are met by a solid front of conservatism, and to onlookers the net progress is very small. Notwithstanding frequent rumors, Yuan Shih-k'ai is still in retirement. Tang Shao-yi, from whom so much was hoped, retired in a few months from the presidency of the Board of Communi-

*Words of a Japanese writer in an American magazine.

†But a high authority on the spot in Anhui says it would cost £300,000,000 to drain that region.

cations, while that brilliant young man, Dr. W. W. Yen, came back from the Legation at Washington to some uncertain post in the Waiwupu.

The centrifugal and centripetal tendencies of government received ample illustration during the year. The viceroys and governors, accustomed to almost absolute sway, like the satraps of ancient Persia, are constantly offering a passive resistance to the efforts of the Grand Council, who desire to centralize power at Peking. Every few months there is a general shuffle of high officials as in times past—a vacillating policy which renders the work of the best men nugatory, and incidentally prevents any one man being too successful to suit Peking.

We are greatly indebted to Mr. L. R. O. Bevan, professor of international law, Shansi University, for his able résumé of the new constitution in another chapter. As he says, there is a certain tentative element in this constitution, and doubtless changes suggested by experience, or dictated by necessity may be made, but the general result of the strict carrying out of the constitution as it at present stands would be to centralize power in Peking, and greatly curtail the power of the provincial governors. At the same time there are many indications that the people's representatives will force the pace and make serious alterations in this constitution.

The nine-years' program is fully set forth on page 31 of "The Year-Book for 1910." Owing to the earlier calling of Parliament, the following revised table of constitutional reform has been issued:

Third Year of Hsuan Tung (1912)

- (1) The establishment of a Cabinet.
- (2) The establishment of an advisory

board. (3) The promulgation of a new official system. (4) Promulgation of laws and regulations to be followed by officials. (5) The publication of a system of bookkeeping for government finances. (6) The promulgation of rules and regulations in regard to likin and taxes. (7) The authorization of the expenditure of the imperial household. (8) The establishment of courts of justice in the yamens of the administrative officials. (9) The publication of a system of audit. (10) The promulgation of the civil, commercial and criminal laws. (11) The promulgation of the law regarding procedure in civil and criminal cases. (12) The publication of the system for taking of the census. (13) Census statistics.

Fourth Year of Hsuan Tung

(14) The promulgation of the constitutional law. (15) The publication of special enactments for the imperial household. (16) The promulgation of the parliamentary law and system. (17) The election rule for both houses. (18) The election. (19) The introduction of the budget system. (20) The establishment of an audit office. (21) The putting into force of all the new laws. (22) The opening of courts of justice of every grade throughout the empire.

Fifth Year of Hsuan Tung

(1) The summoning of members of parliament to Peking. (2) The imperial decree relating to the same. (3) The opening of Parliament.

It is pleasing to record that the local self-government councils, called for in the first year of the program, have done most excellent work in connection with the famine relief distribution in Anhui and Kiangsu.

The taking of the census (see our Appendix) is a matter of extreme difficulty; but so far as it has gone, it seems to be likely that the common estimate of 400,000,000 is too high.

Provincial and National Assemblies

Upon the ruin of the old examination cells beautiful provincial assembly buildings have arisen in many provinces. Twenty-one of these assemblies were opened on October 14, 1909, for a session of forty days. The franchise is, of course, a limited one, being confined to scholars, officials, and those who have property of not less than about \$3,000. The number who exercised the franchise varies, as may be seen from a few examples:

In Shantung, 119,549; members elected, 103.

In Manchuria, 52,679; members elected, 50.

In Hupeh, 113,233; members elected, 80.

Of the 105 members elected in Szechuen, six only were elected under the property qualification. Christians voted freely, and in one instance the vice-president of the Assembly is a Christian.

The powers of these bodies are nominally advisory only, but with this they will not long be contented. The discussions were intelligent and dignified, and showed that the Government has set free an entirely unsuspected power in the land. The aim is not revolutionary, but to encourage patriotism and strengthen the empire.

The first meeting of the National Assembly took place in Peking on October 4, 1910. One hundred of the members were appointed by the Government and one hundred from the

various provincial assemblies. These bodies, having tasted the new wine of power, made haste to agitate for an earlier summoning of a real Parliament than the program, which postponed it to the ninth year, called for. By great persistence they persuaded the Prince Regent to grant an Imperial Parliament in three years' time. Not satisfied, however, with this, they set to work to have a Parliament immediately, but in this they were not successful.

The National Assembly had various questions referred to it by the Grand Council. It was especially desirous of inspecting and criticizing the budget, and Prince Tsai Tse, Minister of Finance, delivered the first budget speech in the long history of China. The delegates called for the details, and the Central Government responded by sending down to the House a score of large cases filled with documents numbering 3,280 volumes. Nothing daunted, the House tackled the budget, and cut down many of the items, reducing a deficit of 36,000,000 to a surplus of 3,500,000, whereupon boards and governors raised a loud cry of *non possumus*.

However, the Assembly established its right to criticize the actions of the Throne, to control supplies, and to initiate legislature. It impeached the Grand Council itself, and demanded that a cabinet responsible to the Assembly should replace the Grand Council.

The cry for a parliament was not drowned until a dissolution was forced, and one delegate from Manchuria, by way of protest, jumped from the train and was killed.

The Government outwardly has successfully resisted the Assembly, but

the contest will be renewed in the next House.

Justice and Education

The new penal code is at last nearly ready for promulgation, and the new law courts are said to be in process of being set up in the provincial capitals. Examinations have been held for those who wish to practise in the new law courts. The reform of the judicial system is one of the absolute prerequisites of the abolition of extra-territoriality.

In a few places modern prisons have been established, and even prison labor enforced on modern lines. But will and want of money will long postpone the sweeping away of the old prison system, altho one of the surprises is to discover a model prison in far-distant Yunnan.

Torture is nominally abolished, but a recent edict said that the bastinado would henceforth be used only to force confession. But when we hear that the Shanghai police are calling loudly for the return of the bamboo into the Mixed Court, it may be doubted whether the Chinese people can be ruled without it.

As this subject was fully treated in "The Year-Book of 1910," and Chapter IV of the present book gives further details, it will not be necessary to give a lengthy survey, especially as the opinions then expressed require little, if any, modification.

The Christian Literature Society's Report for 1910 says: "The object is to provide an elementary school for every 400 families within the next five years—that is, school accommodation for 45,000,000 scholars within the next ten years. Japan, at the end of thirty years, had schools for 5,300,000 schol-

ars. Will China succeed with her 45,000,000?"

At the Nanyang National Exhibition, held in Nanking, one immense building was filled with educational exhibits from kindergarten to university. Tho these exhibits were drawn from a comparatively small number of schools, they served to show as far as material things are concerned how far China had advanced educationally. The drawings, embroideries, etc., were quite equal to anything seen in the West.

It may be, however, that progress is disappointing. As a well-informed writer has said: "In regard to the all-important subject of education, it may be doubted whether the empire has not retrogressed rather than broken fresh ground. Many of the schools hastily started in the early days of the reform fever are either closed or are languishing, sorry patterns of what an educational institution should be. In some centers good work has been done; but in education, as in other matters, China lacks the motive power necessary to galvanize into action her loose-knit empire, paralyzed as it is by administrative inefficiency and absence of rapid communications."

The sensation of the year was Professor Ling's speech, which is well summarized by a leading daily paper as follows:

"Mr. Ling inveighs primarily against the lack of moral and educational discipline in Chinese government schools. The students, he infers, have imbibed advanced ideas without ridding themselves of the irresponsibility of youth. Doctrines of equality and liberty, culled, we are told, from Japanese sources, have been interpreted as authorizing a general lawlessness of

conduct at home, in the school, and in public. The most ardent reformers in China can scarcely wish that the new order, with its many untried innovations, should altogether supplant the old virtues that have held together for so long the component parts of this heterogeneous empire. Among these filial respect has always occupied a prominent place; but even this is threatened, according to the lecturer who took the Fuchau scholars to task. In the schools there is a dangerous tendency for the students to introduce practises well known in the industrial world for the purpose of attaining their own ends. By means of "unions" and threatened strikes they are able virtually to dominate an educational institution, even to the extent of laying down rules for their own tuition and regulating their own examinations. Finally, out of school hours Young China displays signs of moral degeneration which, if unchecked, must ultimately undermine the vigor and manhood of the country."

No effective reply was made. Indeed, further corroborative evidence was educed.

A recent cartoon in *The National Review* represents a Chinese mother pointing her child to the rising sun, the rays of which represent the things that China must learn, namely, Go, unity, pluck, sympathy, humaneness, honor, patriotism, public spirit, unselfish devotion, reciprocity, self-reliance, self-knowledge, self-reverence, self-control, generosity. If she learns them at all, she must begin in the schools. Mr. Ling evidently thinks that this sun has not yet risen.

The story of the Shansi University, which is in a class by itself, is authoritatively told in Chapter IV. The ten

years' period of foreign control is over, but most of the professors have been reengaged.

Railways

The Tientsin-Pukou Railway being built by foreign engineers has made rapid advance. Last year the northern section had reached as far south as Taianfu, at the base of the Sacred Mountain; while the southern section has trains running regularly to Lin-hwaikuan, on the Hwai River, and construction trains going beyond Hsuechowfu. The value of this line in the rapid transport of foodstuffs to the scenes of the Anhui famine gives a delightful forecast of how easy it will be to deal with famines when China has a proper network of railways.

A length of thirty miles of the Canton-Kowloon Railway, from the Canton end, was opened in December, while on October 1st the British section of the line was opened. It is expected that the two ends will be linked up some time next year, tho some say two years may elapse.

Want of money and engineers is almost paralyzing railway progress in other parts of the country.

The first sod of the Ichang-Chengtung Railway was cut on December 10, 1909, at Ichang. It is said that a number of tunnels are now being bored, but it was reported that the directors were to discontinue work on the Ichang section, and instead to build a line from Chungking to Chengtu. It appears that a large part of the funds for this line were lost in rubber speculation at the time of the boom in Shanghai, an accident likely to interfere with the company's operations.

The Peking-Kalgan line is being extended to Tatungfu in Shansi.

Some work is being done on a line from Kiukiang to Changsha, and on another from Wuhu southward to Kuangtehchow.

In Yunnan, a number of surveys have been made for a line from Yunnanfu into Szechuen province.

In Hunan province, the railway from Kaifeng, which crosses the Peking-Hankow line at Chenchow, is opened to Hunanfu, and work beyond the city is being pushed on. It is hoped to reach Tungchuan in the spring.

The Canton-Hankow Railway has made some progress in Canton province, but little is known about it.

The Shanghai-Hangchow Railway, which is being built beyond Hangchow toward Ningpo, had a bitter conflict with the Central Government during the year over loans, and Mr. Tang, the general manager, was finally degraded by the Throne, much to the indignation of the people.

The Peking-Hankow Railway has been redeemed by means of a large foreign loan during the year.

A great line, to run from the North China Railway at Chinchow straight north to Tsitsihar, and then on to Aigun, opposite to Blagovestchensk in Russia, was greatly talked of as to be built with American capital, but interference of other countries has meantime put an end to the project.

Multitudes of other lines have been projected, some surveys actually made, but little construction work done. The name of H. E. Jeme Tien-yow, the Chinese engineer who built the Peking-Kalgan line, is destined to be famous in the annals of Chinese railways. He is still employed in similar work, and, if the Government

allows him, will yet render great service to his country.

Reforms

The anti-opium agitation has taken on new life, greatly assisted by the energetic agent of the International Reform Bureau, Rev. E. W. Thwing. Every one now admits that China has succeeded very well in stopping the growth of the poppy plant, tho this has resulted in some of the provinces in severe loss to the people who plant it largely. This, however, was expected soon to right itself. The National Assembly has taken up the matter of revising the Opium Clause of the British treaty, and a National Anti-opium Society has sprung up in Peking. This society has been very active in endeavoring to secure that opium importation may be totally prohibited. Meantime the British Government in India has, according to agreement, reduced the number of chests exported, with the unexpected result that the price has risen so high that the receipts of the Indian Government for 1910-1911 were nearly £3,000,000 sterling over the original estimate. Friends of reform rejoice that a second anti-opium international conference is shortly to meet.

The Anti-footbinding Society, since being handed over entirely to the Chinese, has apparently ceased agitation, but there is quiet spreading of the movement going on, especially among the schools. The chief hope is that the young men educated in the new schools will frown down the practise. In Shanghai shoe-stores have recently adopted such signs as "Grown Large," "Treading the New," "As Heaven Made It." These signs show that there is a demand for natural-foot shoes.

On February 22, 1910, the Government, in response to a memorial from the Bureau of Constitutional Affairs, issued an edict abolishing slavery and prohibiting the buying and selling of human beings in China. No maid-servants or concubines should be sold. Concubines remain, but their position is considerably improved under the new law. There are, however, many loopholes for evasion of the law. By far the greater number of farm laborers in China are slaves. There is no evidence that the edict has made any difference to those who are in servitude.

At Canton the friends of progress rejoice at the recent abolition of licensed gambling, which for years has been a government monopoly farmed out to the highest bidder. Viceroy Chang Ming-chi deserves the greatest credit for this act. The revenue from this source is 2,000,000 taels, and taxes on wine, salt, etc., were to be increased to cover the deficit.

The cigaret evil shows no sign of abatement, but the sale of "patriotic" tobacco is said to be gaining ground.

Foreign liquors are being most persistently pressed upon the Chinese. The demand for beers and spirits is increasing in North China. The imperial maritime customs returns show a most alarming increase in the import of wine, spirits, beer, etc. Comparing 1909 with 1908, the total net increase for the whole of China is 845,186 taels, but of this advance no less than 737,088 taels are traceable to Tairen and Manchuria. This shows that the big increase has been caused by the demand of the growing Japanese and Russian population in Manchuria and on the railways under their control.

Post-Office and Telegraph

The Chinese Post-Office, under a capable foreign management, is advancing by leaps and bounds, and as an agency for consolidating the empire can scarcely be overestimated. During 1909, the number of post-offices was raised from 3,493 to 4,258. That means for each office there are 98,285 persons. Articles of all sorts rose from 252,000,000 to 360,820,600; parcels from 2,455,000 to 3,280,000; registered articles from 19,000,000 to 25,500,000, and money orders to the value of \$10,000,000 were transmitted. Some 13,000 miles are covered by railways and steamers, thus leaving 87,000 to be run by couriers. China occupies the fourteenth place in postal operations, namely, seven articles per head, as compared with America's 164 articles per head. A daily service between Lhasa and Yatung, via Gyantse, India, is the latest enterprise.

The telegraph lines are only slowly increasing. During last year 1,915½ li of lines and 22 new offices were added. A reduction of rates has been granted, but telegraphing is still too expensive for the multitude. A recent loan of £500,000 is to be devoted to extension.

General Survey of Mission Work

"The Year-Book of 1910" devoted many chapters to a minute survey of all branches of mission work in China. That will not be attempted this year, but considerable knowledge of the work may be gathered by a perusal of Chapter XVI of the present book. In the *Recorder* of November, 1910, Mr. Ewing has a valuable paper on "The Development of the Chinese Christian Church." This will repay careful study. Dr. Gibson deals with

Problems of the Chinese Church, in Chapter XI.

New Missions.—The Anglicans of Canada, who formerly sent missionaries to work in Fukien under the C. M. S., have now appointed Bishop W. C. White with several clergy to Hunan, at the capital of which they have located. They propose developing an educational work in cooperation with various missions in that province. Ultimately, the Hunan Christian University may be the result.

The National Holiness Association of America have a few missionaries in Chihli province, while some representatives of the Methodist Protestant Missionary Board of America work at Kalgan in connection with the A. B. C. F. M.

There is also the German Women's Missionary Union working in connection with the China Inland Mission. Some missionaries from Scotland, a branch of the "Tongues" movement, are located at Tsechowfu, Shansi.

In addition to these, there are a few scattered workers calling themselves by various names, such as Pentecostal, Emmanuel, Faith, etc., but in general it may be said that all the great societies are now represented in China, and any others to follow will be small or of recent origin.

Comity and Federation.—The China Inland Mission have handed all their work in the province of Hunan to the Liebenzell Mission, once in association with them but now independent. The London Missionary Society has handed over its Chungking plant to the care of the Canadian Methodists, and there is further talk of concentration by devolving another portion of its work to other societies.

Ten provincial federations have

been formed, and enthusiastic meetings held in which the Chinese have taken a leading part. A full list of Union bodies in China is appended to Chapter XII.

Spiritual State of the Church.—Altho there is nothing like the Manchurian revival to chronicle, yet meetings for the deepening of the spiritual life have been much blest. In these, Mr. Goforth, Mr. A. Lutley, Rev. Ting Li-mei, and other brethren have been leaders, and the provinces of Shansi, Shensi, Shantung, Hunan, Fukien, Kiangsi, and Chekiang have been particularly revived.

The visit of Rev. F. B. Meyer, B.A., in 1909, and that of Dr. W. W. White and his party in 1910, have borne lasting fruit. The latter began a movement to establish Bible-training schools in China on the model of his own in New York, and he will revisit China this year.

The second meeting of the Evangelistic Association of China was held at Hankow, and was highly successful.

The Sunday-school Movement under Mr. Tewksbury's leadership is filled with new life. Dr. A. P. Parker prepares the lessons.

Rev. Ting Lei-mei continues the Student Volunteer Movement, an account of which is given by Mr. Pettus in Chapter XII.

Rev. Yu Kuo-chen, of Shanghai, holds aloft the banner of Chinese Church Independence, but his following is not large. Nevertheless, all agree that independence is coming. The national Church should not be standardized, pruned or grafted to suit foreign ideas of what churches should be.

Chinese liberality is on the increase.

The Canton Christian College has a large building built by Chinese money. The Chinese in Shanghai bought two very expensive lots for the Y. M. C. A. extension. A preparatory school to Boone College has been erected by the Chinese in Wuchang, and another in Hankow. Mr. Ou-yang, a Tientsin Christian, gave 20,000 taels to the Y. M. C. A. The Chinese also contributed a large part of the expense of the Christian headquarters at the Nanking Exhibition.

The Pao Memorial Hall, erected by Chinese, forms an important wing of the Lowrie High School, South Gate, Shanghai, while the same Chinese recently paid \$4,000 for the purpose of building a new church at the same place. The Chinese churches generally are contributing liberally to the Central China Famine Fund.

A further evidence of the Spirit's power is the decline of trouble over lawsuits. Lawsuit inquirers are diminishing, altho some of the oldest missions report their Christians as dissatisfied because the missionaries refuse to take up "yamen" cases.

Education.—Tho the future of the Educational Association of China is "all unknown," that does not mean that the schools are in a bad way. On every hand missions are developing their educational work, but as far as possible along union lines. The absolute necessity of the highest efficiency, in face of government competition, is the strongest incentive to union. The chief emphasis is not on the "leavening" process, but on the education and development of the Christian community. (See Edinburgh Report, Vol. III.)

The Wu-Han University scheme, fathered by Lord William Cecil, ap-

pears at present to be marking time, but a professor or two are already on the ground. The Arthington Fund is responsible for much new enterprise. The visit of Professors Burton and Chamberlain, as representatives of Chicago University, stirred up great hopes of help for the educational work of China, which meantime gets along without it. Harvard University is to establish a medical school. The Indemnity School in Peking has begun work with over a score of American teachers, some of whom are ladies.

Literature.—The Religious Tract Society, under Doctor Darroch, makes itself increasingly felt throughout all the branches. Mr. W. E. Blackstone has begun a large scheme for the distribution of the Scriptures and tracts to the Chinese by means of the liberality of Mr. Milton Stewart of California. The phenomenal number of 1,440,000 of one set of Illustrated Portions is now being printed in Germany.

The Christian Literature Society, under the veteran leadership of Dr. Timothy Richard, still struggles forward with a limited staff, but is by no means discouraged. It has acquired during the year a valuable site in the central district, on which it will erect a book depot.

Y. M. C. A. Work.—Following the visit of Mr. Brockman to the homelands, a large number of young men are coming out, to seriously attack the problem of reaching the students in the Government schools. Some missions have started Y. M. C. A. work on their own account. A meeting held in the White House resulted in a phenomenal total of gifts, namely, about \$1,500,000 gold. Professor Robertson's scientific lectures to the higher

classes are expected to be a new key to unlock the fast-closed door of the literati. Mr. Sherwood Eddy is visiting the associations, with blest results.

Riots and Indemnities.—The riots of the year are fully noted in Chapter III. The Wesleyan Missionary Society and the London Missionary Society have adopted the practise of the China Inland Mission, and refused indemnity for the Changsha riots. Mr. J. Archibald, in *The Recorder* for November, 1910, strongly argues against such a course. Report VII to the Edinburgh Conference is against missions claiming or accepting such compensation.

Plague and Famines.—The death of Doctor Jackson and the work of Doctor Christie and his medical colleagues in Manchuria call attention anew to the importance of medical work and education. Truly they had come to the kingdom for such a time as this.

The heroic work of missionaries in North Anhui and North Kiangsu famine relief once more shows that missionaries are ready to care for the bodies as well as the souls of men. It is not yet known whether this difficult and dangerous work can be finished without a toll of missionaries' lives.

The "Chinese Recorder" and "China Mission Year-Book."—The *Chinese Recorder*, under its editorial board, continues to move forward at a high level of attainment, and the number of those in the home land who take it is satisfactorily increasing.

Distinguished Testimony.—Dr. G. E. Morrison, the distinguished correspondent of the *London Times* at Peking, once so opposed to missions, has recently delivered the following striking testimony: "I think it only fair to say that the good name which Eng-

lishmen possess in China—a name for straightforwardness and honesty—is due not only to the high character of our official class and our business men, but also to the high character of the English missionaries, whose pleasant English homes are found from one end of the empire to another. We may criticize some of their methods, but the sum total of the good they do to the maintenance of our good name is beyond calculation. Think what it means to have scattered throughout that vast empire, in hundreds of stations, high-minded English gentlemen, whose word is their bond, living simple and pure lives—absolutely trusted—who are working solely for the good of the people, undismayed by failure, manly and courageous. The more I see of missionary work in China, the more I admire it. The work is much better organized than before. There is now combined movement where formerly there were often merely disjointed efforts. From an experience gained in witnessing their work in every province in the empire, I wish to bear my unqualified testimony to the admirable work done by our missionaries in China."

A Bishop's Optimism.—Bishop Bashford remains still an incorrigible optimist. He gives two main reasons for the hope that is in him. First, China has adopted constitutionalism without bloodshed; second, the new education bids fair to completely displace the old, and the hope of the country is in its young men. It is easy by thinking of some things to be pessimistic, but notwithstanding ups and downs, the divine purpose is being worked out, and Christians of all lands should take heart again. "These shall come from the land of Sinim."

THE HOME MEDICAL DEPARTMENT FOR MISSIONARIES*

BY CHARLES F. HARFORD, M.A., M.D., M.R.C.S.

Principal of Livingstone College, London; Physician to the C. M. S.

The evolution of the Home Medical Department of the Missionary Societies is one of the newest developments of missionary organization, and affords striking evidence of the complexity of the missionary problem. The disastrous results of some recent military undertakings have proved that the success or failure of a campaign may depend upon the efficiency or non-efficiency of the medical department, or, perhaps, even more to the power given to that branch of the service. Few things are more striking in Japan's military successes than the foremost place given to sanitary and medical matters in the prosecution of a campaign.

Nor is this any less true in missionary policy, for, as will be shown, even to the present day a large amount of loss of life, invaliding, and consequent serious financial expenditure is due to preventable causes. How terrible has been the waste of life and health and funds in the past is one of the tragedies of missions, but, while then it may have been inevitable, to-day, with modern scientific knowledge, and with the improved equipment which can be obtained, any failure to make use of these advantages is absolutely without excuse.

One of the difficulties of the past has been that many of the missionary societies have had no medical department for the consideration of technical medical questions. These, as they have arisen, have been dealt with in the ordinary course of business by the ordinary clerical staff, with such medical advice as they may have been able to obtain when circumstances arose which seemed to call for medical opinion, but the initiation of all medical inquiries and the decisions in highly technical questions rested with committees and officials who had not the requisite knowledge to foresee the

dangers which needed to be guarded against, nor were they able satisfactorily to decide the many problems of a medical character which called for decision.

A recognition of these difficulties has led to the formation, during the last few years, of a voluntary association of medical men and women connected with the medical side of the work of the various missionary societies, having their headquarters in London, under the title of the Association of Medical Officers of Missionary Societies, and the considerations which are now brought forward are based upon the discussions of this association during the last five years.

Before, however, we describe the organization of a medical department, it may be well to state the work which needs to be done, and the problems which come up for solution in every missionary society.

(a) Medical Questions Connected With the Selection and Sending Forth of Candidates

1. In the first place, there is the work of examining and selecting suitable candidates from the physical standpoint, and it is most advisable that this examination should be the first step to be taken in considering the qualifications of candidates for missionary service, for it is quite unnecessary to subject a candidate to elaborate questions as to educational and spiritual attainments when an interview with the society's medical adviser may show that the candidate is unfit for missionary service.

2. On acceptance there are certain medical requirements which need to be carried out, such as vaccination, the carrying out of proper dentistry, and in some cases operations, or the provision of suitable spectacles, and, while some of these may be regarded as small points, neglect of any one of these precautions may lead to the breakdown and invaliding of a missionary.

*A paper prepared for the Conference of Medical Delegates and others interested in the medical aspects of missionary work held in connection with the World Missionary Conference.
—Reprinted from *Mercy and Truth*.

3. Where candidates are submitted to a course of training by the missionary society, it is a matter of great importance that these should include a test of physical fitness and medical supervision throughout the period of training, for this affords a valuable test of the fitness of the individual to sustain arduous work in the mission field.

4. Instruction in hygienic laws, and some knowledge of the use of simple drugs, and the method of dealing with surgical emergencies are necessary in a more or less degree for those going to the mission field, and this needs to be considered in the case of every missionary.

5. The issue of health instructions and regulations also may have an important bearing upon the health of those going forth newly to the mission field.

6. The outfit and equipment of a missionary has a medical bearing upon which the health of a missionary may depend, and this, tho not wholly a medical question, has an important medical bearing.

7. The supply of quinine and some other simple drugs is an essential part of the equipment of missionaries.

8. Besides the medical requirements referred to in connection with the acceptance of missionary candidates, it may be necessary for some of these to be again attended to after a period of training and before the missionary goes abroad, and in addition anti-typhoid inoculation may be considered necessary in view of the extremely insanitary conditions of many part of the mission field.

(b) Medical Questions

While the missionaries are abroad, the following questions may arise for consideration by the Medical Department at home:

1. Medical certificates as to the invaliding of missionaries, some of which may require endorsement by the authorities at home.

2. Certificates with a view to marriage, the decision concerning which may rest with the mission boards or

with the missionary committees at home.

3. Medical certificates suggesting the transfer of missionaries from one station to another on health grounds.

4. Reports as to the sanitary conditions of houses or mission stations in general, particularly in the cases of opening up of new work.

5. The medical aspect of questions relating to holidays in the field, and the length of service which is advisable before taking a furlough.

(c) Care of Health of Missionaries on Furlough or Sick Leave

1. The missionary (and the wives of missionaries, for their health is of as great importance to the society as that of their husbands) should be interviewed by the medical officers of the society immediately on their return, in order that decisions may be made as to

(a) The length of furlough;

(b) Any necessary treatment which may be required, and especially dentistry;

(c) The amount and kind of work, if any, which may be permitted during the time of furlough;

(d) Any arrangements which may be necessary for the recruiting of health while on furlough—*e.g.*, possibility of change to the country or seaside.

2. Decisions may be required during the time of furlough as to the best method of carrying out treatment, the consultation of specialists, if necessary, and of dentists, the arrangement of accommodation in hospitals or nursing homes in serious cases.

3. Where medical expenses are borne by the society, the payment of medical accounts needs medical supervision.

4. Before returning to the field the missionary must be certified as physically fit before a passage is taken.

In addition to these duties, there is the keeping of proper health records, which alone can enable the above work to be done with efficiency.

This summary of medical matters will, we believe, convince any careful observer that it is an absolute necessity that these questions should be dealt with by a strictly medical authority acting in the interests of each society—in a word, that there should be a medical department.

How, then, shall this be organized?

It is obvious that this must depend to a certain degree upon the size of the society and the extent of its resources.

1. The first point of importance is that there should be an honorary medical board of medical practitioners interested in the work of the society, to whom should be committed the final authority of decision in all strictly medical questions, subject to the general regulations and supervision of the General Committee of the Society.

The medical board should consist of retired medical missionaries, retired medical practitioners from abroad, civil or military, and practitioners in full medical practise at home, who may be able to advise on all points, whether from the general or climatic standpoints, and who would be prepared to study the special interest of the society and the conditions of its missions abroad.

2. The medical officer of the society

should be the secretary of the medical board. He should be a salaried official, and, under the general direction of the board, should carry out the details of medical examination, supervision, and administration detailed in the foregoing list. He should be responsible for the guardianship and control of the medical records of the society. All medical certificates and confidential reports should be in his keeping, and all questions of a technical medical character should be referred, in the first place, to him for report and advice, and, if necessary, for the decision of the medical board. He would bring to the medical board candidates for a final decision as to their acceptance, and missionaries on furlough, in order that their plans and prospects may be reviewed. He would carry on confidential correspondence with the ordinary medical attendants of candidates or missionaries, and send them to suitable specialists where the occasion demanded it.

In the case of some smaller societies it may be impossible to arrange for a separate medical board, and it is worthy of consideration whether some plan for cooperation might be arranged, under which one medical board might consider the problems of various societies.

THE MISSIONARY ACTIVITY OF SCANDINAVIAN CHRISTIANS

A REVIEW BY LOUIS MEYER, D.D.

Scandinavia is not a unit, either in politics or in religious activity, much as the latter is to be desired. It is composed of four countries, viz., Denmark, Sweden, Norway, and Finland, which we must include, tho it belongs to Russia. Each of these four countries has developed its distinct missionary activity.

Denmark

The name Denmark is closely connected with the missionary enterprise of more than two hundred years ago. Its devoted king sent out the first

German missionaries to Tranquebar in 1705, and the name of the Danish-Halle Mission is written with letters of gold in the annals of missions to the heathen. Ever since, the Danish Christians have shown a remarkable missionary zeal, so that they are doing a proportionately very extensive work among the non-Christian people of the earth.

The largest Danish missionary society is the *Danish Missionary Society* (*Danske Missionssekab*), which was founded in 1821 through the efforts of the consecrated prebendary,

B. F. Rønne. It started out to aid the missionary efforts of the Danish Government among the Eskimos in Greenland and those of the Basel Missionary Society, founded in 1815, in the Danish possessions on the Gold Coast in West Africa, and it was forced by the rapidly increasing rationalism of Danish Christians, to postpone, again and again, the sending out of missionaries of its own. Even after orthodox Christianity began to grow stronger in Denmark, after a long struggle, its leaders were not friendly to missionary activity, until in 1861 Christian A. H. Kalkar became director of the Danish Missionary Society. Of Jewish birth and education, he had been baptized in 1823, and had gained great influence as a theological writer and a member of the committee for the new translation of the Bible into the Danish language. Soon after Kalkar had been placed at the head of the society, he organized missionary conferences throughout Denmark and began to awaken missionary zeal, especially among the women. Thus it came that when, in 1863, the German missionary Ochs, who had been laboring for the Leipsic Missionary Society in India, offered himself to the Danish Society, its members were ready to commence at last an independent work among the heathen. The Presidency of Madras, in India, was chosen as the field, and Ochs became the first missionary of the Danish Society, so that again, as in 1705, a German was commissioned by Danish Christians as their representative among the heathen. This work in India has been prosecuted with energy and with much blessing and success, so that it now is being carried on from eight missionary centers.

Within more recent years, in 1896, the Danish Missionary Society also commenced work in Manchuria, chiefly upon the peninsula of Liao-Tung. This was interrupted by the Russo-Japanese work for the season, but was reopened in 1906. Port Arthur has become the chief station, while medical

missionary work has been commenced in Andung, on the Yalu River, and proves most helpful in reaching the masses of heathen.

The Danish Society continues to aid the work among the Eskimos in Greenland, by supporting two native evangelists near Cape York, northwestern Greenland, and we may say, in passing, that Doctor Kalkar's earnest efforts, during his presidency of the Danish Missionary Society, in behalf of the education of a native ministry in Greenland, contributed much to the rising of the Lutheran Church of Greenland, "the earliest independent missionary church which has resulted from the modern missionary movement."

Since 1908 the Danish Missionary Society has a large home of its own at Hellerup, where its missionary training school and its house of publications are located. It now employs 26 male and 11 female European missionaries, besides 18 wives of missionaries, and 89 native laborers, in 14 missionary centers and 20 out-stations, while its annual income is about \$70,000. Its organ, published twice a month, is the *Dansk Missions-Blad*.

In 1872 C. E. Loewenthal founded a little missionary society, called Loewenthal's Mission, for the purpose of preaching the Gospel in Vellur, southern India. It still exists under the administration of a Danish committee, with Rev. Loewenthal as its only missionary and an annual income of about \$1,300.

The Indian Home Mission to the Santhals, founded in 1867 by Skrefsrud and Borresen (see *MISSIONARY REVIEW*, April, 1911, page 318), is aided by a local Danish committee since 1877. Since its contributions to the work in India amounted to almost \$5,000 in 1900, and the majority of the missionaries is now of Danish birth, one can well understand why Danish Christians like to count the work among the Santhals as their own.

In 1898 the *Danish Orient Mission* (Oesterlands Missionen) was founded by Pastor Prip. It has a station near

Damascus, whence its missionaries report that the work among the Mohammedans has not become easier since the Young Turks are in control of the Government. The annual income of this society is \$5,000 and more.

Another Danish society for work among Mohammedans was started in 1901 and called *Danish Church Mission in Arabia* (Dansk Kirke-Mission i Arabien). Its sphere of activity is the peninsula of Arabia, but its work is quite small.

Dr. Mary Holst's Tent Mission was organized in 1905. Doctor Holst and another lady physician are laboring with much success in Peshawur, and the income of the mission is about \$3,000.

In Denmark is being published the well-edited and most instructive *Nordisk Missions Tidsskrift*. It is a bi-monthly magazine, among whose editors have been men like Kalkar, and is now being edited by Pastors Sörensen and Munck, who are ably assisted by the missionary leaders of Sweden and Norway. It has done much to unite missionary circles in Scandinavia.

Danish Christians contribute about \$100,000 annually to missionary effort among heathen, while Danish societies are employing 30 male and 16 female European missionaries, together with 111 native workers, upon 19 stations and 23 out-stations.

Norway

In Norway interest in Christian missions to heathen was little felt until in 1827 Moravians commenced to publish the *Norsk Missionstidende*, which still appears regularly as the organ of the Norwegian Missionary Society. But the followers of H. N. Hauge, the deeply spiritual farmer, showed little inclination for the founding of a Norwegian society until the continuous appeals of the well-written magazine had sounded on their ears almost fifteen years. Then the *Norwegian Missionary Society* (Norske Missionssekkab) was organized and the land of the Zulus in South Africa was chosen as a field of activity, where Pastor H. P.

Schreuder became the first missionary. In 1868 the Norwegian missionaries entered Madagascar, and in 1903 work in the Chinese province of Hunan was commenced. The work in Madagascar has been greatly hindered during the past few years by the hostility of the French Governor-General, Mr. Augagneur, to all Protestant missionary effort, which, however, did not succeed in suppressing the growing work of the missionary Sunday-schools. Mr. Augagneur has ceased to rule, and his successor is, at least, no open enemy to Protestant missions, so that the work of the Norwegians in Madagascar should soon become as prosperous as that which they are carrying in China and in Zululand. The Norwegian Missionary Society employs 67 male and 86 female European workers, who are assisted by 1,778 native laborers, upon 46 stations and 77 out-stations. Its annual income is almost \$200,000.

Schreuder, the first missionary of the Norwegian society to the Zulus, severed his connection with it in 1873 and founded the *Norwegian Church Mission* (Norske Kirkes Mission ved Schreuder) in closest connection with the Church. He started work among the Zulus also, and since his death, in 1882, a committee has charge of the affairs of the society, which does not stand in official connection with the Church. It employs 4 men and 14 women of European birth and 29 native workers, upon 5 stations and 31 out-stations. Its total income is about \$9,000 per year, of which almost one-half is being contributed by Norwegian Lutherans in the United States. Its organ is called *Zuluvennen*. A *Norwegian Auxiliary to the Indian Home Missions to the Santhals* was organized in 1888, the work having had many friends and supporters in Norway since its beginning.

In 1889 the *Norwegian Free East-African Mission* (Norske Frie Ost-afrikanske Mission) was founded by the Brothers Wettergren. Its object is the preaching of the Gospel in South Africa, and the brothers went to Zulu-

land as missionaries, where they are still at work. The mission has been taken over by a union composed of members of the Free Church in Norway and employs 3 women and 2 native workers besides the brothers who founded it.

The *Norwegian Auxiliary to the China Inland Mission* was organized in 1890, and in the same year the *Norwegian Lutheran China Mission Association* (Norsk Lutherske Kina-missions forbund) was formed. Its field is the province of Hunan, and it is distinctly a layman's movement along most rigid Lutheran lines. Of its 18 male missionaries, not one is an ordained minister. Besides these 18 laymen it employs 23 female missionaries and 28 native workers upon 8 stations. Its annual income is about \$45,000, and its organ is called *Kineseren*. The China Mission Association places much emphasis upon work among the churches at home, where it employs 35 traveling secretaries for it.

The little *Chi Li Mission* (Tjilimissionen) came into being in 1890 also. Its purpose is the support of native workers in the province of Chi-Li in China, and it publishes a magazine, called *Missionsvennen*.

Thus, Norwegian Christians are showing much zeal in sending the Gospel to the heathen.

Sweden

It was during the closing years of the eighteenth century, when the Committee of the London Missionary Society sent an appeal to Swedish Christians to become conscious of their responsibility to preach the Gospel to every creature. No attention was paid to it, and the publication of a weekly missionary magazine, commenced by Swedish Moravians twenty-five years later, failed also to arouse the slumbering consciences. Here and there an individual Christian was awakened and a few entered the services of English and German missionary societies, but the Swedish Missionary Society, founded in 1835, and the Lund Missionary Society, founded ten years

later, met with little encouragement, and an attempt to start missionary work in China in 1850 failed. But when the great religious revival stirred up the Christians of Sweden, the *Evangelical National Society in Sweden* (Evangeliska Fosterlands-Stiftelsen) was organized in 1856. Its primary object, however, was the undertaking of missionary work at home, and therefore the now increasing contributions for work among the heathen were transferred by it to the Swedish Missionary Society. Its income for all purposes is about \$200,000 annually.

Tho the National Society was strictly Lutheran, a desire became soon manifest to have a proper Church Society, and it was finally decided to organize it. Thus, in 1874, the *Swedish Church Missionary Society* (Svenska Kyrkans Missionsstyrelse) was founded and the Archbishop of Sweden became its president. The new society requested the other Swedish missionary societies then in existence to turn over to it their assets and their work. The Swedish Missionary Society, with which the Lund Missionary Society had been united, obeyed, but the National Society continued its independent work. The Church Society commenced work in Zululand, tho Norwegian missionaries were already at work there. In 1901 it took over from the Leipsic Missionary Society all Swedish missionaries who were in its service in India, and all the stations occupied by them. Its income is about \$75,000 annually, while it employs 33 European and 94 native workers upon 20 stations. Its organ, appearing twice a month, is called *Missionstidning*. In 1878, as fruit of a great religious revival, the *Swedish Mission Union* (Svenska Missionsförbundet) was organized under the leadership of Dr. P. P. Waldenström, who is still its director. Its first missionaries were sent to the Kongo, where they labored at first, until 1886, in connection with the Kongo Inland Mission. Now the Union has eight stations of its own in that country. It has also prosperous

work in China, in Turkestan, in Kanakasia, in Russia, and among Swedish seamen, reporting 55 male and 33 female missionaries, beside 33 wives of missionaries. Its annual income is about \$90,000, and its semi-monthly magazine is *Missions-Förbundet*.

In 1887, a young missionary, E. Folke, entered the service of the China Inland Mission, and for the support of himself and his coworkers the society *Swedish Missions in China* (*Svenska Missionen i Kina*) was organized, which is sometimes counted an auxiliary of the China Inland Mission. The work has rapidly developed in the part of China where the provinces of Hunan, Shansi and Shensi touch each other. Its income is about \$25,000 per year.

Three years later the *Holiness Union* (*Hegelseförbundet*) began its foreign missionary work, tho it had existed as a home-missionary society since 1885. It labors in China in connection with the China Inland Mission, but supports independent work in Natal, Africa.

The *Swedish Auxiliary* of the *American Scandinavian Alliance Mission* was founded in 1891. It aids the parent society in its extensive work.

In 1894 the missionary work of the Swedish Y. W. C. A. was organized as *Female Missionary Workers* (*Kvinnliga Missions-Arbetare*). Its sphere of activity is to be among the women of China, India, Africa, Armenia, Russia, and Sweden, but it has only one independent station in North Africa at present.

The *Swedish Baptists* organized a missionary society about the same time and commenced work in Shantung, China, where they now have 7 missionaries, while the *Swedish Methodists* support workers in East Africa and in the Dutch East Indies since 1907.

The *Swedish Jerusalem Society* is the most recent organization of the country. It supports a flourishing medical mission in Bethlehem and a crowded school in Jerusalem.

Finland

The largest and most influential Finnish missionary organization was founded in 1859, in connection with the seven hundredth anniversary of the introduction of Christianity in Finland through the instrumentality of Erik, King of Sweden. It is called the *Finnish Missionary Society* (*Finska Missionssällskapet*), and it is officially supported by the Lutheran Church, whose pastors generally preach one missionary sermon a month and take a collection for the society. The missionaries of the Finnish society commenced work among the Ovambos in German Southwest Africa in 1868, and in the Chinese province of Hunan in 1901. It employs 26 men and 29 women of European birth, and 75 native laborers, in 10 stations and 39 out-stations. Its annual income is about \$60,000, and its organ is *Missions Tidning för Finland*, which appears in about 22,000 copies.

The *Lutheran Evangelical Society* (*Lutherska Evangeliföreningen i Finland*) was founded in 1873, and has for its object the preaching of the Gospel and the circulation of the Scriptures at home and abroad. In 1900, the first missionaries were sent to Japan, where it now employs 1 male and 8 female European and 4 native missionaries upon 3 stations and 3 out-stations. Its annual income for the work in Japan is about \$11,000 annually.

A *Finnish Auxiliary to the China Inland Mission* has been established in 1890. It is called Free Missions of Finland (*Fria Missionen i Finland*), and has for its object both home and foreign evangelization. With the Free Church is also closely connected the Finnish branch of the Alliance Mission, which was organized in 1898, and cooperates with the Swedish branch of the Alliance in Sikhim and Ghoom.

The total income of all missionary societies in Finland is estimated at \$75,000, of which amount \$60,000 is the annual income of the Finnish Missionary Society.

THE CHINESE CHRISTIAN CHURCH*

BY REV. CHENG CHING-YE

Christian missions have been in China over a hundred years, and what are the facts? Large sums of money spent, and large numbers of converts received! But there is something more and something greater. The outstanding fact of Christian work in China is the character of the Chinese Christians, and the activity of the Chinese Church. A self-supporting and self-governing Church in China is the reward, the fruit, the joy, and the crown of your long period of labor in that land. Some of our missionary friends are, indeed, a little afraid of the Chinese Church movement. But the Church can only become able to manage its own affairs by actually trying to manage them. A child learns to walk by actual walking.

Does this mean the breaking of friendships with those who have sent us the Gospel, or is this anti-foreign? Decidedly no! We can never thank you enough for what you have done for us. The controlling power of the churches in China has largely been in the hands of the foreign missionaries, and there is no doubt that it should have been so in the days gone by. But now the time is come when every Chinese Christian should be taught and led to undertake this responsibility, and to know his relation to the Church. What is the motive power of all this? This is the working of the same Spirit that inspired you to realize your responsibility toward men of other lands. Yes, the same blessed Spirit of God. Every believer in Christ should be a soul-winner for Christ, and every Christian is a part of the Church of God.

A Chinese pastor, the Rev. Dingmei, has been greatly used of God among the Christian students in Peking. He had some special evangelistic meetings in our colleges, and the result of this good pastor's work is indeed remarkable. In the Peking University some 300 students decided to serve the Lord at much cost to

themselves; in the Arts College at Tung-Chow about 100 students decided to enter the Theological College to prepare for the ministry. In the Medical College some tens of students decided to preach the Gospel while practising the medical profession. This was simply amazing, and at the same time delightful. The Chinese Christian students, both at home and abroad, will be the center of our interest, whom we watch with great expectation and hopefulness for the future Chinese Church.

Speaking of the Chinese Church movement, an Amoy L. M. S. missionary wrote: "They (*i.e.*, the Chinese Christians) are beginning to show most unmistakably and distinctly that they desire to take charge of their own Church life, while quite willing to look upon the missionary as a friend and one who can give valuable advice when required. . . . In December last the question of self-government was brought up for discussion in the Congregational Union in Amoy. All the members were tense with suppressed excitement when I presented the motion that the power of self-government should be conferred upon the churches, and that the missionary should henceforth act only in an advisory capacity, and with no authority to control them. After a discussion of great power and thoughtfulness the proposition was carried unanimously, and as I looked upon the beaming countenances, I felt rewarded for the years of effort that had resulted in this far-reaching determination."

Now let me say a few words about Christian federation and unity in China. I count one of the most gracious blessings that God has bestowed upon the Church in China in recent years to be the spirit of unity. The federation movement has been for some years manifesting its activity in a practical way in several provinces—notably in the provinces of Tsu Chu-

* From an address delivered in Wallace Green Church, Berwick, by Mr. Cheng, minister of the Chinese Church in Peking, and a delegate to the World Missionary Conference.

an, Shantung, Honan, and Chihli. The work which has already been achieved is of great advantage to the Christian cause in China at large, and in the north and west in particular. The settlement of terms for the titles of God and Spirit, the publication of a union hymn-book, the unifying of the titles of different missions, and the establishment of several union colleges, all of these have done a great service of unity among God's people. For all of this God alone be praised!

But there seems to be room for further development. I would like to build my castles in the air and dream my midnight dreams. We Chinese Christians would like to see, in the near future, a united Christian Church in China without denominational distinctions. We are not going to convert the world into a world of Methodism, or Anglicanism, or any other "ism." The Lord Jesus Christ is the one and only ideal for the world.

Speaking generally, Chinese Christians take little or no interest in denominationalism. Very few of them know the historical origin of their own particular denomination, still less do they feel the force of it. They belong to certain denominations just because they were so led to Christianity. This may be said to be one of the reasons why federation movements have found their way so readily and heartily in the hearts of the Christians in China. I have already said that one of the greatest problems in mission work in China to-day is the problem of the self-supporting and self-governing Church. I ask along what lines will Chinese Christians be led to realize their own

responsibility as well as privilege? Are we going to form a kind of Chinese Congregationalism, Chinese Presbyterianism, and the rest of it? Surely a united Chinese Christian Church, without regard to any denomination, is the right direction to aim at. Now is the time to let the future Chinese Church be well grounded and founded on a solid basis, viz., a Union Church.

It means difficulty, and perhaps sacrifice, on the part of the various missionary societies. But nevertheless it is worth while. The sacrifice, if one may use such a great word, is comparatively a small thing when we think of the welfare and gain of the Chinese Church; for, after all, it is the Chinese Church we should be working for, and not our denominations, nor even our missions. Sometimes we need to go with our Divine Master to the top of the Mount of Olives, where we can obtain a larger and wider view of the world's need.

The diversities of forms, of rites, of opinions, of the different denominations, real as they are, sink into insignificance when compared with the solid unity of Christian love. May that love manifest itself brighter and brighter as the days go by, so that all the churches shall be bound up in oneness of harmony, and unity be the motto for all! Such majestic unity will be a blessing here in its time, and unspeakably precious for the world's good, and it will be transfigured at last into the unity and alliance of the Home above, where all the faces look one way, concentrated upon the great white throne, and the One who sits upon it.

HEATHEN WOMEN IN THE NEW HEBRIDES

BY REV. T. WATT LEGGATT

When we read of shocking deeds in heathen lands, of women being beaten, burned with hot stones, and forced to climb coconut-trees in order that the wretch of a husband may make her a target for his arrows, and similar outrages, we rightly deplore

the low public morality which renders such deeds possible; but we would be greatly astray if we imagined that such deeds were ordinary every-day occurrences.

The condition of women in heathen islands is, at the same time, one of

inferiority and degradation, and if in course of generations they have reconciled themselves to the inevitable, and so fitted their necks to the yoke that it is really less galling than it seems to us, their condition is no less pitiable.

The outstanding feature of woman's position on heathen islands is that of *inferiority*. In some places she can not pass in front of a man. She may be bowed to the earth with a heavy load, but if a man comes along the path she must crush herself into the bush at the wayside to allow him a clear road. When he is seated she must make her way behind him, and if he is of high rank she must crawl out of his sight on her hands and knees.

On the northern islands, theoretically, she is not worthy to live under the same roof as her husband, and when occasion requires she must slip in and out of his hut by a back entrance. At no time does she dare to set foot on the village square, which she skirts by a side track, from which point she is permitted to stand and view the dances. During certain ceremonies she must seclude herself entirely.

The woman in the New Hebrides has nothing, or next to nothing, to do with her disposal in marriage. Her father, her brother, her late husband's brother, or even her own son, will arrange all that. Her own consent is never asked, and her only resource, if she is dissatisfied, is to lead her husband such a life that he will be glad to pass her over to some one else.

What seems to me even more degrading is that she is hardly regarded as a moral being; she must never be seen alone; some one, even if it is only a child, must accompany her on her expeditions or to her garden; and when she falls into sin, while her male partner in guilt has to skulk in terror of his life until he compensates her husband, her conduct is hardly resented at all from a moral point of view. An angry blow may descend on her in the heat of passion, but rarely, if ever, is

she discarded or made to feel ashamed by any manifestation of repulsion at her sin. She is a woman! What else can you expect? You must just watch them!

Of course, on all the islands there are elderly women who by sheer force of character have worked themselves into a position of influence and respect in the village; but that is so exceptional that it but proves the general rule. This seems deplorable, but we must remember that the present high position of women in civilized countries is one of the final achievements of Christianity.

But in the New Hebrides woman's position is not one of *utter* degradation. In many instances a woman holds her own property, sometimes very tenaciously, and her children inherit through her. A woman has been known to affix her mark to a deed for the sale of land; and all the fruits of her labor—mats, garden produce, as well as her tools and clothing—are her own. She is the burden-bearer and the toiler, no doubt, but there may have been a reason for that in the old days of tribal feud, as it left the man free to handle his weapons for her protection. The custom, too, of disposal in marriage for a certain number of tusked pigs is not quite such utter slavery as it looks at first sight. It is really a kind of hostage or ransom to the tribe that the other tribe will give a woman in return at a future period, and then the property will be returned. If the husband should die, her own tribe claims the right of redeeming her. So far from resenting this purchase, we hear of the women in the Santa Cruz Islands going on strike and refusing to marry because the men were not ready to pay a high enough price for them. But the idea of purchase, which regards woman as a chattel, is repugnant alike to modern ideas and to the Christian mind. It is a work of time and patience to elevate woman, but we are convinced that it is the Gospel of Christ alone that can accomplish this great result.

EDITORIALS

MEN AND RELIGION MOVEMENT

We sympathize deeply with the purpose of this movement—namely, to bring men and boys throughout the length and breadth of the land into closer fellowship with God. It is to be expected that such a large undertaking with large plans would be criticized as to its methods by many in harmony with its purpose. Its very bigness presents danger. When men with such divergent ideas, training, convictions and ideals are brought into association, some will use language and methods that others believe to be unsound, unwise and injurious to the very cause they seek to promote.

Representatives of this movement, for instance, have appealed to men of all classes and creeds for their cooperation, saying that there is no reason why Protestants of all degrees, Unitarians, Universalists, Roman Catholics and Jews should not unite in the movement. A platform so broad seems to be inconsistent with the "narrow way," and there is danger lest a movement that includes so much will accomplish little. An evangelical Christian leader, who believes in the regeneration of souls as well as in the formation of society, is asked to cooperate, and is told that he can have full liberty to preach the Gospel according to his convictions, but another leader, whose creed is largely materialistic and socialistic, is told the same thing. A movement that does not stand for something definite can scarcely expect to accomplish anything definite. A door wide enough to admit every one is as bad as a door so narrow as to exclude those who have a right to be included.

This "Men and Religion Movement" includes Evangelism, work for boys, social service, Bible study, and missions, all carried on at the same time and in the same place by different men. All these are excellent and greatly needed. Social salvation and service is needed as truly as is individual salvation and personal work; but there is danger lest the fruit be sought before the roots are planted,

that the superstructure will be built before the foundations are well laid. Men will not be able to lead a Christian life in the community unless they are first brought into a right relation to Jesus Christ; they can not value or appreciate Bible study unless they believe in a God and desire to know His revealed will; they do not take an interest in the conversion of the world until they realize what Christ has done for them and are in sympathy with His plan for the world.

It is hoped that Christians will not stand aloof from this movement or spend their time and effort in criticism. The success or failure will depend on the degree of cooperation between God and men. Prayers will bring us into harmony with God and reveal His will; we must depend on God for guidance and results. All the men of influence and all the money in the world will not bring abiding results except through the work of the Holy Spirit.

PRESENT-DAY NEEDS IN MISSIONARY WORK

In Christian work there are always the fundamental needs of more vital faith in Christ and a deeper realization of the spirit and power of God, but there are other great requisites for successful work in every mission field. These were repeatedly emphasized at the Edinburgh Conference, and they have been again and again dwelt on in these pages. First comes the coordination of the forces now in the field. This would mean not only greater economy but *doubled efficiency*. The missionaries realize this and some of the officers of home societies, but many in positions of influence in the Church at home are apparently more concerned for the showing to be made by their society than for the united progress of the Kingdom of God. The hindrances to closer cooperation on the frontier come almost wholly from the officers of the churches at home.

Second, there is need, a great need, for greater efficiency in the training of missionaries. This also was made clear at Edinburgh. The work of

Foreign Missions has become so complex and in many instances so highly specialized that definite training is needed in the interests of efficiency. In the early years of pioneering when the opportunities for advance were few and the obstacles were legion, patient prayers, waiting and study were the chief requisites in a missionary; but to-day with every land open to the Gospel and with every opportunity for missionary influence and activity in all departments of education, industrial training, medical work, translation and publication of books and tracts, as well as in preaching and the development of leaders of the national churches, now there is an insistent call for specially selected and trained missionary workers. This need is being met in certain theological seminaries and training schools and even in some colleges to a limited extent, but nothing at all adequate has been done owing largely to a lack of financial means.

The third great need is for an adequate body of new missionaries to take the place of those who are passing out of active service and to enter the constantly opening doors into new fields of service. These new recruits must come in response to a deepened prayer life in the Church, a greater consecration on the part of parents and a wider, more spiritual vision on the part of our young men and young women.

Without these things—more recruits, better training, and a closer coordination of forces, no amount of idealism in plans and methods and no amount of money will bring the desired results.

THE PIERSON MEMORIAL BIBLE SCHOOL IN KOREA

The suggestion that some permanent and fitting memorial to the late editor-in-chief be erected on the mission field has met with hearty endorsement by many friends in close sympathy with the ideals and work of Dr. Arthur T. Pierson. An interdenominational committee has been

formed, consisting of Dr. Robert E. Spear, Rev. John Henry Jowett, D.D., Mr. William R. Moody, Rev. John Timothy Stone, D.D., Rev. Cornelius R. Woelfkin, D.D., Mr. D. W. McWilliams, treasurer, 53 South Portland Avenue, Brooklyn, and Mr. Delavan L. Pierson, 44 East Twenty-third Street, New York, secretary. This committee endorses the plan to erect a Bible-school in Korea, to be carried on under the auspices of the Presbyterian Mission. The gifts received will determine the character of the building and equipment. All the details will be decided by conference of the American Committee with the mission in Korea. The need for such Bible schools in Korea is great, and it is hoped that so many friends will wish to cooperate that more than one will be established and equipped. As was stated in a former notice, there is urgent need for from \$20,000 to \$30,000 for this purpose, and we know of no form which a memorial could take that would be more useful and appropriate, and that would so fully carry out the ideals and be so in harmony with the wishes of Dr. Pierson. There is probably no place in the mission field where the same expenditure of money at this time and in this way would accomplish as much in the spread of the Gospel and the building up of the Church of Christ. The missionaries in Korea are constructive in their teaching and spiritual in their ideals and methods. The Korean Christians are simple and devout students of the Word of God and earnest followers of Jesus Christ. In no place is there a greater hunger for Bible study or more practical obedience to its teachings.

Some have suggested that there be founded an interdenominational Bible school. This would be in harmony with the world-wide work of Dr. Pierson, and would appeal to many friends, but it would involve greater initial expense, and would mean practically a new independent mission, requiring more machinery for its opera-

tion and greater cost for its maintenance. Such an independent work in a field already occupied would be unwise and would be out of harmony with Dr. Pierson's life and work. He found himself in great sympathy with the teachings and work of the Korean missionaries and the native church, and it was his purpose to use voice and pen in helping to found the Bible schools called for by the Presbyterian missionaries in Korea.

The Jubilee Fund contributed last year through the special committees in America and England amounted to less than \$1,600. Other gifts from personal friends placed about \$10,000 more at the disposal of Dr. Pierson for his missionary journey, and for contributions to missionary work, according to his best judgment. This amount was used in the journey to and from Japan and Korea, and in gifts to missionary work in those countries.* The opportunity thus afforded to visit the mission fields and to help materially in the work was a great satisfaction and joy to Dr. Pierson. It was a fitting close to his career of active service on earth.

The family of Dr. Pierson and other friends and sympathizers have already pledged or paid about \$8,000, and it is expected to bring the amount up to at least \$10,000. Possibly a separate school will be established by funds contributed in Great Britain.

It is not the desire of the family or the intention of the committee to make any appeals for contributions, but many Christians in America and England, and throughout the world had a deep affection for Dr. Pierson, and felt a great debt of gratitude toward him for spiritual help and comfort, and many others sympathized with him as a fearless and self-sacrificing servant of God and advocate of the truth as revealed in God's Word. Many of these would count it a privilege to cooperate in erecting the proposed memorial, and the

committee would welcome such co-operation. It has not been thought wise to name an exact amount to be raised, as this might limit the purpose and promptings of the Spirit of God.

We ask the united prayers of all Christians interested in the advancement of God's Kingdom, and in hastening the coming of our Lord Jesus Christ, that the Spirit of God may guide in every detail of the proposed memorial—the givers and their gifts, the location, building, and equipment, the studies, teachers and students—that all may be according to the mind and impulse of the Holy Spirit, and that the results may redound to the glory of God and of His Son, Jesus Christ.

JEWES IN RUSSIA

Organized and united efforts are being made by the Jewish leaders of America and by some politicians to have the United States Government terminate its treaty with Russia because of her refusal to admit all American citizens to unrestricted travel within the empire. An American citizen of Jewish birth, no matter if he is born in the United States or in Russia or in some other country, has difficulties in regard to his admission to and his travels and sojourn in the land of the Czar, because Russia has special laws regarding Jews, and demands that all Jews coming to Russia must submit to them. This calls attention of the Christian world to the the deplorable condition of the seven millions of Jews living in Russia. The regulations and laws of the Russian Government must seem unjust and unwarranted to every thinking man. Jews in Russia enjoy no civil or political rights worth speaking of, and are denied the right of earning a respectable livelihood, altho the empire now has a constitution which promises religious and civil liberty. The majority of them suffers grievously under the double burden of poverty and ignorance. The Jews, not only of Russia, but of the world, complain, and perhaps rightly, that these conditions are

* A detailed account will be sent to any contributor requesting it.

surveyed by the civilized world without a protest, altho the doctrine of interference by other nations in the cause of humanity with another nation is a well recognized doctrine.

Two remedies suggest themselves to the careful observer, emancipation and emigration. Emancipation of the Jews in Russia, looking toward the betterment and uplift of their condition, can be accomplished only by action of different nations, which would compel Russia to recognize the rights of the Jews. We very much doubt that any nation is ready for such a step.

Emigration of the Jews from Russia would undoubtedly bring great masses of them to the United States again, because Zionists and the members of the Jewish Territorial Association are not yet ready to take care of them in Palestine, in Mesopotamia, in Northern Africa, or in any other part of the earth. Such emigration of the Jews from Russia would bring, therefore, to the United States, multitudes of Jewish immigrants, of whom the older generation would be poor and suffering from the oppressions which they have undergone, and would perhaps be unable to rally from the strain, but of whom the younger generation would have the Jewish characteristics of ambitious tenacity and perseverance, and quickly make its way in the professions, colleges, and all walks of life. The approaching opening of the Panama Canal will bring the Russian Jews to the Pacific Coast in large numbers, and it will, we believe, prove a great aid in solving the problem of the Jews in Russia, while it must bring before the Christian churches in the United States the important question of the solution of the real Jewish problem by the preaching of the Gospel in stronger manner than ever before.

CHRISTIAN GOVERNMENTS AND ISLAM

According to the German paper, *Der Sudan-Pionier*, the following statements were made during the second

General Conference for Missionary Work Among Mohammedans, which was held at Lucknow, India, from January 23 to 28, 1911, when the attitude of Christian governments toward Islam was discusst. France, it was said, prohibits Protestant missionary work in colonies with Mohammedan inhabitants, but favors Roman Catholic efforts.

Russia, which continues to make difficult the joining of Protestant sects by its subjects in spite of proclaimed liberty of religion, places no obstacles in the way of Islam and its spread. Thousands have left the Greek Orthodox Church and joined Islam, which has become aggressive, and has developed rapidly during the last few years.

Holland formerly favored Islam in its colonies, but its experiences in the Dutch East Indies have been such that it has become neutral toward Islam, and favors the interests of Christian missions in its colonies.

Germany opposes the spread of Islam in German East Africa, and is favorable to Christian missions in the Gold Coast Colony and in Kamerun, but is said to be less favorable to them in Togoland.

The position of England toward Mohammedans in the Sudan and in Egypt was much criticized by the members of the conference in Lucknow. It was said that the policy of the British representative is influenced by fear of Islam. In the Mohammedan Sudan aggressive missionary work is prohibited, and all public meetings and all evangelistic activity are illegal. The Gordon College in Khartum, founded by Christian money as a memorial to a Christian hero, has no room for the Gospel, and is a Mohammedan institution in the full sense of the word.

The importance of these statements concerning the attitude of European Christian governments toward Islam becomes clear when we remember that one hundred and sixty millions, or two-thirds of all Mohammedans upon the earth, are living within their realms.

GENERAL MISSIONARY INTELLIGENCE

MOSLEM LANDS

Reaction in Turkey

News from Turkey makes it look as tho the Young Turks, who began so well, may be overwhelmed by the forces of reaction roundabout them. The Moslem tyranny is jealous of all things Christian. It now seems as if the worst days of the Bulgarian horrors and the Armenian atrocities may be revived. Multitudes of Albanians have been murdered by the Turkish soldiery, and some 15,000 to 20,000 Albanian refugees are finding an asylum in Montenegro. King Nicholas appeals to the Powers to intervene. He and his people are poor, and can not bear this crushing burden indefinitely. Yet he can not advise the Albanians to accept the Turkish terms of peace without some fresh guarantee that the Turk will keep his word.

The Sad Case of the Albanians

These people make one of the various constituencies of the Turkish Empire. They have been able, against great opposition, to maintain a distinctive tribal character. Among other things, they have used the Roman alphabet instead of the Arabic. The present Turkish Government has endeavored to force them to the use of the latter, and they have resisted. This has resulted in reports of appalling Turkish cruelties at the expense of Albanian refugees, women and children, and the wholesale expatriation of insurgents who have taken refuge in the neighboring province of Montenegro. Recent information has been received from Constantinople, declaring that the Albanian campaign was practically at an end, and that the Turkish Government had under consideration measures for the pacification of the country, without further recourse to violent methods of any kind. There is some suspicion as to the reality or sincerity of these declarations. The Turk must yet learn that he must respect the rights and advantages of other human beings, and the time is coming when he must fall in line with the other nations.

The Mohammedan World

The Mohammedan world has three capitals—Mecca, Cairo, and Constantinople. Mecca has been the *heart* of the Moslem world for many centuries. It is to-day the pulse that throbs with a religious life which finds an outlet to the farthest limits of the Moslem empire. Cairo is its *head*, where religious thought and education, controversy and Moslem propagandism through the press, have their center. And Constantinople has, since the Ottoman Turks made it their capital, been the *hand*, the center of Mohammedan political power; and not only of political power, but of grievous political persecution. These three capitals, knit together by the warp and woof of their cosmopolitan influence, weld the great Mohammedan world into a surprising solidarity. . . . Shall not these three cities have a larger place in our ministry of intercession, and in self-sacrificial obedience to our Lord Jesus Christ at this decisive hour of Christian Missions?—DR. ZWEMER, in *The Moslem World*.

The Spirit of Islam

In the *Church Missionary Review* for June, Rev. C. T. Wilson writes on "Islam and Christianity in Relation to Missionary Effort." Speaking of the spirit of Mohammedanism, he says: "The Mohammedan religion, wherever it has gone, has aimed at obtaining the civil and political power. In the Koran believers are bidden to fight against the infidel—that is, all non-Moslem powers—until they either accept Islam or are crushed and reduced to servitude. This it was, undoubtedly, which commended the new religion to the warlike tribes of Arabia, and gave it the impetus which carried it on for some 800 years, on the wave of almost unbroken conquest. And to this day any country where the ruling power is not Moslem is called technically *dar-ul-harb*—i.e., a land against which war ought to be waged. It was by the sword that the early conquests of Islam were won; it was by the

sword that its empire was extended over Palestine, Syria, Asia Minor, Egypt, and northern Africa, to the Pillars of Hercules. The spirit of Mohammedanism is the same to-day as ever; it is only the power which is usually lacking."

The Bible in Turkey

The freedom of the press has resulted in wonderful multiplication of literature of all sorts and in various languages. There is far greater freedom than one would have supposed possible. Restrictive measures may sometimes be unreasonable, but some sort of restraint became a necessity. Notwithstanding all, books and papers in general come into the country without censorship; literature of all kinds is freely published. The Bible is as freely published as in London or New York, and there is no official obstruction whatever to the circulation of the Scriptures.

All these circumstances are noteworthy, not merely as factors in the political and economic development of the country, but also as suggesting the new environment of our Bible work in this city. Through all the bickering and tumult, through all the attempts, successful or abortive, in the direction of a genuine constitutionalism, through all the bitterness and danger of racial animosities and religious jealousies, through all the efforts at union of the races with counter threats and possibilities of fanaticism, the Bible colporteur has continued silently on with his work among all classes, creeds, and races, a positive force for peace as well as righteousness.—*Bible Society Record*.

Insane Asylum for Jerusalem

An effort is being made by Rev. J. Berendt, pastor of an asylum for the insane at Berlin, in Germany, to found a similar institution at Jerusalem. A recent journey to the Holy Land deeply stirred his spirit in this direction. Naturally the average traveler would take little interest in the condition of the mentally sick in this

country; only a specialist in this department of human philanthropy would be likely to devote his attention to it. Dr. Berendt's investigations revealed a state of things almost too shocking to be believed. A single example will suffice. In the Greek monastery, El Chadre, near Bethlehem, he found the insane chained to the walls of their prison, with an uncovered iron band, which was forged around the neck. They had no covering whatever, and were compelled to lie at night on the bare stone floor. This barbaric treatment was excused by the monks on the ground that an old tradition said that Saint George, in this way, had effected the cure of insane people. The contemplated asylum will be of an international character, and all patients, of whatever cult or nationality, will be treated in accordance with the most modern appliances and treatments, prescribed by up-to-date psychiatry. The plan is most heartily endorsed by the people of Jerusalem. It will be a Christian institution, and, if the project is carried out, will be another monument to the true spirit of Christian civilization in Asia.—*Christian Observer*.

Jews in Palestine

In an interesting paper in a recent *Fortnightly Review*, on "Jewish Renaissance in Palestine," Mr. Bentwick gives a remarkable summary of the fuller national life of the Jews in the Holy Land. The immigration to Palestine has been increasing, and to-day, out of a total population of 700,000, there are nearly 100,000 Jews in the country, of whom 50,000 live at Jerusalem, where they constitute 60 per cent. of the population. Of the growing urban Jewish population, the writer says that the largest proportion consists of vigorous immigrants, who love the Holy Land "not alone for its past history, but for its present and future promise"; and he shows how rapidly the commerce of the country is increasing year by year. The introduction of Western

ideas and methods during the past half century has, indeed, worked a wonderful change; but the West owes something more than this to the people of Palestine and to the Jewish natives and settlers, however tardy it may be in meeting the obligation.

Perils of Robbers in Persia

In *Mercy and Truth*, Dr. Henry White, of Yezd, says: "One of our great trials this past year has been the dangerous state of the roads. Every road, north, south, east, and west of us, has been periodically held up, not by gangs, but by little armies of robbers from 100 to 800 strong. This has made it difficult for patients to come to us from a great distance; and it only emphasizes the great need they have for us, that so many have braved the dangers and come literally dodging their way through. Then, in particular, it has made it difficult for us to get our supplies. As late as December, 1910, the things bought in London in August, 1909, had not all arrived!"

Christian Schools in Persia

The most remarkable changes have been those in the Christian schools. A few years ago there came few Moslem students or none at all. Now the schools, which are everywhere known as Christian, and which seek to convert their students to Christianity, and are succeeding in doing it, are thronged with Mohammedans, not boys only, but girls also. In Teheran the two schools have had the highest enrolments in their history, the boys' school running a little above 300, of whom 180 were Moslems; and in the girls' school 235, of whom 116 were Moslems; a marvelous advance since 1890, when the Shah visited the school and caused great anxiety and trepidation when he examined the only Moslem pupil in the school (the little daughter of a mission servant), thus calling attention to her. The commencement exercises passed off finely. Eight young men

received diplomas, two being from Ispahan and three from Shiraz, which shows the far-reaching influence and attraction of the school. The English orations of the boys on the occasion called forth a letter of congratulation from Hon. Charles W. Russell, American minister at the court of Persia.—ROBERT E. SPEER.

Persian Girls in School

Even in Tabriz Mohammedan girls now come to a Christian school. "The political progress of Persia," writes Miss Beaber, "has opened the door wide for the admission of Mohammedan girls to our Christian schools. The first pupils must still suffer persecution in fanatical centers like Tabriz, but the fact that 33 Mohammedan girls attended our school this year, and of these 22 were boarders for part or the whole of the year, proves beyond doubt that we have a wonderful opportunity to-day in Persia. Twenty-two Mohammedan girls paying to eat the 'unclean' bread of Christians in order to gain an education, which they very fully realize may be the means of turning them from Mohammedanism to Christianity, proves beyond all doubt that our Moslem department is no fantastic project."

INDIA

The Vast Indian Empire

"The vastness of the Indian Empire," says Sir Andrew Fraser, "may be understood by any one who grasps this simple fact—that its area is almost, and its population is just, equal to the area of, and the population of, Europe without Russia. As to its peoples, they are diverse in almost every respect in which one people can be separated from another. They have languages which not only differ as much as the Latin tongues differ among themselves, but which also differ as the language of Germany differs from that of France. As the languages differ, so also do the manners and modes of thought. It is of great importance to remember that

the Bengalis do not differ from the Marathis of Bombay less than the Italians differ from the French, or the Germans from either of these two Latin races."

Christian Advance in India

The number of Christians now in India, says Dr. Lazarus in *The Indian Review*, number about 4,000,000, or about one-hundredth of the entire population. The *London Christian*, referring to the hopeful statements of Dr. Lazarus as to the part which these converts will play in the future history of that land, says that one graduate out of every twelve is a Christian. This seems remarkable when it is remembered that the great majority of these have come from the deprest classes. The Rev. J. T. Sunderland, writing in *The Review* above quoted, is not so optimistic as to the influence of Christianity on the higher classes. He asks the question: "Can Christianity conquer the strong, proved, highly-organized, enlightened historic religions?" and answers his own question in these words: "For myself I can not see that the history of Christianity in India up to this time furnished us any warrant for answering this question in the affirmative." He thinks that if any powerful influence is gained by Christianity over the leading Indian minds, it will be less theological, less Western than the Roman Catholic, Calvinistic Protestant or dogmatic Christian orthodoxy. He does not believe that in the Christian progress which he feels is coming to India, Hinduism and Mohammedanism will be overthrown.

India's Missionary Activity

The Home Missionary Society of India recently held at the invitation of the Governor of Madras a well-attended public meeting at Government House, Ootacamund. The Governor himself presided, and Lady Lauly was present. Miss Dr. D'Prazer gave an informing address, outlining a large amount of work of varied character

now carried on by the society—there is general missionary work undertaken by some members voluntarily, the Nurses' Fund, the Children's Fund, and the Loan Scholarship Fund. One of the members has offered a donation of 6,000 reals to found four scholarships tenable for two years. Mr. Theobald next told of the children's home opening in February, and now being carried on at Alma, Coonoor. The society hopes before long to own a building in which the work will be carried on on the same lines as the successful St. Andrew's homes at Kalimpong. A sum of 4,500 reals is on hand.

Movement Toward Christianity

The *Indian Church News* gives this interesting account of an effort toward unity among Christian churches in Jaffna, Ceylon. A scheme is on foot for the union of the colleges of the Church of England, the Wesleyan Methodist, and the American missions. For many years past each religious body in North Ceylon has had its own high school or college. There are no less than six of these so-called colleges in Jaffna. The Anglican Church is represented by St. John's, the Wesleyans by the Central, and the Americans by the Jaffna College. This abundant supply of colleges has naturally resulted in the lowering of fees, so that it has become very difficult for the managers to satisfy the ever-increasing demand for modern equipment of all kinds. A very sensible proposal has lately been made to unite the upper classes of St. John's, the Central and Jaffna colleges, and thus to form the nucleus of an educational institution more worthy of the name college. Each mission will continue to teach its lower classes in its present premises.

A Christian Layman's Service

In the annual report of the Presbyterian mission hospital, Miraj, India, a beautiful tribute is paid to the memory of the donor, the late John H.

Converse, of Philadelphia. For twenty years he had a deep personal interest in the development and work of the hospital. From its establishment to the time of Mr. Converse's death in May, 1910, there were treated 415,000 out-patients, 12,000 in-patients, and 19,000 surgical operations were performed; and to tens of thousands the Gospel was preached through the hospital instrumentality. All western India and many from distant parts owe to Mr. Converse their physical and spiritual welfare.

A Native Christian Church

In Tinevelly, there is now a community of 60,000 baptized Christians connected with the Church Missionary Society. In this community the old system of government by superintending missionaries has entirely disappeared. In all administrative and financial matters the authority rests with the district church council, which is essentially an Indian body containing only 3 Europeans, as against 84 Indians. During the last ten years there has been a very striking growth in the missionary spirit and enthusiasm of the people. Seven years ago, a few Indian members of the church in Palamcotta formed the Indian Missionary Society of Tinnevelly, which is still entirely supported and managed and managed by Indians.

Conversion of Devil Worshipers

Dr. Posnett, working in Indian villages, has baptized twenty-five devil priestesses in the last year alone. There are girls whose parents have dedicated them to an evil life in Hindu temples. One of these girls, who had been devoted to the temple from birth, had hair long and filthy, which had never been combed or washed since babyhood. This was all cut away in commemoration of entrance into a new life. Fifteen years ago it would have been an absolute impossibility in his district to have baptized a devil priestess, so great would have been the uproar.

CHINA

China of 1901 and of 1911

The Chinese Recorder for July has two most cheering and stimulating articles from two missionaries, H. H. Lowry and W. W. Clayson, relating to the marvelous progress made in China during the last decade, and with the two chief cities as illustrations, Peking and Canton. These transformations relate to realms material, political, social, educational, moral and religious. Mr. Clayson says: "Christianity stands in a very different position to-day from what it did ten years ago. It has gained a recognition which no non-Christian at the beginning of the decade was willing to accord it. Its aims are better understood. Its leaders are respected. There is a willingness to give it a hearing. The Christian Church has come to a consciousness of itself. It is beginning to cast off the foreign and formal and take on the native and natural. Self-support has made great strides. In Canton there are now more than ten really self-supporting churches. The Christian community is increasingly impatient of Western denominational divisions, and the idea of a Chinese Christian Church is taking firm hold."

The Population of China—Corrected

Padding has been knocked out of estimates of the population of China by the first official census of the empire ever taken. The census was taken by families which are averaged at five and one-half persons, and on this basis the total is 329,542,000. This is a heavy discount on the popular estimates of 400,000,000. It shows a density of 198 to the square mile, which is not great compared with 589, for England, 442 for Holland and 418 for Massachusetts, but it is great as an average for a country of such size, especially so backward in modern invention. Peking also dwindles from the familiar 2,000,000 to 1,017,209, the padding being probably much less than that given the cities of ancient

times. A remarkable feature is the great excess of males over females, which in Kiangsi is one-fourth more, while in Peking the number of men is double that of the woman. The custom of killing girl babies may account for this disparity.

Honor to Medical Students

The first Chinese medical students to receive a diploma from the Chinese Government, were 16 young men, after five years of medical education and training at the Union Medical College, Peking. The diplomas were presented by His Excellency Na Tung, Grand Councillor, who representend the throne, and Sir John Jordan, the British minister, presided. All but three of these 16 students had sacrificed their queues to the needs of plague work in Manchuria and the province of Chihli. The preventive work done by the staff and students saved Peking from the ravages of the pestilence. Two of the students fell victims to the plague at Tienstin.

Teaching Science with the Gospel

At Chengtu, in Sze-chuan province, China, the Y. M. C. A. has opened a science hall for the purpose of enlightening the Chinese and winning their friendship by introducing them to the applied science of the Western world, just as Commodore Perry carried with him to Japan a collection of models of machinery and similar objects to illustrate the life of the land he represented. Wireless telegraphy, electric car models, X-ray machines, telephones, dynamos and a little steam-engine "running about the room from Ichang to Chengtu" pleased and delighted the viceroy and other officials at the opening exercises. There were moving pictures of streets in London and America, zoological gardens and arctic expeditions; also some astronomical slides. The Chinese in their addresses fully recognized that the association was distinctly Christian, but nevertheless spoke of it in the warmest terms of gratitude. The association has started a year's course

in electricity and chemistry and is seeking to interest and help both teachers and students in the numerous schools of the province.

The Facts Concerning Women

"I have been getting facts concerning the women of China," writes Rev. J. Sadler, of Amoy. "You would be profoundly impressed if you could realize how the strength of heathenism is in the women. From earliest years they teach their children concerning demons to be feared, worshiped, and served. Through their lack of training, they are totally dependent on fathers, husbands, and children for subsistence, and thus lead a slavish life, and do nothing to lessen the appalling poverty. Also, through their lack of training they are given to gambling—honor itself may be gambled away! They teach their children to be early eager as to inheritance, and thus inspire selfish and quarrelsome ideas leading to division and lifelong conflict. Public spirit is out of the question. The importance of women's work can not be overestimated. The destiny of the country is largely in their hands."

JAPAN—KOREA

Cause of Slow Progress in Japan

According to *The Continent*: "One of the missionaries in Japan, after a visit to Korea, where he saw the two peoples together, gives as the real reason for the slow advancement of Christianity the solidarity of the nation. He says there is so much of indirectness in their language, customs, and thought that it is impossible to approach them directly. In illustration of this point he speaks of an article attributing the failure of many business men in Japan to their neglect to get into touch with one or more of the leaders in financial and business circles among the Japanese. Only a few are touched by the direct gospel appeal, but to many the bluntness of this appeal is so unnatural that they at once close their mind and heart. The strong family

ties in Japan also prevent many from yielding, and those who have gone to Korea, and so left the family behind, have been found much more approachable.

Another reason is the attitude of the Japanese Church toward the Sabbath. While in Korea all Christians observe Sunday, and to work then would be equivalent to giving up Christianity. In Japan by many the observance of the seventh day is regarded as nothing more than a kind of superstition. Still further, in Korea the missionary is powerful in church discipline, while in Japan he has no voice in such matters.

Baptism of a Buddhist Priest

Rev. W. P. Buncombe, of Shimo-Shibuya, a suburb of Tokyo, has recently written: "The little Church here has made good progress during the year; 19 adults and four children have been baptized, and at the three confirmations the Bishop has held at the cathedral, 24 have been confirmed out of the 32 adults who have been baptized at this church. Among those baptized were a (late) Buddhist priest and his family. He belonged to one of the largest temples in Kyoto, and all his relatives are of priestly families. When he announced his decision to become a Christian they expostulated with him strongly, and at first he wavered. Then his little child became very ill, but, in answer to the prayers of some of the Christians, was wonderfully healed, and this thoroughly confirmed his faith, and he wrote to his people announcing his final decision. They wrote in reply excommunicating him from temple and family. After the service one morning, he got up and said he wished to make a statement; he related his religious experiences, confessed how he have wavered, and spoke of his repentance, and his present firm decision. Then he produced the letter he had received the day before from the head of his clan excommunicating him, and read it to the congregation. The Christians heard it with much joy and

thanksgiving. Of course, he loses all financial support from the temple.

WEST AFRICA

The Gospel Welcomed in Nigeria

Few of our friends at all realize the degree of readiness to welcome the gospel message that prevails over large districts of southern Nigeria. The following is the most recent example. A town in the creeks of the Niger Delta, called Awgunnagha, was visited for the first time two years ago by a European missionary and an African evangelist. In May last the Rev. J. D. Aitken went there, on the earnest invitation of the people, no evangelist having gone to the place meanwhile. The whole town turned out to meet him, and he was taken to the site where the people were proposing to build a school. He found no signs of idolatry or fetishism—all had vanished. In the houses he observed pieces of wood bored with seven holes, and a peg inserted in one of them showed the day of the week, as a reminder to observe Sunday, which they in their ignorance kept on the seventh day. They were eager to learn how to pray, and being asked how they did pray they replied that they met each morning and said (so it was interpreted to Mr. Aitken): "O God, we beg you, we beg you, make you look good to-day; make you no trouble we, or do we any bad; we beg you, we beg you, we beg you."—*C. M. S. Review*.

All Idols Destroyed

After hearing the Gospel once only, and that some two years ago, Messrs. Reeks and Williams, the people of Awgunnagha, on the lower Niger, have destroyed everything connected with heathen worship. The Rev. J. D. Aitken wrote: "I was at Patani on Easter Sunday when a deputation arrived from Awgunnagha asking that a white man might visit them and stay six days at least to teach them how to serve God. We promised to give them a visit if possible. On the following Sunday I was holding Easter services in this town when the same

men came in a canoe to take me to their village, and as I could not start at once or promise to come that week, they went rather angrily away without saluting me. School commenced the next day, but after two weeks I gave the boys a three days' holiday to get shingles for a new house to be built here shortly, and I thought I might very well spend the time by visiting Taylor Creek."—*C. M. S. Gazette*.

A King Turned Missionary

Missionary Schwartz, of the Basle Society, writes home from the Gold Coast: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me 25 logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the children to sing them."

SOUTH AFRICA

The Boer Missionary Institute

One of the results of the revivals which took place in the Boer prison-camps during the South African war was the foundation of the Boer Missionary Institute at Worcester, South Africa, from which 155 young people have already passed through the course, 60 of them being on the field, while the rest are engaged in further study in the Wellington Seminary and elsewhere. The Institute purposes also to provide school-teachers for the Boer people. The Boer Calvinist churches have now missions in Rhodesia, British Bechuanaland and Nyasaland.

EAST AFRICA

Livingstonia Mission

Of this well-known mission of the United Free Church of Scotland in the Nyasaland Protectorate, the sta-

tistics for the last year are as follows: Churches, 8; preaching-stations, 576; communicants, 6,898; candidates for baptism, 7,983; schools, 719; teachers, 1,363; scholars, 50,850; children attending Sunday-school, over 27,000; 919 adults and 975 children have been baptized during the year. Livingstonia Mission has only been thirty-five years in existence, and has already been privileged by the great head of the Church to baptize over 15,000 persons, and to build up a Christian community of over 27,000. The power of the written Word has not been overlooked, and 29,314 Bibles and books have been sold. The medical-mission work is well developed. There is a dispensary at every station; 8 medical missionaries and 11 assistants being in charge of the work, and having 85 beds at their disposal: 30,010 out-patients and 502 in-patients have come under treatment.

Converts by the Hundred

Bishop Tucker recently made a visit to his Uganda diocese, and during the five weeks of his stay he confirmed nearly 900, and admitted ten Baganda to the diaconate who had served some fifteen years as catechists, teachers or lay readers, had enjoyed a very thorough course of training, and had passed an examination with great credit. In bidding farewell to the flock whose growth he has watched over since it was only 200 strong, twenty-one years ago, till it is now over 70,000, the Bishop received numerous addresses, and both chiefs and people did their utmost to show their affection for him and their sorrow for his departure.

Healing for Both Body and Soul

The work of the Mengo Medical Mission, in Uganda, is attended with encouraging results. In the report for last year, Dr. Cook tells the following story: "A Mohammedan came up from Koki, full of pride because he is the only man in Uganda who has been to Mecca. When admitted to the ward, he said he had come this long way to have his disease cured,

having heard that the doctors were good and clever men, and that they could cure all diseases! When asked if he knew of Christ, he said, 'No, and I don't want to.' He would cover his head at the sound of the drum for prayers, and would remain so until the service was over. He was asked if he would not read our books and compare the two religions, and then tell us what he thought of the religion of Christ, the Son of God. Being a very intelligent man, he was caught in this way. He read through the 'Pilgrim's Progress,' translated into Mr. Pilkington. This book is full of Luganda by Mr. Gordon, and 'Anonya Alaba' ('He who seeks shall see'), by Uganda proverbs, and appeals very much to the hearts of the people. This he read through twice, his face becoming softer, and we heard less about Mecca. We next gave him the Gospels, with a thrill of joy remembering the promise: 'My Word shall not return unto Me void.' Day by day we saw him pondering over the Gospel stories; and before he left the hospital, we had the joy of hearing him confess his faith in Christ as his Savior. On the day he left, he quietly said: 'In God's strength I will win my wife for Christ.'"

Literary Work by Missionaries

A bibliography of South African books, lately published, contains 12,000 entries. Among these, *The Christian Express* states, there are over 200 by missionaries, most of which are on (1) Travel and general description; (2) philology; (3) folklore and customs; (4) history and religion. In the first class the missionaries take a high rank—they include Campbell, Moffat, Livingstone, Arbousset and Dumas, Kay, Casalis, Mackenzie, Thomas, and many others. In the second class, philology, the missionaries have no compeers, they have been the creators of the science in South Africa. Among the great names are Tindall and Kolbe, in Nama and Herero respectively; Appleyard Krapf and Stewart in Kafir; Grant,

Colenso, Roberts and Bryant in Zulu; Jacottet in Sesuto; and Junod in Thonga. In the third class, again, missionaries have much to their credit. Callaway's books on the Zulus are incomparable.

AMERICA

Missionary Education Movement

The Young People's Missionary Movement has changed its name to correspond more closely with the purpose and the activities of the movement.

The new name, Missionary Education Movement, is similar in form to the two other great educational agencies of the country, the National Education Association and the Religious Education Association, and will tend to give missionary education its proper place in the educational world.

The purpose of the movement in relation to young people is not altered, nor are its practises changed, but it is keeping pace with extensive educational developments in the boards, resulting in an enlarged field of activity. The work of the educational departments of several mission boards has undergone an extension. Some have included, in their constituency, brotherhoods and colleges, and all have come to recognize the need for missionary education among adults. Moreover, there has been a growing tendency on the part of the mission boards to look to this movement for cooperation in all lines of missionary education. These developments recognize the movement as an agency to assist all boards in promoting missionary education for any class, group, or constituency, and on any subject of sufficiently common interest to warrant one agency in acting for several others.

The International Sunday-school Convention

One of the key-notes to the San Francisco Convention (June 21-27), was the place and power of the Sunday-schools in the Movement for the Evangelization of the World. The

Bible was held up as the sources of the Christian message, and the words "Life, Light, and Power" were hung in the convention hall. The convention motto was "The Open Bible and the Uplifted Cross." Home Mission Day and Foreign Mission Day were each celebrated with great enthusiasm.

The Gideons at Work on the Pacific

The thirteenth International Sunday-school Convention was recently in session in San Francisco. One of the features of that convention was the prominence given to the Bible. Some twenty-five thousand American Standard Bibles had been shipped to San Francisco, which were used in the Adult Bible Class parade, each member of which carried a copy of the Bible. These Bibles were then returned to the Convention Hall and placed in the form of a huge pyramid. After the convention "The Gideons" distributed the Bibles in the rooms of the hotels on the Pacific coast.

Work Among Russians in New York

One of the most interesting Gospel efforts among foreigners in the city of New York is that which the Methodist Episcopal Church commenced, about eight months ago, among people of Russian nationality and language. The minister in charge speaks Russian, German, and English in a masterly manner, and is reaching altogether unexpected masses, chiefly composed of men. Russian Jews as well as Russian gentiles attend the meetings, which consist of nothing but the preaching of the Gospel, the singing of hymns, earnest prayers, and the fervent testimonies of those who have tasted the love of the Lord Jesus Christ. It is a most surprising and gratifying fact that many Russian socialists and anarchists come regularly to these meetings, listen to the earnest Gospel addresses, and often remain for the aftermeetings which in some cases have extended throughout an hour after the close of the service. Already the softening influence of the Gospel

is visible among these men, who, thoroughly rationalistic or materialistic in their convictions, formerly looked with contempt upon everything which bore the name Christian. The proof has been furnished, perhaps, for the first time, that these Russian revolutionists are willing to listen to the preaching of the Gospel in their own language, without being attracted by mere auxiliary means.

The Chicago Vice Report

The municipal commission appointed by the Mayor and city council of Chicago, on the problem of vice in that city, has published a report giving a careful study of one of the most difficult problems of civilization. Chicago is not the worst sinner of the 52 cities considered, they tell us. On the contrary, "it is far better proportionately to its population than most of the other large cities of the country." The majority of the police are honest, but inactive, mainly deterred from action by the attitude of their superiors in office, and certain elements among the wealthy and social leaders of the city. There are two social and moral standards. Vice in poverty is persecuted, vice in prosperity is winked at. The profits of vice, reckoned at some \$15,000,000 annually, go mainly into the hands of men. "Separate the male exploiter from the problem and we minimize its extent and abate its flagrant outward expression." "The 5,000 women who are ground to death every year are the victims of lust and greed, and many 'respectable' men share in these profits who are not procurers or 'white-slavers.' In juxtaposition with this group of professional male exploiters stand ostensibly respectable citizens, both men and women, who are openly renting and leasing property for exorbitant sums, and thus sharing, through immorality of investments, the profits from the business." Bad homes and divorce are among the sources of supply enumerated. A plea is made for the protection of immigrant women on their arrival in Chicago. The interesting statement is made that the

spoiled children of small families are more in peril than those who come from larger family groups. The temptations of inadequate pay and consequent half-starvation are also considered.

Persians in Chicago

The spell of that unlucky number, thirteen, was broken a little more than a year ago by a group of 13 young Persians in Chicago, who banded themselves together in a Christian Endeavor society. Some of them were Endeavorers before they left "the land of the lion and the sun." In their home land the Mohammedans will not even count thirteen when they measure grain or other articles, but say, "It is *not* thirteen." In three months the number of Endeavorers stood at 30, and the year closed with 42 on the roll, of whom 37 are young men. The members give liberally to local and to State Christian work, as well as to missions, and they have made goodly pledges toward a Persian church, which they eagerly expect to build. In Chicago there are more than one thousand Persians, so that there are good possibilities for growth.—*Christian Endeavor World*.

Oriental Crowding Into California

In *The World To-day* for April, John T. Bramhall writes of the Asiatic problem as follows: "I have lately had occasion to pass through the peach, pear and plum orchard districts of Placer County, a region which, with its irrigated foothills, is as beautiful as any part of the State, and which not long ago boasted that it supplied a third of California's deciduous fruit shipments, and I found the chief fruit-shipping towns overrun with Japanese and Hindus. In the fruit-shipping houses the boxes bore the Oriental names of the growers, the wagons that delivered fruit to the shipping houses were driven by Chinese and Japanese, and half the orchards, as I drove through them for miles, appeared to be in Japanese hands. At Loomis I found a Japanese

association of over 300 members, and at every town of importance a Shinto temple and a Chinese Joss-house and Chinatown.

The Negro's Future

Booker Washington finds great satisfaction in the progress of the negroes. He calls them "a new race"—a race with a future. Speaking recently in Atlantic City, he said: "The negro is going forward. The Indian refused the white man's customs, his religion, his clothes, his houses; but the negro says: 'We'll take everything that we can get from you, and weave it into our life.' Negroes own 19,000,000 acres of land, or about 30,000 square miles. One day, in a pretty little negro settlement, he asked his guide: 'What is the name of this place? Usually ignominious names like Bug Hollow or Little Africa are appended to such places, but in this case the reply was: 'This is Columbia Heights!' Forty-five years ago, only 3 per cent. of the negroes could read and write; to-day 58 per cent. can do both."

Responses are being received from all parts of the world in reply to the invitations which have been sent out calling an International Conference on the Negro, to be held at Tuskegee, Ala., April 17 to 19, 1912. The conference is designed to offer an opportunity, for those engaged in any kind of service in Africa, the West Indies, or North and South America, where negro peoples are to be found in large numbers, to become more intimately acquainted with the larger aspects of the work and problems of Africa and these other countries.

Men and Religion

Three hundred strong men from thirty-seven States in the Union and four provinces of Canada met at Silver Bay, July 22-30, to plan an aggressive campaign for the year beginning with September. Every denomination, and all ranks and conditions of church life were represented, and every phase of Christian activity was presented. No such meeting has prob-

ably taken place in the history of the divided forces of Christendom on the North American Continent. The object is to help find the 3,000,000 North American men and boys missing from participation in the Christian life. The hope is to stimulate special work for men and boys in every church on the continent; to win thousands of unconverted men and boys to Christ and the church; to double the enrolment in Bible-study classes; to reveal programs of Christian service that will command the lives of the most efficient men of the two nations.

Student Volunteer Movement Results

The report of the work during last year shows that 368 student volunteers sailed during 1910, assigned to 20 or more different fields. This brings the total number who have gone out up to January 1, 1911, after becoming members of the Movement, to 4,784. Other products of the Movement are noteworthy. There are 596 institutions of learning in Canada and the United States where classes for mission study are enrolled, the total number of classes being 4,379, and of students 29,322. In the school year of 1909-10 students in American and Canadian colleges contributed \$133,761 for missions.

EUROPE—GREAT BRITAIN

Missionary Literature in Braille Type

Some members of the Church Missionary Society have recently set to work to produce missionary literature in Braille type for the blind, and the first issue of the *C.M.S. Braille Magazine* will shortly be in circulation. The magazine will not be issued for sale; but reading-circles among the blind, each consisting of from six to ten people, have been formed. For each circle one copy of the magazine will be prepared, consisting of selections from the society's recent publications, which will be passed from one member to another in a prearranged order. Several circles of the blind have been formed, and others are in process of formation.

Bibles at the Coronation

The British and Foreign Bible Society seized the opportunity presented by the naval review, one of the "events" of the recent coronation, to distribute New Testaments among the sailors of the foreign ships. Rear Admiral A. J. Horsley, of the British Navy, assisted in the distribution, and writes of it as follows:

"The Bible Society wished every foreign sailor and marine to be presented with a Coronation New Testament, as a souvenir of their visit to England, and, having no machinery at hand to do the actual work of distribution, appealed to Miss Weston, the well-known friend of the sailors, to organize it locally. This she did, writing for permission to the various captains through their consuls, and obtaining it freely in most cases. Only the Greek and Spanish ships made inquiries as to the particular version of the New Testament to be issued. They did not want the Douai Version in the Spanish ships, but some special one. This was duly obtained. At 10 A.M. I arrived at Portsmouth Harbor, having given her my name as a volunteer distributor for the Spanish ship, and found two steam launches filled with cases of Testaments, and other workers—40 in each launch—5 for each of the 16 ships. The distribution was completely successful."

Bernardo's Work for Children

Founder's Day was recently celebrated in connection with Dr. Bernardo's home at Barkingside, Essex. Among outstanding facts, it was noted in the report that the number of children dealt with last year was 18,862, the fresh applications being no fewer than 10,162—of whom 2,815 were admitted (572 temporarily, and 2,243 permanently). Broadly speaking, one child out of three comes from London, and two out of three come from the provinces. In 1910, 138 were deaf and dumb, or blind, or deformed, or incurable. The Homes emigrated 977 boys and girls to Canada in 1910, making a total of 22,614

(a figure which has since risen to 23,335), of whom over 98 per cent. have turned out successfully. Of the children under the care of the Homes 5,416 are boarded out in rural households—4,059 in England, and 1,357 in Canada. During the year the Homes supplied to needy and necessitous outside children 176,809 free meals, and 42,577 free lodgings, as well as 61,855 grants of garments, blankets, and boots. From July 15, 1866, to December 31, 1910, the amount received in gifts reached the enormous total of £4,453,600.

The Lads of London

The sixty-sixth annual report of the Central Y. M. C. A. says: "Upward of 15,000 lads under seventeen years of age start life annually in London, removing, not merely from parental control, but from the happy inter-course of country family life, to the loneliness of London's indifference." Quite reasonably, the writer proceeds to inquire: "Who will deny their perils to growing manhood? The danger of each alone is powerful: their combined force well-nigh irresistible. Who will question the value of an institution which provides for the useful employment of young men's leisure, while successfully dispelling the disheartening gloom of their loneliness?"

Rescuing Fallen Men

The Cornton Vale Garden Colony, Bridge of Allan, is one of nineteen institutions maintained by the Church of Scotland, devoted to social and rescue work. Its main object is the rescue and permanent saving of men who have fallen on evil days, sometimes through their own follies, sometimes through sheer misfortune. The men learn to work under pleasant conditions and Christian influences; and at length many of them are found situations at home or in Canada. In the colony, the men, some forty or fifty in number, are occupied on the land in fine weather, and during wet weather they are employed in chopping wood and other occupations.

THE CONTINENT

A German Missionary Convention

On the way to his field in China Rev. Robert E. Chandler had the privilege, at Dr. Richter's invitation, of attending the annual convention of German missionary societies in Halle. The effect of the Edinburgh Conference was evident. The Germans are feeling the influence of students' and laymen's movements in England and America. Three recent events are exceedingly hopeful: (1) the German Colonial Council last fall, when leading business men and officials emphasized the need of promoting a living Christianity along with material expansion in German colonies; (2) an invitation from the wife of the imperial chancellor to hold a meeting for missionary addresses in her palace before a distinguished company; (3) the progress of the Student Missionary Society in the University of Berlin. Missionary enthusiasm among the student class is not yet great in Germany as compared with America; yet it is increasing, and missions are now being pushed in the university as big enough to demand the attention of any serious-minded thinker, no matter what his doctrines.—*Missionary Herald*.

Aid for Russian Baptists

At the Philadelphia meeting of the Baptist World Alliance a number of Russian Baptists were introduced who bore upon their wrists the marks of the prison chains, and upon their faces the scars left by Cossack whips. Many of them have been prisoners in Siberia, or are in danger of being sent there when they return to Russia. One man, who was badly beaten by the police, has baptized 2,000 converts. Another man who has baptized 1,500 was forced to work in a treadmill during his various terms of imprisonment. Another has been arrested more than 80 times for preaching. The members of the Alliance were so moved by the sight of these men that they contributed \$71,000 for the purpose of establishing a

Baptist seminary in St. Petersburg, and Dr. Russell H. Conwell and Dr. F. B. Meyer will go to Russia to ask the consent of the Czar.

Rev. William Felter, pastor of the First Russian Baptist church of St. Petersburg, who was a delegate to the World Alliance in Philadelphia, and who is the leader of the Baptists in Russia, has been soliciting additional funds in this country for a church building in St. Petersburg.

THE OCEAN WORLD

The Maori in New Zealand

A Maori clergyman writes in *The East and The West*, on "The Maori of New Zealand To-day." He says: "We have young Maori men occupying positions in almost all the professional walks of life—doctors, lawyers, clergymen, engineers, etc., all working side by side with their white brothers. The humbler avocations are not neglected. From various parts of the dominion we hear of farmers, artisans, clerks, dairy farmers, and tradesmen, all pursuing their businesses with energy and skill. We have ceased to hear of 'the lazy Maori' whose only home was in the minds of certain inaccurate observers. The work in the Maori mission field is carried on almost entirely by the young Maori clergymen and lay-readers."

The Languages of Melanesia

For the scattered islands of Oceania the British and Foreign Bible Society has already provided versions of some part at least of the Bible in sixty-three different languages and dialects. Mr. Sidney H. Ray is compiling a valuable list of the languages of Oceania in which no complete book of the Bible has yet been issued. He gives the following list for Melanesia; and notes that Christian missionaries are already working among the peoples and tribes who speak these tongues: Fagani, Rumatari, Malau, Nggao, and Kid, are spoken in the Solomon Islands. Ubiri, Maisin, Binandele, Bongu, and Bokadjim are languages

of New Guinea. Lakona is spoken in Banks Islands; and there is besides the language of the Santa Cruz Islands.—*London Christian*.

MISCELLANEOUS

The Only Motive Which Avails

Prof Denny has recently said in the *British Weekly*: "The motives to mission work—in other words, to preaching the Gospel—can never be found in a command as such. . . . It is the passion of Jesus alone that evokes a responsive passion in sinful hearts. . . . If Christ, the propitiation, has been revealed to us as the power of God to save, then we have something in our hearts that lifts us above the need of commands and makes secondary motives unreal. The only motives worth considering in this region are the irresistible motives. We get nothing until we get men who say, 'We can not but speak. Necessity is laid upon us. We are debtors. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great.'"

Do You Keep Books?

The Reformed Church Messenger, under the heading, "Keeping Books," refers to a matter that concerns all Christians:

"'Do you keep books?' asked a minister of a young man.

"'Why, certainly, I keep books. Every business man does that.'

"'What I mean,' said the minister, 'do you keep books in your business with the Lord? Do you keep an account, for instance, of the money you spend on the church here at home, and of the money you give for the Lord's work among others; in missions, for instance, in our own land and in sending the Gospel around the world?'

"'No, I do not. I never thought of it,' said the young man.

"But the conversation set him to thinking. He now keeps books with the Lord. He has done so for many years. He knows to a dollar how much he invests in the affairs of the kingdom."

Another Radical Difference

Surely it is no accidental thing that practically all the starving die in the lands where Christ's influence has not gone. We have looked out on great Hindu famines, we have looked on great Buddhist famines, we have looked on great Confucian famines, we have looked out on great Mohammedan famines; we have not looked out on any great Christian famines; for wherever his influence has gone, even on the plane of the common necessities of human life, Jesus Christ is sufficient for the needs of all men.—ROBERT E. SPEER.

A Self-imposed Income Tax

A novel plan has been devised in a Presbyterian church in Milwaukee, and that is the adoption of a self-imposed income tax for the church. The agreement among members of the congregation is that all those having an income of \$1,000 or less will pay two per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of \$3,000 and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.—*Baltimore Sun*.

The Outcome of a Single Life

What may sometimes be accomplished through the efforts of one man is illustrated by the case of a German named Karl von Canstein. In 1710 he established a little society for distributing Bibles among the poor. Its aim was to sell the New Testament for two pennies and the Bible for six. Shortly afterward an urgent appeal was made to Christians for money to establish a printing plant, which brought in 11,000 thalers, equivalent to \$7,920. The first edition was printed in 1712. Canstein has been in

his grave one hundred and ninety-two years, but the society, which bears his name, still lives, and recently celebrated its two hundredth birthday anniversary. By the end of 1909, 8,000,000 Bibles had been issued.

General Booth's Secret

J. Wilbur Chapman has recently said: "When I was in London I received word that if I was at the Salvation Army headquarters at ten o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes. When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities, but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army to-day, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.' "

Gave First His Money Then Himself

A business man of wealth, not a professing Christian, attended a laymen's meeting with a friend, and was interested in the address of a missionary. He asked how much salary the speaker received, and was told \$600. He thought a man of that ability could easily make thousands in New York. Finally, the business man decided that he would like to invest in a missionary in China, and with that object in view, was intro-

duced to the secretary of a foreign board. He asked how much salary he ought to pay for a good man, and was told \$1,000. He assented. But the secretary informed him that in the present state of its funds, the society could not put a new man in the field, even if his salary was paid, because at least a thousand dollars more was required for outfit and traveling expenses. "All right," says the business man, "I agree." "But," said the secretary, "the man must have a place to live in, as well as to work in." "How much would that take?" "Not less than two thousand dollars more." "Very well," was the response, "get the man." There was still another count, however, and the outcome was that \$5,000 would be the total needed to keep the competent missionary in the field. Still the business man said all right; and then, as the secretary was expressing his delight, said, "But I am a business man, and I don't do my business in this way. Draw up a contract, make it five thousand a year for thirty years, and I will sign it, so that I or my estate shall maintain that work." This was done, but it was only the beginning of the story. The man desired to see the missionary selected as his substitute in China; and, as the outcome of it all, gave his heart to the Savior for the rest of his days.

Begin at Once

A young man who had heard the Gospel accepted Christ. A little while after this he was asked: "What have you done for Christ since you believed?" He replied: "Oh, I am a learner!" "Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light?" He replied: "To give light." He was asked: "Do you expect it to give light after it is half-burned or when you first light it?" He replied: "As soon as I light it." "Very well," was the reply, "go thou and do likewise. Begin at once."—*Bible Society Gleamings*.

The Motive for Missions

The one motive that makes any other effective, and endures where others grow weak, is love for the Lord Jesus Christ and the loving purpose to obey His word of commission. Nothing less than this is sufficient to sustain for long periods the Christian's missionary enthusiasm. The enthusiasm generated in a great convention, or by striking and thrilling address, often prompts generous giving. But the glow of it fades, and steady principle must be relied upon to keep in action the impulses started in enthusiasm.

Self-sustaining Missions

Dr. Josiah Strong has been suggesting, in the *Homiletic Review*, a form of foreign missionary work that seems sensible. He proposes that young men of Christian faith and character shall go abroad, in the employ of commercial houses, doing the ordinary work of such employees, but using all the opportunities they may have for getting into personal touch with the people, and talking and living Christianity in such personal relationships. Dr. Strong believes that such a method of missionary endeavor is practical, practicable, and would be efficient.

OBITUARY NOTES

Dr. John B. Devins

Rev. John Bancroft Devins, D.D., the editor of the *New York Observer*, died suddenly at his home in Brooklyn, N. Y., on August 26th. He had long played a large and successful part in many of the Christian activities of the Presbyterian Church and in New York.

As an editor, Dr. Devins contributed much to the religious thought of the day, and was the advocate of every movement that made for the development and power of the religion of Jesus Christ. As an author his books of travel, written after personal experiences in the lands and scenes he described in them are not only attractive, but instructive and

suggestive in a high degree. As a philanthropist the largeness of his heart and the keenness of his thought, enriched by many years' experience with the poor and needy, gave his work for them, an influence and value not often found even among those who sincerely desire and strive to serve their fellowmen.

Dr. George Robson, of Scotland

One of the most efficient and devoted members of the Business Committee of the Edinburgh Conference last June was Rev. George Robson, D.D., who passed away in Edinburgh on August 2d. He was the editor of *The Missionary Record* of the United Free Church of Scotland, and was one of God's noble men in missionary work. It was largely his labor as chairman of the Business Committee of the World Missionary Conference that broke down his health and hastened his death. No man was more active in the preliminary arrangements for the conference, and no one contributed more to its spirit of unity and faith. Dr. Robson was in his sixty-ninth year, and had filled important pastorates at Inverness and Perth in the United Presbyterian Church before he became editor of the missionary publications of his church, and after the union took charge of the magazine of the United Free Church. Dr. Robson was known and trusted and loved for his noble spirit, his ability, and his devotion to the cause of Christ in mission lands. Three of his children were also given to the missionary cause. He was a member of the Continuation Committee of the World Missionary Conference, but on account of ill health was not able to attend its recent meeting at Auckland Castle. We need more such men as Dr. Robson proved himself to be.

Rev. Daniel McGilvary, D.D. of Laos

The death of Rev. Daniel McGilvary, D.D., on August 22nd is a great loss to the mission in Northern Siam, and removes one of the oldest

living missionaries. Dr. McGilvary was born in North Carolina, on May 16, 1828.

Dr. McGilvary was appointed a missionary to Siam by the Presbyterian Church in the U. S. A., on September 14, 1857. He arrived on the field on June 20, 1858, and continued in mission service in the Laos field to the day of his death. A few months ago he completed his autobiography, and the manuscript is now in the hands of the printer.

In his autobiography he states that during his short pastorate he learned the value of pastoral visitation, or as it is called upon the mission field, the value of itineration. Even when past seventy years of age, he easily ranked among the great itinerating missionaries of the world.

Bishop Flickinger

Bishop Daniel Kumler Flickinger, 87 years old, died in Columbus, O., from a heart stroke, on August 29th. Bishop Flickinger was one of the most noted United Brethren divines and authors in the country. He lived in Indianapolis. Among the books of which he was the author are "Off-hand Sketches in Africa," sermons, "Ethopia; or, Twenty-six Years of Missionary Life in Western Africa," "The Church's Marching Orders," and "Our Missionary Work from 1853 to 1889." For many years he was a member of the United Brethren Missionary Board.

The Rev. John Hall, of Japan

Rev. John Hall, aged 35, a native of Washington, Pa., died from injuries received on August 15th, when the Asama Yema volcano in Japan suddenly erupted.

Mr. Hall was a missionary of the Presbyterian Church on the Island of Hondo. He spent his childhood in Japan, and later returned to America to complete a course of study. He had been a missionary in Japan for about ten years. His father and uncle have been missionaries for nearly half a century.

FOR THE MISSIONARY LIBRARY

THE GROWTH OF THE MISSIONARY CONCEPT.
By Dr. John F. Goucher. 12mo, 202
pp. 75 cents, net. Eaton & Mains,
New York, 1911.

These are logical, convincing lectures by a man who is qualified to speak from first-hand knowledge as to the basis and progress of missionary work. Dr. Goucher takes as his key-note the propositions, "Christ alone can save this world, but Christ can not save this world alone." He discusses first, the apparently *impossible* tasks of saving the world, then proceeds to the *improbable*, as seen in the small likelihood of Africans and Asiatics listening to the Gospel; then he points out the *imperative* call to give the heathen the opportunity to hear; next comes the *indispensable*, the Gospel as essential to salvation and, finally the *inevitable* as seen in the certainty of Christ's final victory.

Doctor Goucher has filled his book not only with logic and good Christian philosophy, but with striking facts and interesting anecdotes. It is a book of great value to ministers and all who wish to strengthen their own position and to bring conviction to the minds of others.

THE WORLD ATLAS OF CHRISTIAN MISSIONS.
Edited by James S. Dennis, D.D.,
Harlan P. Beach, M.A., and Charles
H. Fahs. Maps by John G. Bartholomew. Folio. 172 pp. \$4.00. Student
Volunteer Movement, New York,
1911.

When Professor Beach issued his Geography and Atlas of Protestant Missions in 1903, he placed all the Christians of the English-speaking world under an immense debt. The amount of information as to the extent and character of Protestant foreign missions, made available in those two volumes, was immense, and the labor involved in the collection, arrangement and recording of the facts can be appreciated by no one who has not attempted such work. Unfortunately and fortunately, for the work does not stand still, that first atlas is now out of date and another was called

for. This has now been issued in a revised, enlarged and improved form as a result of the work done by members of Commission I of the Edinburgh Conference. The present atlas contains all the excellent features of its predecessor—fine, clear, colored maps showing the location of all Protestant mission stations. A complete list of all Protestant missionary societies, detailed statistics of societies laboring in each non-Christian country, and a list of all mission stations with the Christian activities in each; but this new atlas contains, in addition to greater accuracy and fulness in ground covered in its predecessor, a political chart of the world, more detailed information as to the missionary societies (64 pages in place of 8 pages), more complete statistical tables (42 in place of 13 pages), and five additional pages of maps.

The new atlas is also an improvement on the edition issued at the Edinburgh Conference, since it contains not only maps and statistics showing the missionary activity of the Roman Catholic and Greek Churches, but has also the facts in regard to Protestant work in Roman Catholic countries.

There are few, if any, points to criticize in this masterly work of masterworkmen. We have discovered only one or two omissions, and these of little importance. The errors of the first atlas in the location and other facts about mission stations have been corrected, and any one interested can now not only discover the number, sphere of work, income and results of all the Protestant missionary societies of the world, but can see at a glance the amount of Christian work done in each country and the amount and character of the work in each mission station.

As we examine this atlas we are struck with the comparatively small number of Christian converts and at the same time with the wide extent of Christian effort. There are still unoccupied fields, but they are for the most part in thinly populated districts. The main centers are occupied in

every part of the globe. We are also imprecise with the truth, that while maps, figures and facts give much valuable information, they do not, and can not, tell the whole story or any large part of it. They do not reveal the character and influence of the converts, the spiritual forces at work, or the blessing that accompanies the workers.

The contrasts with some of the facts given in the first edition show the progress in the eight years that have elapsed. There are now 1,100 more ordained missionaries in the field, and a total of nearly 5,000 more of both sexes. Native helpers have increased 33 per cent., or by over 27,000, and native communicants have nearly doubled. The Protestant Christians have now 21,307 foreign missionaries and 6,837,736 adherents. It is impossible to compute Roman and Greek Catholic activity and results on the same basis, as there are no full and reliable statistics.

Every intelligent Christian should possess and study this atlas of the Kingdom.

NEW BOOKS

TURKESTAN: "THE HEART OF ASIA." By William Eleroy Curtis. Illustrated, 12mo, 344 pp. \$2.00, net. George H. Doran Co., New York, 1911.

AMONG INDIAN RAJAHS AND RYOTS. A Civil Servant's Recollections and Impressions of thirty-seven years in the Central Provinces and Bengal. By Sir Andrew H. L. Fraser, K.C.S.I., M.A., LL.D., Litt.D., Ex-Lieutenant-Governor of Bengal. Illustrated. 18s. net. Seeley & Co., London, 1911.

INDIA AWAKENING. By Sherwood Eddy. Illustrated, 12mo, 273 pp. Missionary Education Movement of the United States and Canada, New York, 1911.

CHINA'S STORY IN MYTH, LEGEND, ART, AND ANNALS. By William Elliot Griffis, L.H.D. Illustrated, 12mo. \$1.25, net; postpaid, \$1.37. Houghton, Mifflin Co., Boston, 1911.

THE CHINA MISSION YEAR BOOK. Being "The Christian Movement in China," 1911. Edited by D. MacGillivray, M.A., D.D. 12mo, 466 pp. Paper covers, \$1.50; cloth boards, \$2.00. Manager, C. L. S. Books Dept., C444 Honan Road, Shanghai, China, 1911.

KOREA: THE HERMIT NATION. By William Elliot Griffis, L.H.D. Ninth Edition, revised and enlarged. With a new chapter on "Chosen: A Province of Japan," bringing down the history to 1911. Illustrated, 8vo. \$2.50, Charles Scribner's Sons, New York, 1911.

THE HAPPIEST GIRL IN KOREA. And Other Stories from the Land of Morning Calm. By Minerva L. Guthapfel. Illustrated, 12mo, 106 pp. 60 cents, net. Fleming H. Revell Co., New York, 1911.

CHRISTIAN BELIEVES AND WHY. By C. F. Hunter, B.A. 2s. Marshall Bros., London, 1911.

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By Robert A. Hume, D.D. With introduction by Henry Churchill King, D.D., LL.D. 12mo, 224 pp. \$1.25, net. Fleming H. Revell Co., New York, 1911.

MIRACLES. By Rev. Canon Weitbrecht, D.D. Price, 1 anna. Christian Literature Society, Madras, India, 1911.

"FISHIN' FER MEN: OR, 'THE REDEMPTION OF JERICHO KORT HOUSE.' By Timothy Stand. By Joseph Clark. Illustrated, \$1.00, net. Eaton & Mains, New York, 1911.

THE GROWING GENERATION. By Barclay Baron. 1s., net. Student Christian Movement, London, 93 Chancery Lane, W. C., 1911.

THE VOCATION OF SCOTLAND. By Rev. Professor Cairns. 6d., net. Student Christian Movement, London, 1911.

THE CHRISTIAN PRACTISE OF PRAYER. By Kenneth E. Kirk. Student Christian Movement, London, 1911.

THE MISSIONARY PROBLEM AND THE DENIAL OF CHRIST IN CHRISTENDOM. By Malcolm Spencer. Pamphlet, 20 pp. Student Christian Movement, London, 1911.

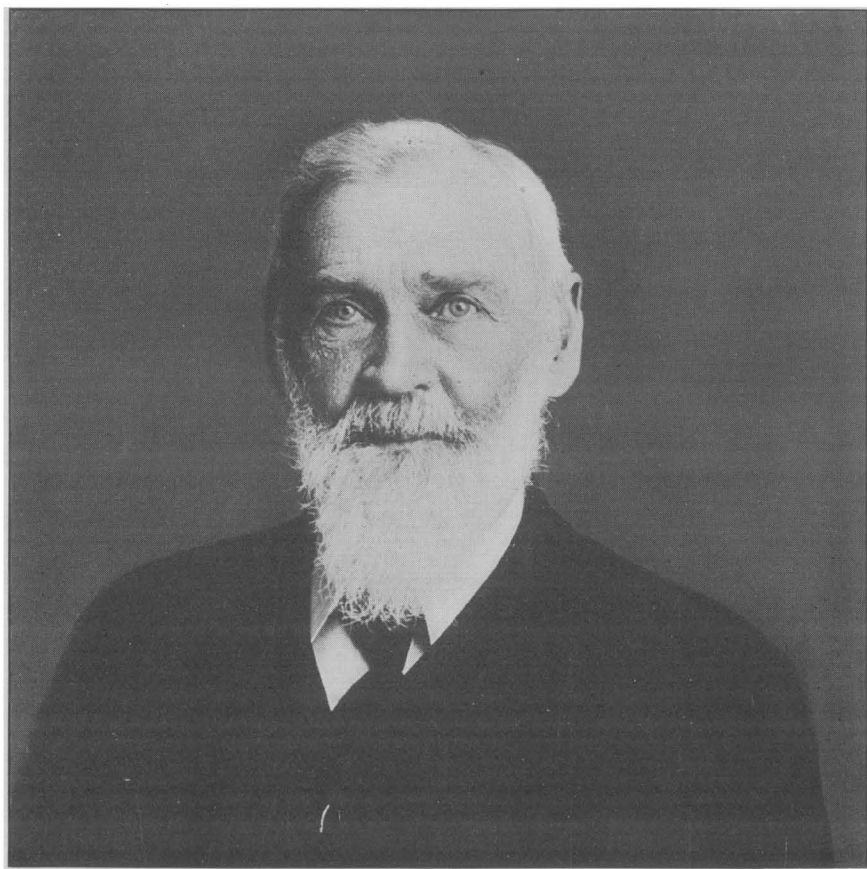
THE STUDY OF THE WILL OF GOD FOR MODERN LIFE. By Malcolm Spencer. Student Christian Movement, London, 1911.

BEST THINGS IN AMERICA. By Katharine R. Crowell. Illustrated, 16mo, 96 pp. Fleming H. Revell Co., New York, 1911.

THE KING'S DAUGHTER AND OTHER STORIES FOR GIRLS. "Words Fitly Spoken." Every Story Contains an Important Lesson. Illustrated, 12mo, 224 pp. Southern Publishing Association, Nashville, Tenn., 1911.

TIGER AND TOM AND OTHER STORIES FOR BOYS. Illustrated, 12mo, 224 pp. Southern Publishing Ass'n, Nashville, Tenn., 1911.

WHAT OF THE CHURCH? By F. Sherman Wallace, M.A., B.D. 16mo, 123 pp., 50 cents, net. Griffith & Rowland Press, Philadelphia, 1911.



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New Series

SIGNS OF THE TIMES*

WAR AND MISSIONS IN TRIPOLI

The war-cloud that has so perpetually hovered over various parts of Europe has finally passed over to North Africa, and has broken in a shower of shot and shell in the Turkish province of Tripoli. Italy alleged that the rights of her subjects have not been respected, and grew impatient at the usual prolonged parleying of the Turkish Government. As a result war was declared, and the Italian ships have captured many Turkish vessels and have bombarded and captured the ports of Tripoli. Many see in this a prospect of the breaking up of the Turkish Empire. Italy was, no doubt, precipitate in her action and covetous in her desire for possession of Tripoli; but any who have traveled or lived in Turkish dominions have experienced the exasperating conditions and barbarism that prevail. Turkish diplomacy is wily and has generally succeeded in avoiding war even when provocation was extreme. It is not to be wondered at that Italy declined to wait indefinitely for a reply to her demands.

As a Christian missionary field Tripoli is almost unoccupied, the only Protestant-station being at Tripoli, where the North Africa Mission has two married missionaries and two single lady missionaries. The country is as large as Texas and New Eng-

land plus New York State. It is mountainous, dry and hot. The population numbers about 600,000, or 1,000,000, including Benghazi or Barka to the east of Tripoli proper. Most of the population are Berber, but the Jews are numerous. The European population numbers about 6,000, most of whom are Italians. There are few Turks; but while Arabic is usually spoken, Turkish is the official language. The capital, Tripoli, has a population of about 35,000. Islam is, of course, the prevailing religion.

MISSIONS IN TURKEY

The war with Italy has attracted more attention to Turkey. It has even been suggested that, should Italy be successful, the Turks may claim compensation elsewhere—as in Greece—and that there might even be a general uprising against Christians in the empire. There is no doubt that great bitterness prevails among the Moslems, and the present war may bring about greater complications in European politics or may even hasten the dismemberment of Turkey. We do not, however, anticipate any of these more serious consequences at present.

Turkey has a large empire, including a population of nearly twenty-five millions. The religious following is still greater, as the 200,000,000 Moslems of the world are all interested in the fate of the empire.

* 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 expressed, or positions taken by contributors to signed articles in these pages.—EDITORS.

Many missionary societies are at work in Turkey—chiefly the American Board, the American, British and Scotch Bible Societies, the Reformed (Dutch) Church, the Reformed Presbyterians, the Presbyterian Church (North), the Christian and Missionary Alliance, the Church Missionary Society, United Free Church of Scotland, and four continental societies. These have, outside of Syria and Palestine, 353 stations and out-stations, with 354 missionaries and 1,448 native Christian workers. Baptized Protestant Christians number 17,417, and the Protestant community includes about 60,000 adherents.

The famous educational institutions founded by missionaries in Turkey have exerted a wide and beneficent influence. Robert College at Constantinople and the American College for Girls at Scutari are well known, but quite as effective work is done in many of the other schools and colleges in Asia Minor.

The missionaries may be depended upon to act wisely in the present excitement which has created a difficult situation, but it is to be expected that the Roman Catholic missions will be in greater danger of molestation than the Protestants, none of whom come from Italy.

THE UNIVERSAL RACES CONGRESS

The Races Congress which assembled in London, July 26-29, 1911, was the first gathering of the kind ever held. The object of the Congress is concisely stated by the organizers, viz:

"To discuss in the light of science and the modern conscience the general relations subsisting between the peoples of the West and those of the

East, between so-called white and so-called colored peoples, with a view of encouraging between them a fuller understanding, the most friendly feelings, and a heartier cooperation."

The Congress presented a rare and picturesque scene with its varied representatives of over 50 different nationalities, each wearing his or her peculiar garb and color.

There were about one thousand delegates present from all over the world. A volume of the Congress has been published entitled, "The Race Problem," giving all the papers and addresses as prepared by the speakers beforehand.

Much was said about the intermarriage of the members of the various family divisions of mankind. The conclusion, partially, if not practically reached or expressed, was that scientifically there is no barrier to such interrelationship. There are numerous indications that members of different race families, like members of different families of the same race are about to take this matter into their own hands and marry whom they like.

There was more or less indifference, not to say derogatory declaration, manifested by some of the secretaries of the great Foreign Mission Boards of London toward the Congress. The feeling seemed to be that the assembly was lacking in distinctively religious, that is, Christian, motive and character. Others of high standing in the Church felt that such an unfriendly attitude betrayed a lack of sympathy with men and women engaged in helping humanity into the light, but working on somewhat different lines, all converging toward the same point.

THE MOROCCO MUDDLE

The controversy between France and Germany over Morocco is still unsettled, but awakens less interest in comparison with the war over Tripoli. France and Spain were given, by the Algeçiras Conference, the authority to police Morocco and maintain order for five years. This term has almost expired and France is determined to maintain her authority in Morocco and, perchance, to claim sovereignty over the country. Germany is unwilling to see her rival gain this advantage without compensation by the acquisition of territory elsewhere.

The influence of this dispute on missionary work in Morocco is not yet apparent. Preaching has always been carried on in the face of many difficulties. Fanaticism prevails, the lives of Christians and Jews are made miserable and often threatened; the conversion of Moslems means to the converts much suffering and often death. The establishment of European control would mean greater stability, peace and liberty, and would no doubt facilitate the beneficent work of the missionaries. There are now in Morocco 12 stations occupied chiefly by workers of the North Africa Mission, Southern Morocco Mission, London Jews Society, the Kansas Gospel Union, American Methodist Mission, Central Morocco Mission, and British and Foreign Bible Society. (See article in the June REVIEW on "North Africa from a Missionary Point of View.")

CONTINUED UNREST IN PERSIA

The revolt led by the ex-Shah, Mohammed Ali Mirza, which many believed to be with the connivance of Russia, has not succeeded. The ex-Shah is very unpopular and is not con-

sidered strong enough to lead a successful rebellion or head a successful government. Recently a Russian-German agreement has been announced, which commits Russia to building a railroad from Teheran to connect with the Bagdad Railroad at Khanikan on the Persio-Turkish border. The Bagdad railway is due to be completed in 1918, and as there is no railroad now in Persia, Russia is committed to build first a railroad to Teheran via Tabriz or the Caspian Sea, and then from Teheran to Khanikan.

Reforms in Persia have been disappointing. Islam is a deadly enemy to progress and liberty. The leaders are self-seekers and only seek modern progress for selfish reasons. There are, however, new opportunities for missionary work, and there is greater interest in Christian education. Many Government officials take an interest in mission schools and Moslem boys attend in large numbers, tho they know the Christian influence that pervades them. There is a great opportunity to make Christ known by precept and example such as there never was before. There is need of more earnest prayer that each new event may be turned to the furtherance of the Gospel.

Last year the new Christian church was dedicated in Ispahan, and is reported by Dr. H. T. Marrable, of the Church Missionary Society, to be well attended by nearly five hundred worshippers. Before long it is expected that more room will be required. This is clearly a day of opportunity in Persia. There are many obstacles and active adversaries—chiefly religious leaders—but the people are awakening to the need of education, and the mis-

sionaries are the only ones qualified to give it.

EVENTS IN RUSSIA

The assassination of the Russian Premier Stolypin has been a new evidence of the unrest and insecurity of life in this great empire. The cause of the shooting has not been fully discovered, but is believed to be the premier's severe measures against revolutionists and his policy of unification of the empire, especially in Finland, and the dissatisfaction with other items in his program.

This is a new evidence of the need of Russia for the true Gospel and Spirit of Jesus Christ. The World Christian Student Federation, the International Y. M. C. A., the Bible societies and Methodists and Baptists are especially active. No nation in Europe is in greater need, or presents greater opportunity for Christian development, than is presented in these 162 millions of people. The Methodist Church, under the care of Dr. Geo. A. Simons, is gaining a hold in St. Petersburg, and already has a constituency of over five hundred, most of them Russians. They need a suitable mission house in the capital. The Russian Mission was organized on August 4, 1911, with 11 stations, 9 preachers and 385 members. There is a thriving deaconess work and a book concern. Eight young men are also being trained for Christian work.

The Baptists of America are also active and progressive. Pastor Fetter, who has been unusually successful, is superintendent of the Russia Evangelization Society. He is seeking funds with which to erect a Baptist prayer-house in St. Petersburg. The American Baptists have taken great interest in the work and appointed

a committee to visit Russia and interview the Czar. Intimations have been received, however, that they will not be welcomed. The "Holy Synod" of the Russian Church is opposed to the founding of a Baptist University or the extension of Baptist work. The Church is still powerful in the State and opposes progress, but the Czar of the universe can change all this. "Not by might nor with an army, but by MY SPIRIT, saith Jehovah of Hosts."

UNREST IN PORTUGAL AND SPAIN

The new republican government which has recently been established in Portugal and has just elected the first regular constitutional president, Dr. Manuel Arriaga, is already in difficulty with the royalist party. Ex-King Manuel is said to be cooperating with his friends in England and on the continent, and a rebellion seems to be in progress in certain districts.

The religious situation is still unsettled. The disestablishment of the Roman Catholic Church has been decreed, but there is much opposition to any attempt to confiscate the lands and funds of the convents and religious orders. The State has taken charge of education and even regulates the number of theological seminaries. Papal and pastoral orders must be approved by the State before they can be published, and full religious liberty is proclaimed. Whether these provisions will be carried out remains to be seen. As a matter of fact, the provisions of the so-called law of separation between the State and the Church is not impartially carried out with respect to Protestants and Roman Catholics. Prohibitions contained in the law would greatly

hamper Protestant work, and local authorities have used these provisions to stop evangelical work in the provinces. The Protestants have presented a petition, and it is hoped that the new parliament will modify the law.

Spain is also in trouble. There has been rumors of a rebellion and an attempt to follow the Portuguese example and set up a republic. Strikes and violence became so formidable last month that a decree was issued "suspending the constitutional guarantees throughout the kingdom"—in other words, proclaiming martial law. Spain seems to be honeycombed with secret plots and intrigues.

The Protestant missionary societies at work in Spain and Portugal are the American Board, the British and Foreign Bible Society, and some smaller independent missions.

SIGNS OF LIFE IN ISLAM

The Moslem emissaries are active in other places besides North and Central Africa, and with varying success. They are at work among the coolies of the Fiji Islands and in the West Indies, for, as usual, they make their appeal chiefly to ignorant classes of men and women. These emissaries make large use of literature among those able to read, and spend sums of money in this way that should put Christians to shame. They are now even departing from their old-time traditions in translating the Koran into Javanese and other languages. Formerly only the learned could read their sacred book, but if the Koran is translated it will put it into the hands of the common people. This is another argument for a forward movement in bringing the Gospel to all men before their hearts are still

further hardened by the influence of Islam.

Encouragement is not wanting in the Christian work among Moslems. Dr. E. M. Wherry reports signs of a great awakening in India. One former Moslem, Dager Rain by name, has become a zealous preacher of the Gospel and works without salary. Other Moslems have also been baptized, and much interest is awakened. Opposition is decreasing in many parts of India.

PROGRESS IN SOUTH AMERICA

In some cases it requires a review of one hundred years to judge of the extent of progress. Moral and spiritual advances in South America are slow, but there is an advance. One hundred years ago the inquisition had full power in the religious and political affairs of South America. The Church was united to the State in every one of the countries. There was no such thing as religious liberty, and hundreds were put to death for their religious convictions and political opinions.

In the year 1813 the inquisition was abolished in Buenos Ayres. Gradually Spanish and Portuguese control was thrown off and the power of the Roman Catholic priests was diminished. Republics have been established and religious liberty has been proclaimed. Civilization, with education, has been progressing, and in spite of political unrest, there has been a gradual improvement in the moral and spiritual conditions. South America is still the land of revolutions and corruption, but there has been progress.

The South American Missionary Society has undertaken a forward movement in the "Neglected Continent." One of the large English

firms of sugar planters in Argentina, that employs thousands of Indian laborers, has invited the society to establish a mission at San Pedro de Jujuy and has offered to supply buildings for schools, and other equipment.

Mr. W. Barbrooke Grubb has recently returned from a thousand-mile trip on muleback in the heart of Bolivian Chaco. Now the South American Missionary Society plans to establish a chain of mission stations along the Chaco, with San Pedro as a base, and is sending out for this purpose five new missionaries.

UNREST IN HAITI

The Little Black Republic of Haiti enjoys few years of peace. The successive revolutions, one of which has recently been successful, show an instability in the character of the people that indicates one of the greatest difficulties in establishing a strong and intelligent Christian Church. Mr. W. F. Jordan, the American Bible Society agent for the West Indies, has visited Haiti recently, and found the conditions of the country such as to make his work temporarily impossible. He says:

I wish there were some way of impressing upon the world a sense of the reality of the actual condition of the masses of that country. The fear of traveling is not on account of the people generally, but of the army and government officials, who are forcing into service every one whom they dare molest. At Leogane, the only town passed between Port au Prince and Jacmel, I saw the poor country people being brought to town with their hands tied behind them, sometimes several tied together, and being thrown into jail, where they

were entirely dependent upon their friends for food until such time as they (the officials), could get enough together to send to the front.

Religious and educational conditions in Haiti are most unfavorable. Mr. Jordan quotes natives as wondering why the United States Christians send so much money to China, Japan, and East India, and pass needy fields, where ignorance, sickness and poverty reign in the midst of tropical plenty. The children are neglected, sanitation is almost unknown, the marriage relations are loose, and there are communities, where the existence of the Bible is not known.

The American Protestant Episcopal Church does most for the island, but limit their work wholly to Haiti, and give nothing to San Domingo. This church has for some years been sending \$12,000 a year into Haiti, maintaining 15 to 20 colored clergymen, and having churches in most principal settlements. Circuits of the country have been laid out, and clergy are supplemented by laymen in ministering to them. The entire membership is less than 1,000, however, and fewer than 500 are in the Sunday-schools. Other societies at work in Haiti and Santo Domingo are the Christian and Missionary Alliance, the National Baptist Convention, the Methodist Free Church, the Zion M. E. Church, the African M. E. Church, the Seventh Day Adventists, the Wesleyan Methodist Missionary Society, and the Jamaica Baptist Missionary Society. All told, however, there are only 17 missionaries and 139 native workers. The baptized communicants number less than three thousand. Most of the missionaries are of African descent.

AMONG THE FOREST INDIANS OF PARAGUAY

BY REV. G. W. RAY, F.R.G.S.

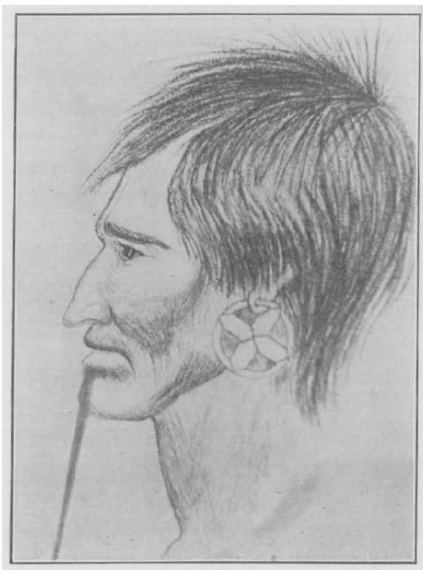
Author of "Through Five Republics on Horseback."

The Indian tribes of Paraguay vary much in their habits and in their languages. The savages of the Chaco in the west are nomadic and warlike, those in the dense forests to the east are more settled and superstitious. Numerous tribes of the forest Indians, living still in the "stone age," have never been visited by white men whose feet are "beautiful upon the mountains," as bearers of the Glad Tidings. A visit to the Caingwá sun worshipers by one on the King's business can scarcely fail to be of interest to any who desire to see the Kingdom of God extended.

After weeks of travel through the civilized parts of Paraguay we came to "the end of Christianity," as the guide expressed it, and the dense, untrodden tropical forest rose as an impassable barrier to all further progress.

We set to work with our heavy Spanish *machetes* to hew a path through the *selva* to the other side, where rumor reported that the sun-fire worshipers were to be found. Only those who have seen the virgin forest, with its interlacing *lianas*, thick as a man's leg—the thorns six inches long and sharp as needles—can form an idea of the task before us. Giant trees reared their heads one hundred and fifty feet into the heavens, and beautiful palms, with slender trunk and delicate feathery leaves, waved over us. The medicinal plants were represented by *sarsaparilla* and many others of equal value. There were the cocoa palm, the date palm and the cabbage palm, which furnished us with good food, while the wine-tree afforded an excellent and

cooling drink. In some places all were covered with beautiful pendant air flowers, gorgeous with all the colors of the rainbow. Monkeys chattered and parrots screamed, but otherwise there was a somber stillness. As we penetrated farther and farther the



A CAINGWÁ INDIAN OF PARAGUAY

darkness became deeper and deeper, and the exhalations from the rotting leaves and the decayed fallen wood rendered the steamy atmosphere most poisonous.

After days of exhausting work, the memory of which is still a nightmare, we emerged from this living tomb into the dazzling tropical sunlight. In front lay a beautiful valley, fair as a watered garden, in which here and there were dotted Indian huts from which came a hurrying crowd of excited men and women and children. Many of the females ran back again, like frightened deer, when they caught

sight of me and the horses. An old man, whom I afterward learned was the high priest of the tribe, came with proud and noble bearing and asked my business. Through the guide I told him that my mission was peaceable and that I had presents for them. He then gave me permission to enter the glade, where, he said, *Nandeyara* (Our Owner) had placed them at the beginning of the world. Had I discovered the Garden of Eden, the place from which man had been wandering these thousands of years?

I was conducted by *Rocañandiva*, the high priest, down a steep path to the valley in which were dwellings built of bamboos. In and around these *tapys* were a hundred or more men, women and children. Some of the people had little loin-cloths, but many were naked. Every male had a hole through the lower lip, through which protruded a stick of amber-colored gum, 8 or 10 inches long, which hung down over his breast. In their hands they carried bows, some of which were fully two feet longer than the men, and arrows six feet long, with exceedingly sharp barbed points made of very hard wood. Iron is quite unknown to them, but heavy stone axes, ingeniously fitted with wooden handles, plainly showed that they did not lack implements for hand-to-hand warfare. Both men and women had exceptionally thick hair, matted with grease and mud. The repellant look on their faces showed very distinctly that I was not a welcome visitor.

If this were Eden, the serpent had truly left his trail of slime.

Hearing domestic hens cackling around the houses, I bade Timoteo, my guide, tell the priest that we were

very hungry, and that if he killed two chickens for us I would give him a beautiful present. The priest informed me, however, that I must give first or no fowl would be killed. From this decision I tried to move him, urging that I was tired, the pack too hard to undo, and that to-morrow, when I was rested, I would well repay them for their kindness. My words were thrown away; not a bite should we eat until the promised gift was forthcoming. I was faint with hunger, so, from the load on the pack-horse I procured a knife, which I handed to my unwilling host, with the promise of other gifts later. On receipt of this treasure he gave orders to the boys standing at a distance to catch two chickens. The birds were knocked over by stones thrown at them most unerringly. Two women came forward with clay pots balanced on their heads and fire-sticks in their hands. Without cutting off either heads or legs, or pulling out the birds' feathers, the chickens were placed in the pots of water. Years before I had learned from hard experience in this great, unknown land, that a hungry man can eat what an epicure at home despises. So, after eating heartily, I lay down on the ground behind one of the *tapys*, with my head resting on my pack of most valued possessions, and went fast asleep.

Very early next morning I was awakened by the priest and his wife, who had come for their gifts, and so I awoke my servant and presented the woman with one of the looking-glasses. It was amusing to see her look into it with satisfaction and evident pleasure. A bead necklace was given to the daughter and another gift to the old man. Thus we gained their

friendship, and food was brought. Then I was informed that the king of the tribe desired to see me, and that I must proceed at once to his *tapy*.

His majesty lived on the other side of the river, and as the water was unbridged, I was compelled to divest myself of my clothing and swim. Dressing again on the other bank, I presented myself at the king's abode. There I was cautiously, but kindly, received, and was invited to take up my quarters with the royal family. The king was a tall man of somewhat commanding appearance, but save for a loin-cloth he was naked, like the rest. The queen, a little woman, was as scantily drest as her husband. She was very shy, and I noticed the rest of the inmates of the hut peeping through the crevices of the corn-stalk partition of an inner room. On placing around the shapely neck of the queen a specially fine necklace, and giving the king a large hunting knife, I was regaled with roasted yams, and later with a whole watermelon.

The language spoken all over Paraguay is the Guarani Indian dialect, which I had been studying, so it was a great surprize and pleasure to find that these distant and strange people used practically the same language as that spoken by the civilized inhabitants of the country. There must, therefore, have been some connection between the two peoples at one time. The questions, "Where have you come from?" "Why have you come?" were asked and answered, and I in return learned much of this strange, hitherto unknown tribe.

There was not a seat of any description in the hut, but the king said, "Eguapú" (Sit down), so I squatted on the earthen floor. A broom is not

to be found in the kingdom and the house had never been swept!

I noticed a calabash which the king carried attached to his belt, and learned that this was a relic regarded with great reverence, but the king



PARAGUAYAN FOREST INDIAN

These dwarfs use very long bows and arrows.

positively declined to reveal its character.

Some days later, when I had won the royal confidence with gifts of various kinds, the king became suddenly communicative, and in a burst of pride he told me that the gourd contained the ashes of his ancestors, who were the ancient kings of the country.

Tho the Spaniards eagerly sought to rout out and destroy all direct descendants of the royal family of the

Incas, their historians tell us that some of the more remote connections managed to escape. The Indians of Peru have legends to the effect that soon after the invasion by the Spaniards an Inca chieftain led an emigration of his people down the mountains south to a new country. Humboldt, writing in the eighteenth century, said: "It is interesting to inquire whether any other princes of the family of Manco-Capac have remained in the forests; and if there still exist any of the Incas of Peru in other places." Was it possible that we had discovered some descendants of that vanished race? I can not but think so.

The royal family consisted of the parents, a son and his wife, a daughter and her husband, and two younger girls. When the shades of night settled and I inquired about sleeping arrangements, the king pointed me to the bare floor. There as not an article of furniture of any description in the house, and that was destitute of window, chimney or door. What a descent for the "CHILDREN OF THE SUN"! "How are the mighty fallen"! Thoughts of the past and the mean present passed through my mind as I lay down beside my hosts in the dust of the earthen floor that first night of my stay with the king.

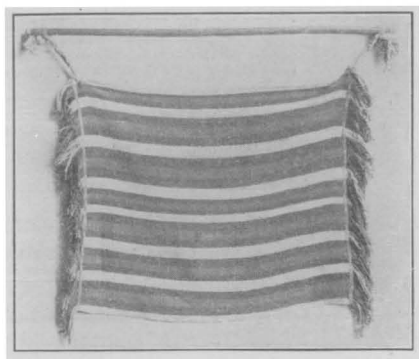
Owing to the thousands of fleas in the dust of the room it was difficult to rest and, in addition, a storm made sleep almost impossible. When the thunder pealed forth, all the Indians, who were soon joined by Rocañandiva, grasped gourd, rattles and beautifully woven cotton banners, and commenced to make a din louder than the roaring of the thunder outside. A droning chant was struck up by the

high priest, and the louder the thunder rolled the more vigorously they shook the seeds in the calabashes, and violently waved the cotton banners. They were worshipping and trying to appease the dread deity of Thunder, as did their Inca ancestors. The voice of the old priest always led the worship, and for four hours there was no cessation of the monotonous song, except when he performed some mystic ceremony which I understood not. After this strange heathen rite I finally dropt off to sleep.

Early in the morning the king came, tapping me gently, and in his hand held a large sweet potato. In my half-dreamy state I heard him saying, "Give me your coat. Eat a potato?" The change, I thought, was greatly to his advantage, but I was anxious to please him, and as I possess two coats, and the poor old man had none, the barter was concluded. I ate the potato, and the king, with strange grimaces, donned a coat for the first time in his life. Think of this for an alleged descendant of the great Atahualpa, whose robes and jewels were priceless!

I offered to give the queen a woman's garment of white cotton if she would wear it, but this I could not prevail upon her to do; it was "ugly." As a loin-cloth she would use it, but put it on—no! In savage style the garment was thereafter worn as a loin-cloth. Truly women have *fashions* all over the globe.

The shapely little mouth of the queen was spoiled by the habit she had of smoking a heavy pipe made of red clay. I was struck with the weight and shape of this, for it exactly resembled the pictures of those



BANNER USED IN THE WORSHIP OF THE
GOD OF THUNDER

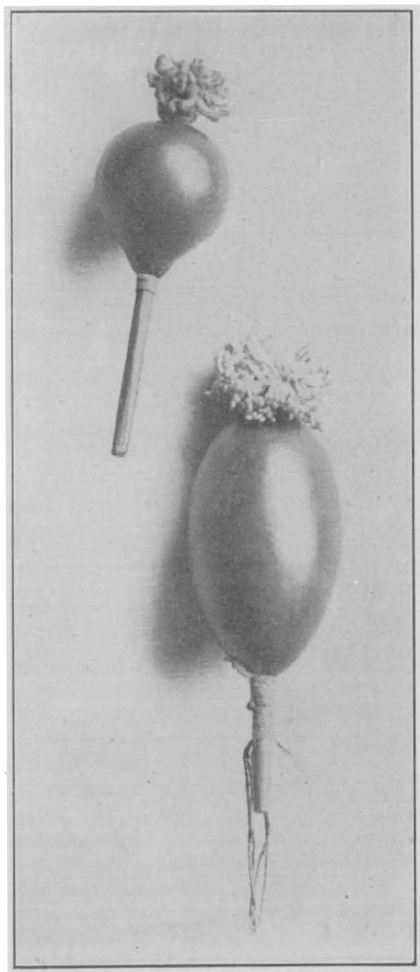
made by the old cliff-dwellers unknown centuries ago.

Near the royal abode were the kitchen gardens. A tract of forest had been fired, and this clearing was planted with bananas, mandioca, sweet potatoes and other vegetables and fruits. The blackened trunks of the trees rose up like so many evil spirits above the green foliage. The garden implements were of the most primitive description; a crooked stick served for a hoe, and a long, heavy, sharpened iron-wood club was used in place of the steel plow of civilization.

The doorways of all the houses faced toward the east, as did those of the ancient Incas. Directly in front of the opening to the tapy where the high priest lived was an altar of red clay. On this elevation, which was about a yard high and square, there burned a very carefully tended fire of holy-wood. Very many moons ago, they told me, Nandeyara had come in person to visit his people and when with them had himself lit the fire, which, he warned them, they must never suffer to die out. Ever since then the smoke of the incense had ascended to their "Owner" in his far off celestial dwelling.

How forcibly was I reminded of the scripture referring to the Jewish altar of long ago, "There the fire shall ever be burning upon the altar, it shall never go out." If I had not discovered Eden I had at least found the Mosaic altar and fire.

Each morning, just as the orb of day began to light up the eastern sky, these sun worshipers, old and young, trooped out of their houses, the older members carrying gourds containing



GOURD RATTLES USED IN SUN WORSHIP BY
PARAGUAY INDIANS

dry seeds. At a signal from the high priest a solemn droning chant was struck up, to the monotonous time kept by the numerous rattles. As the sun rose higher and higher the chanting grew louder and louder, and the echoes of "He! he! he! ha! ha! ha! laima! laima! laima!" were repeated by the distant hills. When the altar of incense was illuminated by the sun god, and fire kissed fire, the chanting ceased.

After this solemn worship of their deity, old and young walked in single file behind the altar into the priest's tapy, where in semi-darkness stood the tribal god. After reverently bowing before the image, each one passed out again into the sunlight to take up the daily duties and pleasures. When I inquired the reason for the totem god, Rocañandiva, with grave demeanor, told me that when Nandeyara departed he left behind him his representative. Caingwas, like other pagans, had reverted to a something they could see and feel.

I was exceedingly anxious to bring away with me the "Copy of God" so revered by the people, and tried to bargain with the priest, but to all my proposals he turned a deaf ear, and finally, glaring at me, said that *nothing* would ever induce him to part with it. The people would never allow the image to be taken away, as the life of the tribe was bound up with it.

Rocañandiva was, like most idolatrous priests, very fanatical, but I was glad to find that he was too noble to stoop to the many petty persecutions I had experienced at the hands of priests in civilization. When he learned that I professed and taught a different religion from his own, his

jealousy was most marked, and he told me to go away, since I was not wanted.

One day the old man, ever begging, was anxious to obtain some article from me, and I determined to give it only on one condition. Being anxious to tell the people the story of Jesus, I had repeatedly asked permission, but had been as often repulsed. They did not want *me* nor any new "*words*," he would reply. Turning to him now I said, "Rocañandiva, if you will allow me to tell 'words' to the people you shall have the present." Knowing his cupidity, I was not surprised when later on he came to me and said that I could tell them *words*, and held out his hand for the gift.

After the usual sun worship next morning the king announced that I, the white one, had some new thing to tell to his people. When all were seated on the ground in wondering silence I stepped before them and told "the old, old story" somewhat as follows:

"Many moons ago, Nandeyara, looking down from his abode, saw that all the men and women and children in the world were bad, for they had done wrong things such as stealing, lying, murder, impurity, etc. Now God has a Son, and to Him He said, 'Look down and see how all men are doing wicked things!' He looked and saw, and knew that for their sins they should have to die. Then Jesus, God's Son, came down to earth and lived many moons; but He was hated, and at last was taken and put to death by His enemies"

At this point the priest stopt me, and, stepping forth, told the people that my account was not true. He

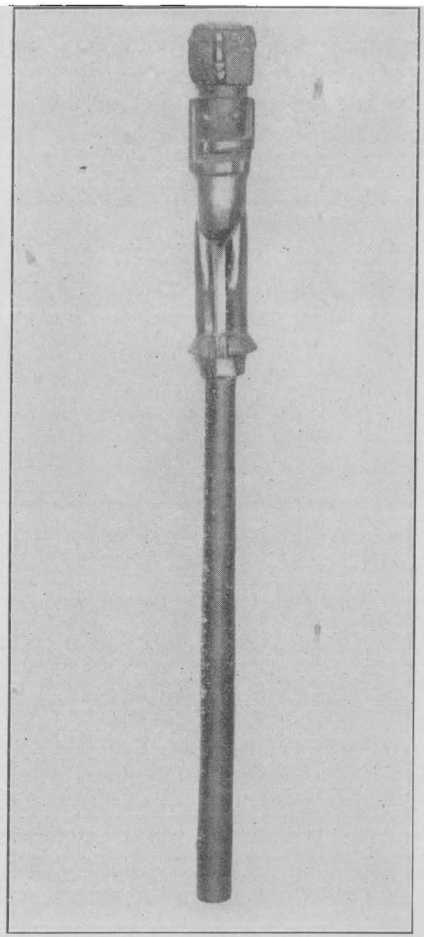
then in eloquent tones related to them what he called the *real story*, to which I also listened in amazed wonder. He said:

"Many moons ago, we were dying of hunger! One day the sun, our god, changed into a man, and he walked down that road [Here he pointed to the east.] The chief met him. 'All your people are dying of hunger,' said god. 'Yes, they are,' the chief replied. 'Will you die instead of the people?' said Nandeyara. 'Yes, I will,' the chief answered. He immediately dropt down dead, and god came to the village—the village where we all are now. 'Your chief is lying dead up the road,' he said; 'go and bury him, and after three days are past visit the grave, when you will find a plant growing out of his mouth; that will be corn and it will save you!'"

A strange legend, surely, and yet the reader will be struck with the grains of truth it contains of life resulting from the sacrificial death of another; the substitution of the one for the many; the life-giving seed germinating after *three days' burial*. It reminds one of John 12:24: "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." Strange that these and so many aboriginal people have legends so near the truth.

Some days later, the chief's son and I were alone, and I noticed that something troubled him. He tried to tell me, but I was yet somewhat ignorant of the language, so, after looking in all directions to see that we were really alone, he led me to a dark corner of the tapy where we were. There, from under a pile of garden

baskets, calabashes, etc., he brought out a peculiarly shaped gourd, full of some red powdery substance. This, with trembling haste, he put into my



NANDEYARA'S REPRESENTATIVE
A tribal god of the Paraguay Indians.

hand, and seemed greatly relieved when I had it securely. Going then to the corner where I kept my goods, he took up a box of matches and asked me to exchange, which I did. When, later on, my guide returned, I learned that the prince was custodian of the *devil*—the only and original one—and that he had palmed him off on me for

a box of matches! How the superstition of the visible presence of the evil one originated I have, of course, no idea. Why he was kept down, underneath a weight of things, we may imagine. There might also be some deep meaning in the man's earnest desire to exchange him for matches or lights, the emblem of their fire and sun worship. Light was preferred to darkness. Was this simple exchange the feeble effort of a fallen man to rid himself of the *Usurper* and get back the *Father*, for it is very significant that the Caingwá word *ta ta* (light) signifies also father.

My stay with the sun worshipers, tho most interesting, was painful, for excepting when we cooked our own food, I almost starved. Their habits are extremely filthy, indeed more loathsome and disgusting than I dare relate.

When our horses had been refreshed with their rest, and appeared able to undertake the return journey, I determined to start back to civilization. The priest heard of my decision with unfeigned joy, but the rest, especially the king and queen, were

sorrowful. These prest me to return some time, but said I must bring with me a *bocá* (gun) like my own for the king, and some more strings of white beads for the queen's wrists.

While saddling our horses in the gray dawn, the wily priest came to me with a bundle, and quietly drawing me aside, said that Nandeyara was inside, and in exchange for the bright-colored blanket I could take him away. I made the exchange with surprise, wonder and doubt, and tied their tribal god on the back of a horse. Before Rocañandiva left me he gave strict orders to cover up the idol from the eyes of the people until we were well away. Even when miles distant I kept looking back, fearing that the duped Indians were following to recover the image which I was afraid the priest would tell them I had stolen. Rocañandiva was not the first who has been willing to sell his god for worldly gain!

Thus, the same horse bore away the *devil* and the *god*. Perhaps without the one there would be no need of the other. When will the day come for Christ to displace both?

THE HINDERED CHRIST *

BY ALICE J. NICHOLS

The Lord Christ wanted a tongue one day

To speak a message of cheer
To a heart that was weary, worn and sad,
And weighed with doubt and fear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till night.

The Lord Christ wanted a hand one day
To do a loving deed;
He wanted two feet, on an errand for Him

To run with gladsome speed.
But I had need of my own that day;
To His gentle beseeching I answered
"Nay!"

So all that day I used my tongue,
My hands, and my feet as I ~~chose~~ chose.
I said some hasty, bitter words
That hurt one heart, God knows.
I busied my hands with worthless play,
And my wilful feet went a crooked way.

And the dear Lord Christ—was His work undone
For lack of a willing heart?
It is through men that He speaks to men.

His men must do their part.
He may have used another that day,
But I wish I had let Him have His way.

* From *Missionary Tidings*.

DR. KALOPOTHAKES AND THE MODERN GREEKS

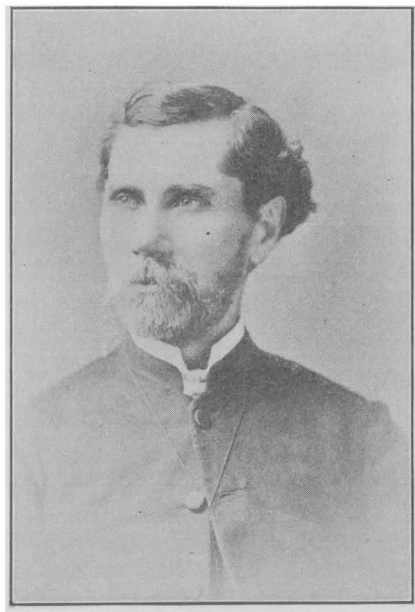
BY REV. JESSE W. BROOKS, PH.D., CHICAGO
Secretary of the Chicago Tract Society.

The average American schoolboy knows much of the history and even the mythology of ancient Greece. Her great poets, orators, and philosophers are familiar names. Her great men have been the teachers of the modern world and her far-famed capital, "The Eye of Greece," has been known during the centuries also as "the Mother of Arts and Eloquence." It was in this capital that the Apostle Paul was the first Christian missionary. It was in the language of this interesting country that our New Testament was first written. But what of Christian work to-day in this famous old land whose language has changed less since the time of Plato than has the English language since the time of Chaucer? The presence of large numbers of Greek immigrants in all parts of America and the urgent need of evangelical work in their behalf leads us to inquire regarding present-day Christian work in Greece.

A card which announces the death of Dr. M. D. Kalopothakes on June 29th, bears the simple but appropriate, inscription: τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. 2nd Timothy: 4:7.

Dr. Kalopothakes was born in December, 1825. Of his early life he writes: "My first impressions of Evangelical Truth were received at the age of ten in one of the two schools opened in 1835 by American Board missionaries at Areopolis, my native town, the capital of Laconia. At the urgent request of Petro Bey Mavromihalis, governor of the province under the Turks, the Rev. G. Leyburn and Rev. S. Houston of Virginia were sent out to take charge of these schools. Their eminent piety

and godly life made a lasting impression on my mind, but it was not until many years later that my impressions ripened into conviction. Mr. Leyburn was a good Greek scholar, and soon learned the modern language. Mr. Houston, an excellent musician, taught us to sing the familiar Sunday-school hymns. The school was



DR. M. D. KALOPATHAKES

Taken 25 years ago, when he was in middle life.

discontinued after only five years' existence through Russian intrigue, and thus Greece was deprived of the valuable services of these two gentlemen."

Dr. Kalopothakes' appreciative but critical attitude toward the Greek Orthodox Church is pictured as follows: "The Eastern Orthodox Church, commonly known as the Greek Church, has indisputably a strong historical claim upon the sympathetic interest of Christendom, as having so largely

contributed to the formation and organization of the first Christian churches, and to the defense and propagation of Christianity during the first centuries throughout the East. But it is, unfortunately, no less undeniable that this historic Church has for centuries now departed from the pure and unalloyed Gospel truth in many respects, and become bound in dead ritual and empty forms. Therefore, it can not fail to impress every lover of spiritual Christianity that there is great and urgent need of a reformation in the Greek Church. This need has been felt by many Greeks themselves, but the large majority have made the mistake of believing that this reformation could be expected from within the Church, and their efforts to this end have resulted uniformly in failure. The most notable instance of such an attempt was the famous Coray, who died in 1833 in Paris, and who was excommunicated for trying to reform the abuses which had crept into the Greek Church during the Dark Ages."

Regarding the beginning of his active missionary work, he writes:

"The idea of working for this reformation by means of the press came to me while a medical student at the University of Athens in 1851. In consequence of the persecution directed against the Rev. Jonas King, D.D., missionary of the American Board, settled at Athens since 1829. His indictment and trial in 1851, at which I was a witness for the defense, and his unjust condemnation to fifteen days' imprisonment and subsequent expulsion from Greek soil, on the charge of blaspheming against God and the Virgin Mary, made me feel most keenly the need of reform

in a church and a country in which such a travesty of justice and such open violation of liberty of conscience were possible, and I determined to devote myself, with God's help, to the cause of religious liberty and reform, and to the propagation of evangelical truth amongst my fellow countrymen. To many this idea seemed utterly impracticable, especially in connection with a youth like myself, lacking the experience and the resources necessary for such an undertaking, and certainly no one felt its magnitude and its difficulties more than I myself. Yet I determined to enter upon the struggle, relying upon God's promises, and the results did not disappoint this trust."

After completing his university work in Athens, he came to America to study theology, and was ordained in 1857 by the East Hanover (Virginia) Presbytery of the Southern Presbyterian Church. "It was not," he says, "until later when, returning from the United States, that I entered upon the realization of my plan, and commenced the publication of *The Star of the East*.* Everything necessary for carrying on the work for at least one year was provided. A small printing press, type, ink and paper, and also a Greek evangelical printer, and all these, together with the promise of some slight help for the following year, through the kind interests of Christian friends in America. The first number of the *Star*, with the name as publisher and responsible editor, of one whose evangelical views were well known while still a university student, was received by my contemporaries with loud outcry and ap-

* The Ἀδελφότης τῆς Ανατολῆς, now in its 53d year, is the oldest religious family paper in the Modern Greek language.

peals to the government and the Holy Synod to stop the paper before it went any further. But the authorities could find nothing illegal in the matter, for I, as a Greek citizen, was entitled under the constitution to publish any sort of newspaper or periodical unmolested. So the *Star* was permitted to go unchecked, during the first year. But while the Government remained seemingly neutral, attacks, annoyances and persecutions of every description were directed against me daily, and I had to defend myself as best I could."

This is not strange when we remember that all subscribers to his little paper were Orthodox Greeks. He writes, "With the exception of myself, my printer, and one helper, there were no openly avowed Protestants here in 1858." The next year Dr. Kalopothakes was entrusted with the agency of the Bible Society, which he accepted with the expressed stipulation that he would be free to engage in any evangelical effort not contrary to the spirit of the society. This co-operation of his little paper and the Bible work he always considered to have been a matter of mutual advantage. "The Bible Society circulated the Scriptures and the *Star* upheld the society's work, explained to the public the society's aims and disseminated the Gospel truth, both through its columns and by means of its reissues as tracts and leaflets."

It must be borne in mind that at that time popular prejudice against the circulation of the Scriptures in the modern Greek vernacular, and indeed against all religious books coming from Protestant countries, was very great. At once, however, he opened a depot on one of the main

streets of Athens, and subsequently other smaller depots in the provinces. This was followed by systematic colportage service designed to reach the whole country, so that the Scriptures came into wide circulation among the people, and often found their way as a reading book in the public and private schools. However, these results were not attained without a long, hard struggle against ignorance and bigotry. "In these days," he writes, "the Bible colporteur met with bitter opposition at every turn, and was often arrested by the provincial authorities. I, myself, inaugurated these Bible tours by making a preliminary trip, and narrowly escaped stoning by a mob in the town of Livadia in Bœotia, and was rescued only by the timely intervention of the mayor, an old fellow student of mine, who succeeded in turning the hostility into a more friendly attitude, so that finally I sold off my whole stock of Scriptures before leaving."

Regarding the first Sunday-school in Greece, he has this to say: "It was something utterly novel. It was started in my house, and a large number of children attended, the teachers being Miss Mary Baldwin, of the American Episcopal Mission, my wife and myself. I remember that several Orthodox gentlemen visited the school, among them some gymnasium teachers, and were so much impressed with this, to them novel, method of imparting religious instruction, that some of them resolved to start a Sunday-school like ours in one of the Orthodox churches. All went well with this school for the first few Sundays, until the Metropolitan of Athens ordered it closed on the ground that the Sunday schools were a Protestant institu-

tion, and therefore a dangerous innovation. The following Sunday the Ecclesiastical party organized a mob which broke into our premises, armed with clubs, and frightened the children so that they never returned. I appealed to the Government against this outrage and received the promise that the marauders should be punished, but nothing was ever done to that purpose, and thus Orthodox parents being afraid to send their children into danger, our Sunday-school was practically closed to outsiders for many years."

Another instrumentality of great blessing in the Greek work was the child's paper* started in 1868, ten years after the first issue of the *Star*. This was a monthly illustrated paper, supported in part by the Religious Tract Society of London, and as there was no other publication for children at that time in the Greek language, it attained a subscription list of a thousand during the first year, notwithstanding bitter opposition and denunciation. This paper contained an attractive variety of reading matter, with numerous illustrations, and it aroused much interest, not only among the children, but also among parents. Unfortunately it had to be discontinued in 1894 after a successful career of twenty-six years.

Regarding the organization of Protestant or evangelical churches, Dr. Kalopothakes writes: "The oral preaching of the Gospel began with meetings for prayer and Bible study in private houses. Later, public preaching services were held in hired rooms, and still later we succeeded in having church buildings of our own. My original plan was to establish self-

supporting churches, but our means were so small, and the necessities of the work so urgent, that we were glad to accept the assistance in 1866 of the American and Foreign Christian Union, which undertook the support of two other workers besides myself. In 1873, the Union having been compelled from lack of funds to discontinue its foreign work, application was made for assistance to the Foreign Missions Committee of the Southern Presbyterian Church of the United States. The Greek work was taken up by this committee and aided during a period of thirteen years."

Of this period Dr. Kalopothakes has this to say: "The Greek Evangelical Church owes a heavy debt of gratitude to the Southern Presbyterian Church for its generous support, and when in 1886 the connection with the latter church was dissolved it was in the belief that our work would be more successful if carried on as a purely Greek effort independent of official foreign connection, and so it has proved—much as we have missed the financial support."

Great emphasis was placed upon the developing of independence in the native workers. A writer in the *Encyclopedia of Missions* well says: "This work even when under the mission differed to a considerable extent from other missions in the fact that it was inaugurated and carried on for many years through native instrumentalities, so that the native element had a training from the first calculated to develop the capacity of the church for active forms of service and for responsibility, and through this an inclination to independence of action, which was bound speedily to lead to self-support." Dr. Kalopothakes al-

* Εφημερίδα Τῶν Παίδων.

ways spoke with deepest appreciation of those who at different times assisted his work, the American and Foreign Christian Union, the Southern Presbyterian Church, the Bible and Tract Societies, and the families of the late William E. Dodge of New York and Charles Guthrie of Edinburgh.

The results of the Greek evangelical work as represented by all these efforts and agencies during the past fifty-three years were summed up by the doctor two months before his death as follows:

(1) "The gradual formation of Greek Evangelical communities which in most cases have grown into organized churches," as at Athens, Piræus, Volo and Patras.

(2) "The ordination, and in the majority of cases, the preparation of ten preachers and evangelists. Some of these have been removed by death, and others are laboring among Greek communities abroad."

(3) "The erection of three church buildings with manses attached; a fourth, at Salonica, having been built and donated to the Greek Evangelical Synod by the Southern Presbyterian Church on its withdrawal from its mission there. These four buildings with their ground adjuncts have today an aggregate value of about \$40,000, while their original cost was about one-fourth of this sum."

(4) "The recognition of this Greek Evangelical Church by the Evangelical Alliance as an independent branch of the Evangelical Church Universal, as also by the Pan-Presbyterian Alliance of Reformed Churches. Likewise the recognition by the Greek government of the Greek Evangelical places of worship as *churches* by their

exemption from taxation, thereby placing them on an equal footing with the other churches. This is virtually a recognition of the Greek Evangelical communities themselves, which marks an important step in the advance of religious liberty in Greece."

(5) "The circulation throughout Greece of over 300,000 copies of the Scriptures or parts thereof nearly all by sales. This, of course, represents the work of the Bible Society, but we feel that we can claim a share in it, inasmuch as nearly all the society's colporteurs throughout the whole period have been members of our churches, and I myself was the society's agent during all these years. I may mention here that before I took over the agency there had been almost no *sales* of Scriptures, most of the circulation having been *gratis*."

(6) "The translation into Greek and the circulation of much standard religious literature, such as Bunyan's 'Pilgrim's Progress,' Baxter's 'Saint's Rest,' Butler's 'Analogy,' Hodge's 'Systematic Theology,' and many other books which thus formed the nucleus of evangelical literature in modern Greek."

(7) "The influence of our Protestant preaching and evangelistic efforts upon the Orthodox Church. This influence may be described as a reflex action, inasmuch as our example roused the Orthodox leaders out of their torpor and stirred them to emulate our method if not to embrace our doctrines. Thus, preaching services have been instituted, religious papers have been started, and the New Testament has been introduced into the public schools. These efforts emanate from a class of educated zealots who cling to the belief that the Church

can and must be reformed from within. They have not yet arrived at anything like an approach to a more spiritual conception of Christianity than the Orthodox Church has possessed these seventeen centuries past, still we are thankful for even this partial awakening, trusting that God may yet breathe his Divine Spirit upon the dry bones of dead ritual and raise up men of living faith, holy purpose, and high ideals within the pale of this most ancient of Christian churches."

(8) "The great change for the better which has taken place as regards religious toleration. In the early years of our work, we were subjected to every variety of petty persecution; our names were a by-word and reproach; in the daily press we were loaded with every term of abuse and opprobrium; when we walked in the streets we were hooted at and followed and even our dwellings were not always safe from violence. Many has been the time when our services were disturbed or broken up by toughs or fanatics, and nearly all our places of worship have been the object of mob attack, notably at Piræus, Volo, Salonica and Janina. All these things had their source chiefly in the feeling prevalent among the Greeks, that the Greek nationality is inseparably bound up with adherence to the national church, and that to come out of the church is to be a renegade to one's country. This feeling is due mainly to the dexterous instigations of the higher clergy. It is still wide-spread even among the educated classes, but the old bitterness has disappeared. The Greek Evangelical churches and preaching serv-

ices, and the Bible colporteurs have grown to be familiar sights; people have begun to admit tacitly if not openly, and the circumstances have proved, that Protestant Greeks are no less patriotic and public-spirited than the Orthodox, and so the persecutions on that score have gradually ceased."

Last April, at the age of eighty-six, in addition to his other duties, he assumed the responsibility of preaching each Lord's day, taking the place of the pastor of the church at Athens, who was on leave of absence in the United States. This dear old man who had written and translated into Greek more than two hundred different publications, including such works as Bunyan, Baxter, and even Hodge's "Theology"; who had helped more than fifty young men in getting their education, and had frequently mortgaged his house to pay the missionaries' salaries, enduring a degree of opposition sufficient to crush an army of common men, concluded his last letter to us as follows: "We are greatly encouraged and hope for better things in the future. We are more than ever convinced that we have taken the right road to the reformation of the Church of our fathers, by coming out from her errors and forming our religious communities closely upon scriptural models and doctrines. We can not but hope that our little churches may under God's grace contribute not a little to the spiritual regeneration of Greece, so that, by returning to the simplicity of the Gospel, our ancient nation may again serve as a powerful instrument in God's hand for the coming of His Kingdom."

EVOLUTION AS A MISSIONARY ASSET ON THE MISSION FIELD *

BY REV. DELAVAN L. LEONARD, D.D.

About a century ago, when Christian missions began in good earnest, so much of the globe was undiscovered, was inaccessible through lack of communication, or else was closed to all foreigners by morbid fear, that it was almost literally true that "there was nowhere to go and no way to get there." All such hindrances have now very nearly disappeared, but whenever the pioneer herald of Glad Tidings passes the borders of a region peopled by an alien race at first "there is nothing to do and nothing to do it with."

To appreciate the situation in such an emergency, it should be remembered that the task on hand is not merely to "save the souls" of the unevangelized through a change of heart, the experience perhaps of a day or hour, but in addition to instruct and develop Christian character to the blossoming of all the graces of the Spirit. Intelligence is included in the process, good homes, good society, good institutions of every kind, even to political; nor less a furnishing the people with both the desire and the ability to carry the blessings of Christianity and civilization to other peoples, near and far, so that at the soonest Jesus may everywhere be crowned King of kings and Lord of lords. The world-harvest is remote.

The missionary appears unexpected, his advent unannounced beforehand, and he an utter stranger to the people as to dress, language, motives, every-

thing. At best his presence excites only curiosity; but more likely surprise, wonder, anxiety, even fear, for in uncivilized countries stranger and enemy are synonymous terms. They have seen or heard of slave-stealers, and of others who ruthlessly exploited the natives for their own benefit, utterly regardless of fairness or decency. What shall he do, and where shall he begin? Of course, acquaintance-making is first in order, gaining their confidence, respect, admiration, affection as a true friend, one who desires not to get, but to give, and to bestow something which he deems of priceless value.

How shall acquaintance, and communication, and service begin with not a word, or scarcely an idea or wish in common? He may be a master of the classic tongues, but in this emergency they possess not the slightest value. Demeanor and deeds must constitute the initiative, with signs and gestures to assist. For weeks and months he must preach the Gospel with his character and his life. At first he is only a friend whose kind deeds manifest a brotherly disposition and supply adequate proof that he comes with no evil or selfish motives. Weeks, and perhaps months, will be consumed in these preliminaries—greatly to the testing of faith and zeal. This is also a critical stage of the work, for mistakes and blunders may cause serious damage and hinder progress for months and years. Hav-

* A few months ago an article with a similar heading appeared upon the pages of *THE MISSIONARY REVIEW*, but related only to one-half of the great subject, namely: the gradual multiplication of evangelizing agencies in the home field, which, tho indispensable, constitute only a fraction of mission work. The same law of development operates and controls from first to last at every point in the foreign field. The unvarying order is: preparation of the soil, then sowing the seed of the Kingdom, and after that in every possible way hastening its growth through the blade to the ear, the full corn in the ear to the harvest. Some seed falls by the wayside, some on stony ground, some among thorns, but also much on good ground with reaping time following in due season.—D. L. L.

ing thus made a beginning, the weighty question arises as to what the next step shall be. Obviously, only the A B C of Christianity, of intelligence, of civilization have any place as yet. The varnish of refinement, the ripe fruits of Christianity belong altogether to later years. As in the career of an individual, so in that of a tribe or people, the first estate is that of helpless and dependent infancy; naturally little by little transformed into childhood with the budding of thought and desire; and next a launching out in all directions toward independence of thought and action. At the outset the missionary stands in *loco parentis*, with nursing and protection as his principal tasks; but presently more and more he must cut the leading strings, and encourage his flock to grapple for themselves with the problems and hard tasks which cross their paths.

Just as much in his teaching, the first things must be put first; only the Gospel in its simplicity and its fundamentals, milk for babes, leaving the strong meat for the future to supply. The two great commands must be kept at the front, Love God with all your heart; and, Love your neighbor as yourself, all classes and conditions of men, ready to bestow every possible service which they may need. The great matter of worship soon comes in, for which a day is set apart, with public gatherings held for Bible teaching and the service of song with hymns and tunes made familiar.

The Bible in the vernacular must be supplied at the earliest moment, perhaps with a written language to be fashioned and taught as a preliminary. Schools must be opened in order that the rising generation may be lifted to

intelligence. Books and papers become a necessity. Native teachers and pastors must be prepared for their tasks. Very likely divers industries must be created, with tools also supplied and trades taught. Homes worthy of the name. Christian homes are a fundamental necessity, where the husband is no mere tyrant and the wife a slave; and where cleanliness takes the place of filth, and industry of idleness. Without Christian homes, Christian character and life are as good as impossible.

In due time a sanctuary is in order; one not imported, not fashioned after European or classic models, but one fitting the climate and people. Very likely, even before this, a simple church organization will be required, with a communion service and the rite of baptism. With this organization and this building made a center for all manner of good things, a substantial beginning has been made for Christian civilization. If well instructed, the people come together not merely to receive, but also to be able the better to impart to all who need, both near and far. As in Korea, every disciple takes it for granted that he must make it his business to tell the Good News to his neighbors and to all he meets.

Whenever a soul, born and reared in savagery, barbarism or any non-Christian region, by the new birth enters the Kingdom, he enters as a mere infant, able only to receive, and needing constant nursing and watch-care. But with growth and experience come at least certain measures of knowledge and strength. And as these possessions increase a desire also springs up to think and conclude and act each one for himself. He may overesti-

mate his ability, and so be restive and rebellious. The situation, tho fraught with peril, is on the whole to be welcomed as a sign of health and advance toward maturity. It must also be reckoned with, for independence and self-help are a part of the goal to be sought. Better blunder and stumble than be content to be carried, and merely shrink from danger. Independence for the converts and the churches is really the goal. Leading strings are to be steadily diminished in both number and strength, and at the soonest be wholly removed, so that the Gospel shall be indigenous, a genuine product of the intellectual and spiritual soil in which it has been planted.

The missionary is also to be chary about introducing "advanced" ideas and practises in matters ecclesiastical and theological, which in Christendom have been evolved through centuries of bitterest animosity and strife. Let all such grow up from gospel seed according to the soil and climate in which it has been planted. Ideas and practises which in their origin are American, British, German, etc., are as good as certain to be out of place and harmful if planted in Africa, the Orient and the Islands. Also, anything less than Christian unity is unchristian and an enormity on the mission field. No doubt, the most of these lamentable divisions possess a certain value in their time and place, were for substance necessary in the fierce fight for life with Papal and Episcopal tyranny and theological dogmatism; but now that their peculiar task has been performed, it is high time that their exodus even from Christian lands was hastened, and Christian unity was fixt upon founda-

tions broad and deep. Could any worse caricature or travesty of the Gospel be contrived and foisted upon converts in the foreign field than to establish and maintain these divisions? Only as followers of one Leader, children of one Father, disciples sitting at the feet of one Teacher should they present themselves to the unevangelized. Let them be known to each other as brethren, members of the same household of faith.

In general the Gospel command is, In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good. We are also instructed in the parable that some seed fell by the wayside and was devoured by the birds, and some among thorns, with no harvest ensuing. Besides, in the spiritual realm as in the material, seed time and harvest are separated by weeks and months of watching and waiting. Only one Pentecost ever came at the beginning of evangelizing toil. Carey waited seven years for his first convert, and at the end of forty years but a few had been gathered into the Kingdom; and yet his life and labors told mightily for the progress of the Gospel among hundreds of millions in southern Asia. As also did the efforts of Morrison in eastern Asia, tho when he died after twenty-seven years of most assiduous toil, he had never been able to hold a public service and had seen only three or four enter in at the strait gate. In the Society Islands and Hawaii for twenty years there was next to nothing to encourage the toilers, and much to dishearten; but then the heavens were opened and a rich ingathering ensued. In the On-

gole district of southern India for a generation evangelizing toil had seemingly been so utterly fruitless that again and again it had been well-nigh determined to withdraw the toilers from this desert, and yet Christian history records the story of no ingathering to match in marvels the harvest at length here gathered in, 2,222 receiving baptism in a single day. Korea was a closed land until 1882, and for years afterward no unusual tokens appeared of spiritual good in store; but now the indications are that its thorough evangelization is near at hand, together with a type of piety prevalent surpassing any ever beheld since modern missions began. Well may we take the sweet promise as true: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As a notable example of what the Gospel can accomplish in the midst of circumstances most forbidding and forlorn, the case of William Duncan and Metlakahtla may be recalled. About a half-century since, sent by the Church Missionary Society, he landed at Fort Simpson, in the far northwest of British Columbia, to evangelize the Tsimshean Indians, as "earthy, sensual and devilish" a company of human creatures as the earth contains. After wrestling with the language and so opening communication with them, he began to separate the better few from the utterly beastly many, and founded a settlement not far away for such as would accept him as teacher and obey certain rules of behavior which he framed. He taught them to build decent houses, laid out streets, planted gardens and flowers, opened schools, and began to

hold religious services in a neat and roomy sanctuary built by their hands with tools which he secured and taught them to wield. He taught them to navigate first a sailing vessel and later a steamboat, with trade opened up and down the coast. Not only was the useful introduced, but the ornamental and refining as well. He taught them music, both vocal and instrumental, with a trained choir, and a band to supply sweet sounds to charm and ennoble their neighbors.

After such a substantial beginning of Christian civilization had been made and nearly a quarter-century had passed, some serious difficulties having arisen with the Church authorities, of whose character nothing need here be said, it seemed best to Mr. Duncan to remove altogether from British dominion; and having secured Annette Island in Alaska from President Cleveland, all things movable were transported thither, and in a forest a new beginning was made, including a sanctuary large enough to seat the entire population, some 1,500. From that day to this New Metlakahtla has been to all visitors a marvel and delight. Tho well along in the eighties the veteran missionary still lives.

The Tsimshean choir and orchestra undertook to master the world-famous Oratorio of the Messiah, and then rendered it in the church, solo and choruses, in the presence of the entire community. Later they decided to repeat the performance to their old friends in Old Metlakahtla; in a few weeks down the coast they sailed, and in the old sanctuary sounded out, "I know that my Redeemer lives" and, "Hallelujah! He shall reign King of kings and Lord of lords!"



DR. MATEER AND THE MANDARIN REVISION COMMITTEE

CALVIN W. MATEER, A MAKER OF THE NEW CHINA

BY JOHN T. FARIS, PHILADELPHIA

The class of 1857 at Washington and Jefferson College had among its members two men who were destined to become educators in fields thousands of miles apart. These were Daniel W. Fisher, for many years president of Hanover College, Indiana, and Calvin W. Mateer, whose work for education in China made him "one of the makers of the new China." When God told Doctor Mateer—then nearly seventy-three years old—that his work for China was done, it was Doctor Fisher who was chosen to prepare the graphic story of his life that has just been published.*

Calvin Wilson Mateer was born on a farm near Harrisburg, Pa., on January 9, 1836. His parents were of that sturdy Scotch-Irish stock that has done so much for America and the world. Both were earnest Christians, vitally interested in foreign missionary work. Mr. Mateer's quiet, earnest life made a deep impression on his

children, but the son Calvin always insisted that the influence of his mother had been most potent in his life. She had always longed for a college education—indeed, the story is told that once she dreamed that she had entered as a student at Mount Holyoke, but awoke in tears to find that she was white-haired. Children trained by such a mother could not fail to desire the education made possible by careful planning and economy of both father and mother.

The home training bore rich fruit. Seldom has there been as remarkable a record as that made by the Mateer family. Calvin was the oldest of seven children—five brothers and two sisters. Calvin and Robert became missionaries in Shantung, China; John for five years had charge of the Presbyterian Mission Press at Shanghai, and later of the Congregational Press at Peking, where he died; Lillian taught in the Girls' School at Tengchow, and married a Baptist missionary in Shanghai; William desired to become a missionary, but reluctantly turned to a business career, yielding

* Calvin W. Mateer. By Daniel W. Fisher. 12mo, pages 338. With index. \$1.50. The Westminster Press, 1911.

to the advice of those who felt that his duty was at home; Jennie married a Presbyterian minister, and both were under appointment to go to China, when ill-health compelled them to remain at home; Horace is a professor in the University of Wooster, Ohio.

After leaving college, and before entering the Western Theological Seminary at Allegheny, Pa., Mateer taught in the academy at Beaver, Pa. There one of his pupils was J. R. Miller, who has been for years perhaps the most widely read devotional writer in the world. Doctor Miller says of his young teacher: "I suppose that when the records are all known, it will be seen that no other man did as much for the shaping of my life as he did."

Altho from boyhood Calvin Mateer's thoughts had been turned to the foreign field as the possible scene of his life work, it was not until near the close of his seminary course that he definitely offered himself to the Board of Foreign Missions. He was accepted, but it was impossible to send him at once, on account of the disturbed condition incident to the Civil War. For a season he was stated supply of the Presbyterian Church at Delaware, Ohio, where he was married to Miss Julia A. Brown. In 1863 they were told to prepare to go to Tengchow, China, and on July 3 of that year they sailed, with Mr. and Mrs. Hunter Corbett as fellow passengers.

The voyage on a sailing vessel proved to be one of the most trying that missionaries have ever been called upon to endure. Looking back on it thirty-four years later, Doctor Mateer said: "If there had been no other way to get back to America than through such another experience, it is doubtful whether I should ever have

seen my native land again." The trip required one hundred and sixty-five days. The captain was a tyrant to the crew, and all but brutal to the passengers, especially the missionaries, whom he hated for their work's sake. The food was scanty and poorly prepared, but fortunately the missionaries escaped the scurvy that attacked the sailors. Doctor Mateer said, many years later, that he thought the health of both Doctor Corbett and Mrs. Mateer was permanently affected by ill-treatment at this time.

From Shanghai a coasting steamer took them to Chefu, but within a short distance of the destination the vessel was wrecked. The passengers were landed, and passed hours of misery trying to find their way to Chefu amid snow and ice. At length they returned to the scene of the wreck, where they found an English gunboat, which carried them to Chefu. A few days later they arrived at Tengchow.

In 1864 there were not many more than one hundred ordained Protestant missionaries in all China. In Shantung only Chefu and Tengchow were occupied. At Tengchow the Baptists had begun work in 1860, while the Presbyterians followed soon after. Two of the Baptist missionaries were killed by robbers, while the Presbyterian forces were depleted by sickness. The Mateers and the Corbetts came just when they were most needed.

Almost at once Mr. Mateer was called upon to exercise the mechanical and inventive gifts for which he soon became noted. No house being available for his use, he cleared a room in the rough house of another missionary, built a chimney, and made a stove, since none could be bought in the city.

His story of how he worked is worth reading:

"Mr. Mills and I went to work to make a stove out of tin. We had the top and bottom of an old sheet-iron stove for a foundation, from which we finally succeeded in making what proves to be a very good stove. We put over one hundred and sixty rivets in it in the process of making it. I next had my ingenuity taxed to make a machine to press the fine coal they burn here into balls or blocks, so that we could use it. They have been simply setting it with a sort of gum water and molding it into balls with their hands. Thus prepared it was too soft and porous to burn well. So, as it was the time of the new year, and we could not obtain a teacher, I went to work, and with considerable trouble, and working at a vast disadvantage from want of proper tools, I succeeded in making a machine to press the coal into solid square blocks. At first it seemed as if it would be a failure, for altho it prest the coal admirably, it seemed impossible to get the block out of the machine successfully. This was obviated, however, and it worked very well, and seems to be quite an institution."

This machine subsequently he improved, so that a boy could turn out the fuel with great rapidity.

Later, under his own supervision, the house was built which was his home from 1867 to 1894. There he did most of his lifework, and there the Mandarin Revision Committee held its first meeting.

Mateer's ability to use tools always stood him in good stead. His life was filled with so many other activities that his friends were apt to pay little attention to his mechanical contri-

vances. But his achievements "With Apparatus and Machinery" (this is the title of an intensely interesting chapter of the biography) were so noteworthy that they would have been thought sufficient for the entire work of an ordinary lifetime. He had had no training except that received on the home farm, where much of the machinery used was made on the place, yet he could turn his hand to anything. He made a casket for a missionary's child when none was available; he made an electric fan, using as a model a small one he had bought. He taught electrotyping to a class of native artizans, after he had picked up the art for himself. When a large dynamo failed to produce a current he unwound the machine, located the fault, reinsulated the wire and rewound the coil. At his own expense he fitted up a workshop where he kept a workman, whose wages he paid himself. He was able to do anything "from setting up a windmill or water system, or installing an engine and dynamo, to brazing broken spectacle frames or repairing a bicycle." During one of his earlier furloughs he spent some time in the Baldwin Locomotive Works at Philadelphia, in order that—on his return to China—he might construct the model of a locomotive for the instruction of Chinese boys. It is said he found difficulty in convincing some of the skilled mechanics that he had not been trained to the business. When on his way to America on his last furlough a train was delayed by difficulty with the locomotive. No one seemed able to remedy the difficulty till Mateer pointed it out and instructed the workmen how to proceed.

This mechanical ability was turned

to good account in attracting the Chinese. In later years, at his own expense, a museum was equipped, in which numerous marvels were shown, many of these being of his own construction. Through this museum 12,000 people were brought into touch with the Gospel in a single year (1909).

Doctor Mateer also turned this peculiar gift to good account by starting industries for native Christians and by promoting self-help among the needy. Now it was a loom for weaving coarse Chinese linsey or bagging, or a spinning or a knitting machine that he ordered; again, he inquired for a roller press to be used for drying and pressing cotton cloth after dyeing; and more than once he sent for a lathe for a Chinese blacksmith. In 1896 he interested himself in procuring an outfit for a flouring mill. He said: "The enterprise of starting the mill was conceived by Chinese Christians, and they are going to form a company to raise the money. I do not think that there is a roller mill in China—certainly not in North China. . . . We personally will not make a cent out of it; but we are interested to get the Chinese Christians started in an enterprise by which they can make a living, and introduce improvements into their country."

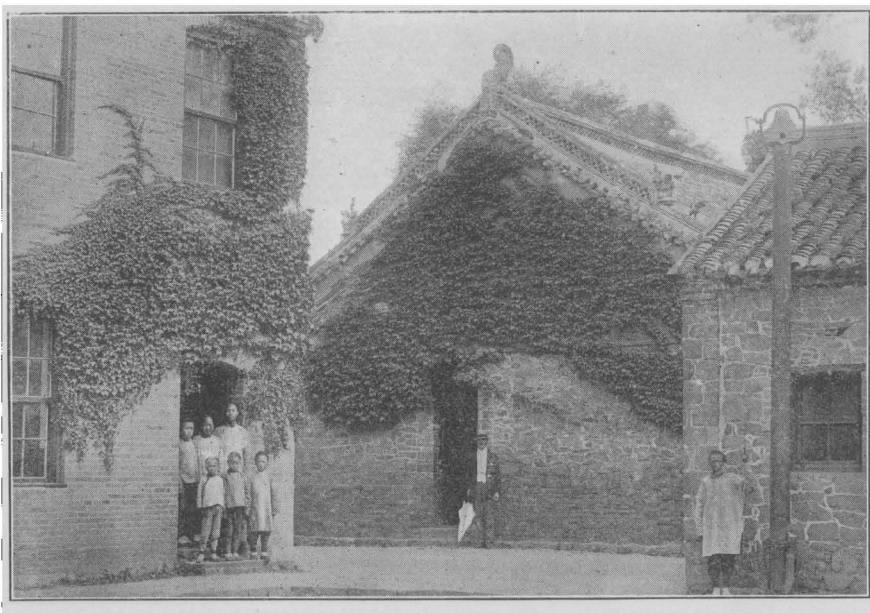
His apprentices went out in many instances master blacksmiths, machinists, and electricians, and had no difficulty in finding places. A Chinese general, temporarily at Tengchow, employed one of these men as a blacksmith, and it was so evident that his order was evidently according to Western methods that he paid a visit to the wonderful shop of this wonderful master. The very last man for

whom he obtained a place was his most skilled electrician and his latest foreman.

But the mechanical work whose influence was so far-reaching was only an incident in the life of Doctor Mateer. His name will be remembered chiefly for his labors to make the study of the difficult Chinese tongue more simple for his successors. When he began language study, printed helps were few and not very good. Teachers were scarce. His progress was slow. Yet, in the words of one of his associates, he "became not only the prince of Mandarin speakers among foreigners in China, but also so grasped the principles of the language as to enable him in future years to issue the most thoroughgoing and complete work on the language, the most generally used text-book for all students of the spoken tongue."

The genesis of the Mandarin Lessons is interesting. In 1867, desiring to help his wife's sister in language study, he prepared lessons for her, based on the idioms. These were so successful that other missionaries urged him to carry on the work for them. So, gradually, the purpose was born to prepare lessons for print. This work he did most thoroughly—he did everything thoroughly—as he could take time from other occupations. While the task was still far from complete, he wrote of it:

"Each lesson illustrates an idiom, the word idiom being taken with some latitude. The sentences, as you will see, are gathered from all quarters, and introduce every variety of subject. I have also introduced every variety of style that can be called Mandarin, the higher style being found chiefly in the second hundred lessons.



A CHAPEL IN TENG CHOW, FORMERLY THE KUAN YIN TEMPLE
On the left is the college building, and on the right the old school-room.

The prevailing object, however, is to help people to learn Mandarin as it is spoken. I have tried to avoid distinct localisms, but not colloquialisms. A large acquaintance with these is important, not to say essential, to every really good speaker of Mandarin. It is, of course, possible to avoid the most of them, and to learn to use a narrow range of general Mandarin which never leaves the dead level of commonplace expressions, except to introduce some stilted book phrase. This, however, is not what the Chinese themselves do, nor is it what foreigners should seek to acquire. Many colloquialisms are very widely used, and they serve to give force and variety to the language, expressing in many instances what can not be express in any other way. I have tried to represent all quarters, and in order to do so I have in many cases given two or more forms."

The lessons were not published until 1892—twenty-five years after they were begun. They immediately became popular; now they are more largely used than any similar help. A large portion of the profits was generously devoted to the extension of work in the mission schools and other institutions.

At the urgent request of the Synod of China, the lessons were printed at the Mission Press in Shanghai, of which Doctor Mateer was superintendent from 1870 to 1872. During his incumbency, as well as in later years, the Press published a number of other books written by him. Among those were an algebra and geometry.

Next to the Mandarin Lessons, perhaps his most important literary work was the Mandarin version of the Bible, of which he was one of the translators. At the first general missionary conference in Shanghai in May, 1877,

it was decided that it was necessary to have new versions of the entire Bible that would displace the many partial versions in use. One version in simple Wen-li (or Classic), and one in Mandarin (or popular language) were determined on. Doctor Mateer was appointed on the committee of five which had the latter version in charge. Of this committee Doctor Mateer and Doctor Chauncey Goodrich alone continued at work until the New Testament was completed in 1907. The translation of the Old Testament was begun by the committee which completed the New Testament.

Doctor Mateer was not only an educator through his books; he was an active teacher during most of the period of his services in China. In September, 1863, a school for Chinese boys was opened in his own home. Mrs. Mateer joined her husband in teaching. The work was slow, but the missionaries never wearied. Thirteen years later the first class was graduated. For five years more it continued, doing the work of high-school and collegiate grade without making any pretensions to the name college. Then it was finally called a college. During the eighteen years it had educated more or less completely two hundred pupils, and all of those who remained long enough and were mature enough became Christians.

Doctor Mateer continued at the head of the Tengchow College until 1895. In 1904 it was removed to Wei-hsien, a far better location. Doctor Mateer also removed to Wei-hsien, not because he was teaching in the college, but because he could not live away from it. Yet even if he was not officially connected with the institution,

he was always working for it. In 1907 he consented to become president, in an emergency, and he carried on the work for a short time.

One of the striking incidents of his funeral service at Tsingtao was the reading of the statistics of the graduates of the Tengchow College, including the students who came with the college to Wei-hsien. These have since been carefully revised, and are as follows: Total receiving diplomas, 205; teachers in government schools, 38; teachers in church schools, 68; pastors, 17; evangelists, 16; literary work, 10; in business, 9; physicians, 7; post-office service, 4; railroad service, 2; Y. M. C. A. service, 2; customs service, 1; business clerks, 2; 1 secretary; at their homes, 6; deceased, 22. These graduates are scattered among thirteen denominations and one hundred schools, and in sixteen provinces of China. About two hundred more who were students at Tengchow did not complete the course of studies.

Doctor Mateer was always an evangelist as well as a teacher. With joy he preached his first sermon in Chinese; and the joy of telling the people of Him who died to save them increased as the years passed. In Tengchow, and far away in the interior, he found his way to the hearts of the people as he delivered his message. Thirty-three years after reaching China he wrote:

"I have traveled in mule litters, on donkeys, and on foot over a large part of the province of Shantung, preaching from village to village, on the streets and by the wayside. Over the nearer portions I have gone again and again. My preaching tours would aggregate from twelve thousand to fif-

teen thousand miles; including from eight thousand to twelve thousand addresses to the heathen."

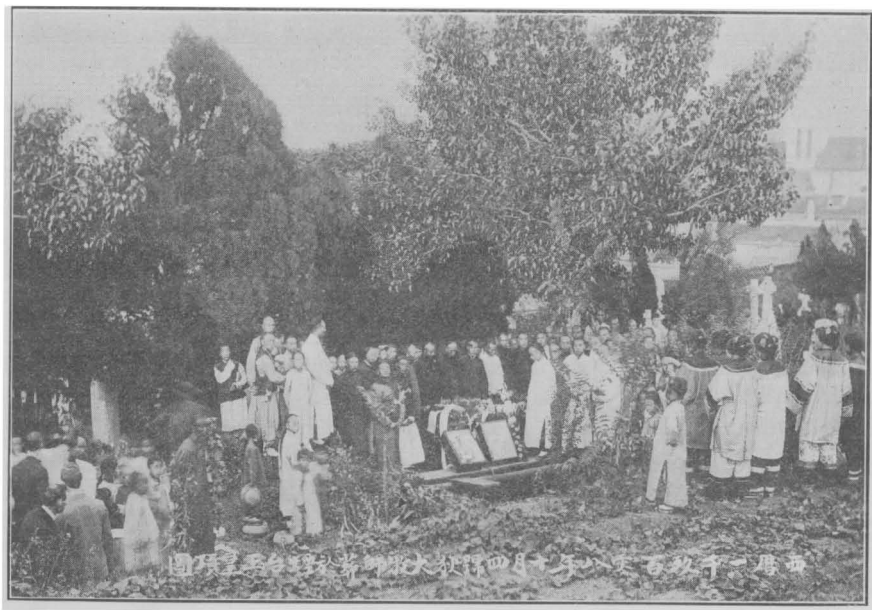
Very soon he came to realize that the future of the new China depends not so much on the missionaries as on the native evangelists, and he wrote: "The need of the hour in China is not more new stations with expensive buildings and wide itinerating. It is rather teaching and training what we have, and giving it a proper development. Most of all we should raise up and prepare pastors and preachers and teachers, who are well grounded in the truth, so that the Chinese Church may have wise and safe leaders. . . . There are already enough mission stations, or centers, in the province, if they are properly worked. The need of the hour is to consolidate and develop what we have, and by all means in our power develop native agency, and teach and locate native pastors—men who are well grounded in the faith."

From the early days of the Tengchow school he had native Christians in training, and to the close of his life he urged the necessity of equipping Chinese for work among their countrymen. As pastor at Tengchow he gave many object-lessons in what he meant, and the success of the work there is an eloquent testimony to the wisdom of his plans and the faithfulness of his work.

Thus passed forty-four years of a life of prayer, a life of toil, a life of joyful endurance of hardships for the sake of his Master. Before he left America, he said in public:

"I have given my life to China. I expect to live there, to die there, and to be buried there. . . ." Again he said: "I expect to die in heathen China, but I expect to rise in Christian China."

He did die in heathen China—but it was a China less heathen because of God's blessing on his efforts. His



CHINESE CHRISTIANS AT THE GRAVE OF DR. C. W. MATEER

death followed months of suffering, during which he was engaged on the translation of the Psalms into Mandarin. When he was rapidly sinking he prayed that he might live to finish the book. But God saw fit to take him before the work was done.

His last words were, "Holy! Holy!

True and Mighty!" Soon after gasping this expression of his wondering faith—on September 28, 1908—he "fell asleep."

In the vault prepared at Chefu his body waits for the resurrection. Then he shall see—according to his prayer—a Christian China.

ADDRESS TO A YOUNG MISSIONARY *

BY REV. JOHN ROSS, D.D., OF MUKDEN, MANCHURIA

This day is for you one of the most important of your life. All your past converges on it, all your future will be developed from it. Your mental faculties and physical powers have been molded and fashioned by the blows of circumstances and the polishing of scholarship, which have shaped you into a vessel fit for your Master's use. And this prepared vessel you this day dedicate to your Master's service in a sphere where it can be put to the greatest possible use. On the splendid field where your every talent and every faculty, natural and acquired, will find abundant exercise, it is impossible to dwell. My remarks must be confined to the elucidation of one principle by giving a few hints which, as the results of experience, may be of some little practical use.

You go to a people who, through scores of centuries, have acted on the theory that the value of instruction does not consist in the amount or variety of knowledge accumulated, but in the formation of character. And of all forms of instruction known to this world no one is so potent toward the formation of character—in its twofold aspect of strength and purity—as is the Christian religion, which you go to teach.

Now, as it is true that the people "can not hear without a preacher," it is equally true that the preacher is of no practical service without an attentive hearer. Before you can impart instruction you must first secure a willing ear. My remarks shall be confined to point out briefly the manner in which this end may be attained.

The first requisite is accurate knowledge of the spoken language of the people. The belief is general that the Chinese language is one difficult to acquire. This belief is mistaken, as far as the spoken language is concerned. One acquainted with German or French will find no difficulty in pronouncing any Chinese sound. The strong guttural of Scotch or German occurs continually. Even more important, however, than the pronunciation is grammatical construction. Speakers who translate word for word from English never make themselves perfectly understood. But idiomatic phraseology always gains the ear of the Chinese.

The second requisite is a knowledge of Chinese etiquette. They are a very polite people, and they call Europeans barbarians simply because of ignorance of manners according to Chinese custom. I am not aware of a

* An address given to a young missionary at his ordination, when he was about to set out for China.

single case of a man becoming the intimate friend of cultivated Chinese who did not as far as necessary learn to conform to the principles of native etiquette. Politeness smoothes the way of social life anywhere—perhaps more in China than elsewhere. The knowledge and practise of it repay a hundred-fold the trouble of acquiring it; neglect or defiance of it is accountable for not a little of the antipathy to or neglect of the missionary.

This matter of politeness carries us into the region of social customs. The Chinese ridicule some of our Western customs. We might return the compliment, but to do so would be unwise. In every custom—even in those which may appear to us to be of a questionable character—there is a soul of goodness which it is our duty to discover and to respect. The first missionary to the Gentiles, when preaching to non-Christians, did not denounce any customs, not even idolatry. It was no part of his duty to change the customs of the people. All his remaining powers were exerted in explaining and enforcing Christian principles which, when inserted in the heart, gradually “leavened the whole lump.” It was when sending them out to preach that the greatest Teacher recommended His disciples to be “wise as serpents and harmless as doves.” Give no needless offense. You shall make no man your friend by knocking him down.

My fourth point is, that he who would preach effectively to the Chinese must know the mind of that people. Their ideals are not always synonymous with ours. The only way to secure a satisfactory knowledge of their ideals is by the study of their classics, in which those ideas are im-

bedded, and which have made the Chinese people a homogeneous nation. Only they belittle the Chinese classics who do not know them. The wise preacher who desires to convert the Jews would not begin his work by denouncing Moses; and in the eyes of the Chinese, Confucius occupies a pedestal as teacher higher than does Moses in the estimation of the Jews. Whatever, therefore, one's theoretical estimate may be of the absolute value of the Chinese classics, a knowledge of them is essential to one who desires to understand the Chinese mind and the ideals by which that mind is influenced.

Regarding learning as the noblest aim of ambition and the richest possession of man, the Chinese can not respect him who, professing to be a teacher, is able to give no very decided evidence of possessing a fair education, and to them a knowledge of their classics is the only unquestionable proof of scholarship.

Moreover, the Chinese classics are an armory crowded with the best weapons against idolatry and every form of wickedness—the best, because a quotation from their Classics is beyond the reach of criticism and unanswerable. A fair knowledge of the ethical classics, and the ability aptly to apply them gain the respect of all classes and open a wide door for the free proclamation of the Gospel.

Finally, in order to forge these various items into one all-conquering weapon, SYMPATHY is indispensable. One who is master of mental powers and educational knowledge may overcome intellectual difficulties and put to silence the arguments of learned opponents, but sympathy alone will gain the heart, and of the foe make a

friend. Lacking sympathy, the man of abilities may repel men with the coldness of the iceberg; with sympathy, the man of even moderate acquirements may attract men as by the warmth of the sun.

The most perfect example of sympathy is He whom we call Lord and Master. He never turned away a man because he was unworthy; He never refused to listen to the difficulties of men even when He had to point out that their difficulties had sprung up from their own errors.

Sympathy will enable one to meet opposition with patience, injury with-

out resentment, calumny with silence, and disappointment with hopefulness. It believes the best of every individual, it trusts for the best in very difficulty, for sympathy is LOVE.

The spirit of the successful missionary must ever be the spirit of Him who will draw all men unto Himself. And, undertaking your mission in this spirit, realizing that trust is the truest prayer, you shall go forth, ever remembering that you have as companion and leader Him who is the faithful and the true, who said "Lo! I AM with you always, even unto the end of the world." Amen.

IN THE WAKE OF THE BOXER MASSACRES IN CHINA *

BY SHERWOOD EDDY

During the past week we have been following in the wake of the Boxer movement, and have been living over again the terrible scenes of those days. During the famine early in 1900, the superstitious hostility of the people, who attributed the drought to the presence of the foreigners, was fanned to flame by reactionary officials under the counsel of the Empress Dowager. Once the peaceful and friendly Chinaman is thoroughly aroused the aboriginal warrior flames up within him, and he may become in a moment a mad French revolutionary. Early in 1900 the notorious and cruel Governor Yu Hsien reached Shansi, with the definite intention of exterminating the Europeans. On the 27th of June, instigated by the Boxers, the local mob attacked Dr. Lovett's mission hospital in Tai-yuen-fu for the purpose of loot and pillage. The missionaries pleaded with the people, but

were driven back by stones into the hospital. The buildings were burned and destroyed. Facing almost certain death, the missionaries resolved to force their way through the mob across the city to the other mission house. Miss Coombs, concerned for two of her children who had bound feet and who could not escape, turned back from the missionary party to save the two little girls. A large fire had been built at the gate to imprison the missionaries. Miss Coombs carried out one little girl, and while bringing out the other she stumbled and fell with the child. They were pelted with a shower of stones, and Miss Coombs whispered to the child, "Don't be afraid; we shall soon be where there is no more pain or sorrow." As she arose the mob threw her back upon the fire; twice she tried to escape, but was thrown back on the burning pile. Once she knelt

* A letter from Pao-ting-fu, China, June 15, 1911.

as if in prayer. Benches were piled upon her and she perished in the flames.

On the fateful day, July 9th, the

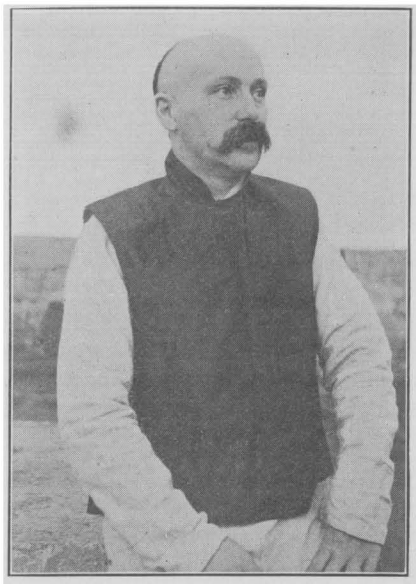


SHERWOOD EDDY AND HENRY LUCE AT THE GRAVE OF HORACE PITKIN

entire company of missionaries, consisting of twenty-six Protestants and twelve Roman Catholics, were dragged by the soldiers through the streets before the Governor's yamen, or residence. On their arrival the Governor shouted the order "Kill them." The first to fall was the English Baptist missionary, Mr. Farthing. His wife clung to him, but he gently put her aside, and walking quietly in front of the soldiers, knelt before them with bowed head and received the death-blow. The other men followed one by one. The Governor, becoming impatient, ordered his soldiers to fall upon the missionaries. They were cut down and hacked to pieces. Mrs. Farthing held the hands of her children, who clung to her, but she was dragged away and beheaded, as were

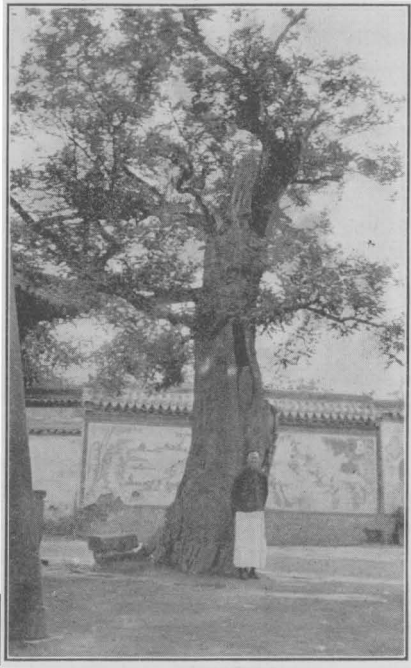
the children. Mr. Pigott and his party had been brought in from a neighboring village. Preaching to the people to the very last, Mr. Pigott was cut down. Last of all came the two little Atwater girls of the American Board party. This finished the ghastly tragedy, and the mutilated bodies lay under the great tree in front of the Governor's yamen. There were forty-six Europeans, besides Miss Coombs, who perished in the flames, together with the missionaries of the American Board at Tai Ku, making up the full number of fifty-one, for all of whom the Governor claimed a reward from the Empress Dowager.

To-day we made a pilgrimage, following the course of these missionaries as they walked over this Via Doloroso, led from house to house and from place to place to their final doom. The very ground seemed sacred, and one wanted to take the



REV. C. H. GREEN, OF SHANGHAI

shoes from off his feet, feeling unworthy to follow in the footsteps of those who had gone on before, "of whom the world was not worthy." We wended our way from the yamen,



THE MARTYR'S TREE

Under this tree, in Tai Yuan Fu, 46 missionaries were killed in 1900. Mr. Fay, who escaped, is standing under the tree.

where they had been cut down, to the place "without the gate" in the open field where the headless bodies were thrown. We followed the course of the sad little company to their last resting-place in the little cemetery, where, under the green trees and fragrant flowers, their bodies at last rest in peace.

How all is changed now! The Y. M. C. A. secretary now lives in the former Buddhist temple. By the intercession of the missionaries the

Boxer indemnity of the province was largely devoted to promote education to end the superstition and ignorance which had caused the Boxer massacres. In the Imperial University, erected by the indemnity, we address seven hundred young students of the new régime. During the week all the officials and the students of every government college attended Robertson's scientific lectures under the auspices of the Y. M. C. A. Four hundred men came out in pouring rain to our religious meeting, and 159 rose and gave in their names as inquirers, as I was permitted to preach the Gospel to these eager and sympathetic non-Christian students who, ten years ago, were perhaps participants in the Boxer uprising. Millenniums of Confucianism have not produced the mighty changes wrought by a decade of Christianity.

From Shansi we came to Pao-ting-fu, where my dear friend Pitkin and fourteen others were massacred. The crowning day came on June 30th for the missionaries of the Presbyterian Board. Five foreign missionaries and three children, together with a company of faithful Chinese Christians, received the martyr's crown. Pitkin's spirit is reflected in the last letter he wrote to me to India: "It may be the beginning of the end. God rules, and somehow His Kingdom must be brought about in China. . . . We may not be left to see the end. It is a grand cause to die in. Jesus shall reign, but we hope that a long life may be for us in this work. Our affectionate greetings to you all. . . . God leads—thank God, He does. We can not go out to fight. We must sit still, do our work, and take whatever

is sent us. It will be but a short time before we know definitely whether we can serve Him better above or not. . . . We can not be sure of a single day's life. Work and pray for us.

"HORACE TRACY PITKIN."

How changed it all is now! The city gates are open, the people friendly, the former palace of the old Empress Dowager houses a modern gov-

wall, filling the Memorial Church and listening to the presentation of Christ as the only hope of China. The audience was as still as death as we spoke of Pitkin and his message to his little son. Some men were in tears. Over two hundred students rose and gave in their names as inquirers. There must be joy in the presence of those who laid down their lives here; for



THE MARTYR'S MEMORIAL IN PAO TING FU

Erected in memory of the Presbyterian missionaries who were slain in the Boxer uprising of 1900.

ernment university, while a former temple is the residence of the principal, my dear Chinese friend, Mr. Fay, a brave Christian, who, at the risk of his life, carried the news of the massacre over 500 weary miles to the coast. He interpreted last night for our meeting, when the people gave us the great Li Hung Chang Memorial Temple. Out of 3,000 students in the city some 2,500 thronged the hall, on the eve of their examinations, and stood listening to the message which Pitkin would have wished them to hear. Tonight they have come outside the city

truly the blood of the martyrs in China has become the seed of the Church. Both here and throughout the empire more converts have been gathered in the ten years since the uprising than in the first ninety years of Christian effort. Doors are opening, China is changing, an empire is being reborn. Men are needed in Pitkin's vacant place to carry on the work which he so nobly began, and to enter the doors which at such great cost have been flung wide open before us. Let us go up and possess the land!

THE VINTAGE OF THE COLLEGES FOR THE FOREIGN FIELD

BY ROBERT E. LEWIS, M.A., CLEVELAND, O.
Author of "The Educational Conquest of the Far East."

There are highly interesting facts as to the missionary efficiency of our institutions of higher learning.

For example, last year 368 student volunteers sailed to the missionary field under appointment of the various regular boards. This brings the total of sailed volunteers up to 4,784. The institutions of learning which have trained these recruits are widely distributed in all parts of the country. Of the 368 who sailed, 12 were educated in Massachusetts, 33 in Ohio, and 33 in New York (counting in 8 from the Nyack Training School), 35 in Illinois, and 12 in New Jersey.

From the Great Colleges

A preponderance of our missionary leadership is not coming from what might be called our half-dozen great universities. Of the 368 who sailed last year, 4 volunteered at Princeton, 1 at Yale, 1 at Harvard, 3 at Chicago, 5 at Michigan, 5 at Oberlin, 5 at Wooster, 4 at Mt. Holyoke, and 3 at Wellesley.

Let us look at the institutions which appear most often in the list as having contributed either in undergraduate or postgraduate days to last year's vintage for the foreign field. Princeton trained 13, Yale 6, Harvard 6, Chicago 7, Michigan 6, Oberlin 6, Wooster 8, Mt. Holyoke 4, Wellesley 3. It is only fair to point out this aggressive religious influence of such an institution as Michigan, which has no theological department. The time was when our State universities were feared by many as "too irreligious to be safe." But the intense Christian activities of the undergraduates at Illinois, Wisconsin, Michigan and Cornell have put this fear to rout.

Territorial Distribution

There were 29,332 American and Canadian students enrolled in mission-study classes last year. Ohio led the continent with 2,361; Illinois followed with 2,163; then came Pennsylvania with 2,072; and, let it be noted, North Carolina with 1,957; great New York was not a good fifth in the list with 1,455; then came Massachusetts with 1,439; Kansas with 1,274; Iowa with 1,235; Virginia with 1,216; and Georgia with 1,093. Some of our great educational States are, by comparison, still unaroused to the attractiveness of missions. In California only 466 students were enrolled in mission study, and in Connecticut 309. New Jersey, with 203, had not much to boast over West Virginia with 202. But in general it excites the imagination to know that over 29,000 students in addition to their curriculum work, and entirely as a matter of voluntary religious culture, are studying missions in an organized way.

Training in Giving

A still further analysis of the depth of conviction on foreign missions in our educational institutions is seen in the analysis of the money given by our educational institutions to the support of the missionary enterprise. Last year the University of Pennsylvania was in the lead with \$18,112. Next came Princeton University with \$14,000; Yale, with \$13,915; and Knox College, in Toronto, with \$11,000. For this group of institutions there were no competitors, the next largest being Wellesley with a gift of \$3,089. But it is evident that most of this money from Pennsylvania, Princeton, Yale and Knox was given by alumni or rich

friends of these colleges. When we compare the amounts given by students themselves, unaided by alumni or members of the faculty, the amounts stand as follows:

Princeton University	\$4,000
Yale University	3,915
Wellesley College	2,989
Masters' School, Dobbs Ferry	2,320
Wheaton College.....	2,000
Oberlin College	1,452
Mercersburg Academy	1,300
Mt. Holyoke College	1,119
Smith College	1,117

not to mention theological seminaries

or professional missionary training institutions.

All these facts gathered from the records of the Student Volunteer Movement are indicative of very great progress, and should be heartening to all interested in student ideals. Many more could be gathered and tabulated to show what the colleges and universities are doing for missions and what missions are doing for colleges. The study of missions, giving to mission, and sending of missionaries are linking students to the foreign field.

RADICAL CRITICISM AND CHRISTIAN MISSIONS

BY REV. CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY

Missionary effort in this empire is devoted chiefly toward three classes of people—those who, tho nominally Christian, have lost the spirit of Christ and trust to forms and ceremonies; the Mohammedans, and the Jews. If any one with the radical views of the so-called new theology comes here as a missionary, he finds practical difficulties in the way of his dealing with all three classes. For the more intelligent Jews are agreed that Jesus was a very good man, and that His murder was a crime. They do not hold that He was divine, nor do they believe in His virgin birth. They do believe in living a clean, moral life, and in obeying the precepts of Scripture. What more can the radical critic ask for? Or what Gospel has he to offer to these more intelligent Jews? Of course, the less intelligent ones need education; but this in and for itself is hardly a sufficient missionary motive. Let the more educated Jews teach the less educated.

As for the Moslem, to him there

are three sacred books—the Old Testament, revealed through Moses and the prophets; the New Testament, revealed through Jesus; and the Koran, revealed through Mohammed. He holds that the Bible as we have it has been tampered with by designing priests, and that the original Gospel did not contain any assertion that Christ was the Son of God. But where the Koran agrees with the Bible, there the Moslem feels that he has double proof of the correctness of his faith. No missionary should undertake any work for Moslems without a careful study of the Koran. But what does such a study reveal? It shows that the Koran tells essentially the Biblical story of Adam and Eve; of Cain and Abel; of the Noachian deluge; of the destruction of Sodom and the death of Lot's wife; of Joseph and his brothers, and of Joseph in Egypt; of the delivery of Israel from Egypt, their passing through the Red Sea, and the drowning of Pharaoh's army; of the miracles of manna and

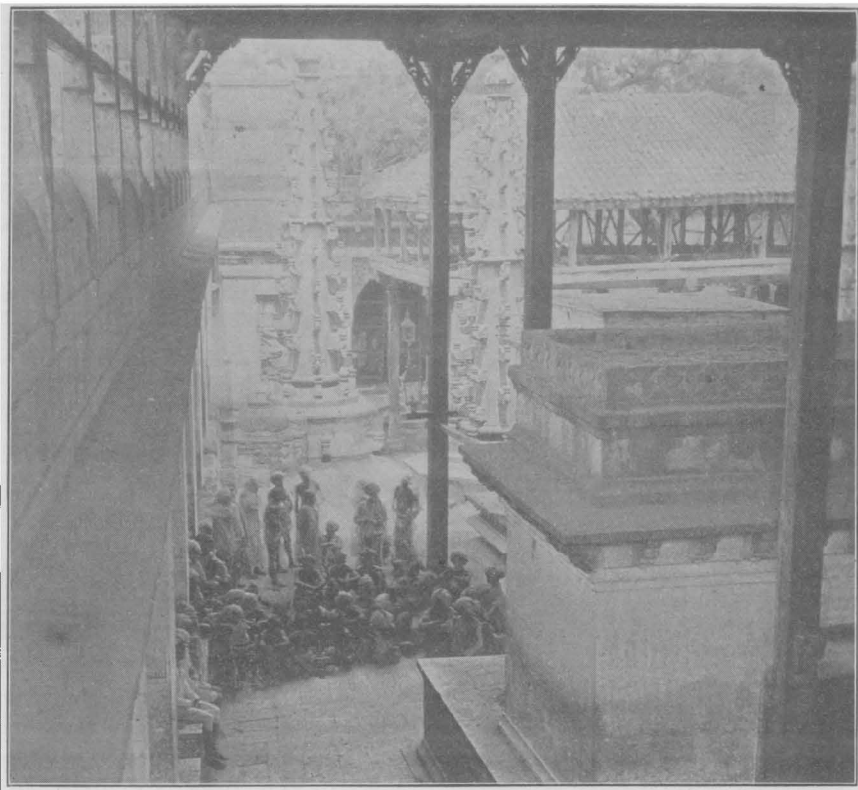
quails. It speaks of Abraham, Ishmael, Isaac, Lot, Jacob, Joseph, Benjamin, Aaron, Moses, Joshua, Elijah, Elisha, Job, Jonah, David, Solomon, Zacharias, John, Mary and Jesus as historical characters; it testifies to the virgin birth of Jesus, to His performing such miracles as the healing of the blind and of lepers, and raising the dead; it also lays great stress on the resurrection and the Day of Judgment. Now let a Christian missionary come to a Moslem and tell him that modern criticism has superseded these things, on which the Moslem has book-evidence to prove that both Moslems and Christians are agreed as revelations of God, and what will be the consequence? It can only confuse the Moslem still further. "What place," he will say, "has such a man in the Christian faith?" He is already confused by hearing of the Sabbatarian, who, tho, he calls himself a Christian, observes the Jewish sacred day; and he will henceforth despise the Christians still more for their divisions among themselves. And, after all, why should the follower of the "new theology" try to convert (if there be such a thing as conversion) the Moslem, when he already believes in Jesus as a prophet sent from God, even if not divine?

And as for the nominal Christians of this empire, there are divisions enough between them now without introducing another. Their trouble is not that they do not know the Deutero-Isaiah and the Polychrome Bible, but that they are in danger of rejecting the Bible altogether. Not that they give Christ more divine honors than He deserves, but that they do not even go through the form of honoring Him

at all. What these ancient churches need is more *life—spiritual life*; they are not calling for a reconstructed Gospel, or a separation of the documents of the Hexateuch; they are calling, if ever a desperate need constituted a call, for men filled with the Spirit of Christ to lead them into a spiritual atmosphere, where rationalism and nationalism, their twin temptations, may be swallowed up in personal devotion to a personal Master and Savior.

If people in the United States like the sort of emasculated Gospel preached by the representatives of the radical criticism, why, then, by all means, let them keep it there. This poor, distracted empire—the birth-place of the three great monotheistic religions of the world—will be grateful to be spared the vain attempt to swallow this new religion.

No; what this empire wants, and what every empire wants, is positive and constructive teaching. These peoples, who make so much of their creeds, need to be taught that a creed must be based on a *life*, not on a theory; that what they need is a transfusion of the divine life that the divine Son of God came that we might have abundantly. A dying man does not need a lecture on anatomy; he needs something suited to give him new life; and you can no more revive these ancient and moribund Oriental churches by the methods of destructive criticism than you can revive a fainting man by an autopsy. Give us more of the testimony of the man who was born blind: "Whether he be a sinner, I know not; one thing I know, that whereas I was blind, now I see."



A TEMPLE COURT AT PANDHARPUR, INDIA
 Inside are only a few stragglers. The crowd is outside.

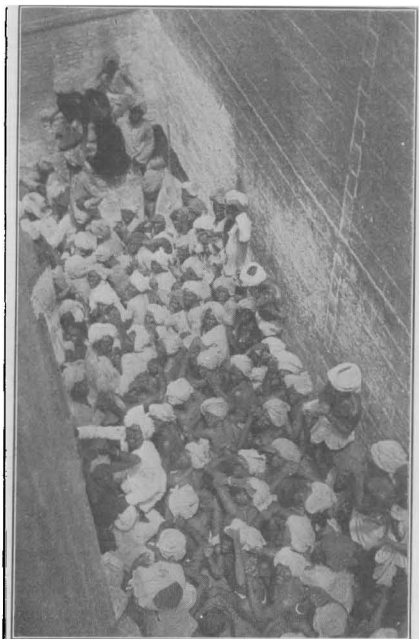
PANDHARPUR PILGRIMAGE

BY ALICE L. GILES, KODOLI, KOLHAPUR, INDIA.

Pandharpur is one of the great places of pilgrimage in India. It is thirty-two miles from the nearest railway station, Barsi Road. On our way there I saw cars specially marked for "Pilgrims." They made me think of the story of the missionary who, when asked why he traveled third class, replied, "Because there is not a fourth." Here was a fourth class, the fare was lower, the cars like cattle-cars, with standing-room only. We saw these crowded with pilgrims, who were received with cheers and shouts in honor of their gods by the crowds

at each station as we went along. On arriving at Barsi Road Station in the evening we found an immense encampment, everywhere groups of people eating, chatting, shouting or sleeping, ready to start on again, some at midnight, some at daybreak. We made an attempt at sleeping in the midst of this babel, and in the morning started on our drive to Pandharpur in the mail tonga, after agreeing to pay an exorbitant rate. All along the thirty-two miles we had an intensely interesting moving panorama before our eyes, an almost uninter-

rupted stream of humanity moving both ways, especially toward Pandharpur, some driving along at ease in a tonga (small two-wheeled horse conveyance) like our own, more crowded into bullock-carts and a still larger number trudging along on foot,



A CROWD OF WORSHIPERS

Waiting admission to the temple at Pandharpur.

men and women young and strong or old and feeble yet mostly carrying a bundle on their head for they are many days' journey from home and must bring with them provisions and the one or two necessary brass eating vessels. In the crowds children were not wanting, babies in arms, the blind, the lame (one man we saw painfully toiling along the thirty-two miles with one leg and a cane), lepers, fakirs and beggars of all other descriptions holy and otherwise. Frequently our tonga would be followed by children slapping their little bare

bodies and calling on us as their "father and mother," their "master," their "gods," as "the Almighty," even, to give them a copper. Many were the pilgrim flags to be seen—a ray of the sacred dirty yellow color—and every now and then the march would be enlivened by the weird, hoarse shout in honor of Vithobu, the idol toward which they were wending their way. At first I wondered at seeing a man's naked body half-covered with dust, until I saw him prostrate himself full length in the middle of the road and repeat this process every few yards.

Arrived at the sacred Bhima River, on whose farther side Pandharpur is built, there lay before us a scene I shall never forget—on the near side hundreds of carts tipped upon end, and on both sides thousands upon thousands of people, the bright colors of the women's garments and of the men's turbans, here and there little improvised tents, and, plying backward and forward, crowded big flatboats with a rude horse's head at the prow, all made a most picturesque and unique scene. The crowds of pilgrims in the boats, now so near their destination, kept up incessant answering shouts of: "Poonderika! Warade! Hari! Vital!" (O Hari Vital, the blesser of Poonderika). Hari and Vital are names of Krishna, the incarnation of Vishnu. We crossed the river and found crowds in the water, bathing and washing clothes, and a small regiment of naked men and boys busily engaged ducking down and bringing up a double fistful of sand. This would be quickly sorted and sifted through their fingers, and if it contained the hoped-for copper coin

this would be stowed away in the mouth. These coins were thrown into the river as a part of their worship, by the pilgrims. A short ride in a bullock-cart now brought us to the travelers' bungalow, beyond the city and the crowds, beside a peaceful little lake, yet even here would be wafted to us from two main roads snatchers of the pilgrims' shouts.

How we were to get into the city and anywhere near the temple toward which the thousands were converging we had no idea, but all was arranged for us most providentially. In the other half of the travelers' bungalow we found the Superintendent of Police for that district was stopping, he had come with a large extra force of police to personally superintend arrangements to prevent, if possible, loss of life in those tremendous crowds. We were told that 90,000 persons were brought by the railroad, and the total number of pilgrims has been estimated at from 300,000 to 600,000. The crowds were so great in the streets near the temple that on the morning of our arrival the police superintendent had been obliged to walk on the heads of the people. I could not quite believe this till I later saw it done, a man walking on the shoulders and the turbaned heads of others, so closely were they jammed together. The police superintendent very kindly took us down himself once, ordering some side streets leading to the temple cleared before hand, and another time he sent policemen with us and with their help we prest through the crowds. Near the temple the narrow streets were filled with waiting people sitting hour after hour just as close as they could squeeze, from wall to wall, so that when we were given a little pas-

sageway they had to actually sit on top of each other. It was most pathetic to have them turn to us, as they did over and over again, and plead, "Won't you give us a sight of the god? We have come from so far [one said from 200 miles away] and have not



THE VITHOBU TOWER, PANDHARPUR

been able to see the god! Won't you give us a pass?" Some concluded, "Well, if we can't see our god, we have at least seen you," and, to our horror, began to fall at our feet and had to be peremptorily made to stop.

Through a side entrance used by the police superintendent we were admitted to a low flat roof of the temple, and from there had an excellent view of all that took place in the temple. Five hundred men would be admitted into the temple area at one time, then the large entrance gate must be closed again on the thronging mul-

titude, many of whom must finally go away disappointed. After these 500 men were disposed of, women were admitted by another entrance, and so turn about. Once inside the temple court, even, all was not smooth sailing for these eager worshipers; all near the front must sit on their heels, to be more manageable by the police, and so soon as the front ranks slowly thinned they gradually wriggled forward. If a man stood up he was promptly beaten down by soft cords, of twisted cloth, in the hands of the police. This all seemed shocking and cruel, but, unless the police had had strict control of the crowds, many a life would certainly have been lost, and as it was, with all the care and management, one little girl was crushed to death in a street approaching the temple. As fast as there was a little room in the inner temple hall a policeman would tap a half-dozen or so on the head and these might then rise and press on. In the floor here was a brass tortoise, a representation of the tortoise incarnation; men would first touch and worship this. Then they would prostrate themselves full length before the "Brass Gate" and enter the inner temple. Here the men were right below us, but we could look down on the jostling crowds through vent-holes cut in this low roof, and oh! the foul air that came up to us through these ventilators! The men below, many of them naked to the waist, were so covered with perspiration that the stone floor, we could see, was wet with it.

Near the entrance to the inner shrine was a pair of stone feet on a pedestal—an extra pair of Vithobu's—he had another pair of silver feet which came in a procession. The

worshiper rubbed his hand over the stone feet, black from this rubbing, took up some of the river sand that was strewn around, smeared it on his forehead and dropt his copper coin in a tray placed there for the purpose. If the shark-eyed temple attendant doing duty there thought the coppers were not coming fast enough, he would take up some and rattle them on the brass plate again to remind the worshipers of their duty.

The idol of Vithobu itself is under a tower ornate with grotesque figures of elephants and idols. Through this elaborate stone carving of late years several ugly iron pipes have been run, at the end of one of these, on a neighboring roof, a man stands continually turning the crank of a rude ventilating apparatus. The shrine is so small that only nine men can be allowed inside at once. Arrived at the entrance of this shrine, the great moment for the pilgrim has come, that for which he has left his home and work, spent precious money, walked many weary miles—now he is to see and touch his god and his sins are to be all taken away! But he has not a moment to meditate—a policeman pushes him into the dark suffocating little room; he is given barely time to touch the upright, broken black stone idol, fall at its feet and drop his money offering, his handful of crushed wilted flowers, and a little package of black river sand (a cheap and handy substitute for incense), when he is again grabbed by a policeman, pulled out by main force and flung along toward the exit. He is only one of 500 who must be "gotten through" in an hour. The policeman (they must all be Brahmans who are on duty in this sacred temple enclosure) can stand the strain

only an hour, then must be relieved; still, no matter how hard they work, thousands who have come from afar will not be able to enjoy this boon, this soul-stirring worship! At night the priests are allowed to have charge of the temple, but they can not "get so many people through," they let in their friends and let them stay longer. Some Poona Brahmans arranged with the priests that they be allowed a sight of the god each day for 15 days,—of course they paid handsomely. During the night the idol is washed, and how sorely it must need a bath after all the dirty hands that have touched it! The water from these ablutions runs into a little tank outside; we saw this filthy sacred water taken up and smeared on face and neck; it is even drunk by pious pilgrims!

This idol of Vithobu is an upright image with hands on hips. One story is that Vishnu, who has had nine incarnations already, has carried the world so long that he is tired and is now resting with his hands on his hips. He has already killed many wicked people, but in his final tenth incarnation he is to kill the Mlechchhas, *i.e.*, Mohammedans and all others who do not speak Sanskrit; in other words, all foreigners. It was interesting to reflect, however that a Mlechchha Police Superintendent (an Englishman) was looking after the god and his worshipers and guarding his jewels, coming once a year to count them lest any more should be stolen. These jewels were obligingly shown us by the priest in charge, magnificent and costly they are, the gift of kings and other great men. Three necklaces are valued at a lac and a half of rupees each (\$50,000), one is a string of real pearls each as large as two or three

large peas, another is set crudely with huge diamonds and hung with great pendants of single emeralds, one fully $1\frac{1}{4}$ inch long and $\frac{7}{8}$ inch wide. The idol is every now and then adorned with his necklaces, girdles, bracelets and coronets, but, "Oh, no, he could not be on this occasion, on account of the crowds."

Another story about the Pandharpur Vithobu idols is as follows: The wife of the god Indra fell in love with Vishnu and he with her, whereupon he told her she might become his wife if she performed 60,000 years of penance; this she did, and then, incarnated as Radha, became a concubine of Krishna (who was an incarnation of Vishnu). Krishna had just 16,108 married wives. He left his chief wife, Ruknini, and went to Dwarka to live with Radha. Ruknini was greatly angered at this so she went in disguise to Pandharpur, saying to herself, "If my husband really loves me, he will search for me and find me here." Finally, Krishna was sorry that he had left Ruknini and came to Pandharpur seeking her. When he found her he was so struck with her beauty that he just stood and looked and looked at her, and she was so pleased with herself at having won her husband that she stood and looked and looked at him; and so they are still each gazing at the other—but they are not living together, each is in a separate temple.

The contradictory nature of these stories does not seem to trouble the worshipers, nor the character of their god. How true the Indian saying, "As the god, so the worshipers."

Here is a third story about the same idol: There was an old couple who had no child, but they performed

penance and received a son. This boy, Hari Poondalika, grew up to be a very wicked young man. The parents wanted to make a pilgrimage to Benares, but the son would not take them. Finally Poondalika thought he would go to Benares himself, just with his wife; on the way he stopt over night at the house of a young man who was noted for his piety, for his devotion to his parents. Poondalika asked about the way to Benares, but this young man said he was too busy caring for his parents to know anything about Benares. That night, while in this house, Poondalika had a dream: he saw three beautiful women; he asked one of them who she was, but she replied, "It is not proper for you to talk to us." The second one, however, said, "We are three rivers, our names are Ganga, Yamuna and Sarasvati. Thousands of persons come to us and cast their sins into us, we become so burdened with these many sins that once a year we must come here that, by having a look at this man, who is so holy because so devoted to his parents, we may be freed from our load of sin." This imprest Poondalika very much and he began to repent; he returned to his parents and devoted himself to their service. One day, as he was busily engaged washing his parent's feet, Vishnu came to see him. Poondalika could not leave this service even to entertain the god, so he just threw him the brick with which he had been washing his parent's feet, for Vishnu to stand on till he should be at leisure. Vishnu was so pleased with the young man's devotion to his parents that he told him to ask a boon, whereupon Poondalika begged that Vishnu

should "Stand on that brick as a testimony," so Vithobu is standing there still (Vithobu interpreted to mean "upright on a brick").

On the great day of the pilgrimage Vithoba was "put to sleep," tho he must evidently sleep standing. The night before there was a great midnight torch light procession, miles long, in which the silver feet and other idols were brought to visit Vithobu, some carried in "palkies" (a kind of open palanquin), one on a huge car. The next day we saw this car, like a juggernaut car, with great clumsy solid wooden wheels, drawn through the streets by scores of men, a most dangerous performance, as the heavy car was almost as wide as the narrow streets, and, when in motion, scarcely manageable, we saw it run into the corner of a house. The men in the procession not engaged in drawing the car were arranged in sort of long links of a chain, and, swaying to and fro, would chant ceaselessly "Dyynoba, Tukeram, Dyynoba, Tukeram" (the names of two deified worshipers of Vithobu), accompanying themselves with cymbals or clapping of hands. The streets through which the procession passed were lined with people, crowded even upon the roofs, from which they threw down on the main car (which we specially watched) dried dates, candies and red powder. The big fat priests on the car,—oh what a sight they were, smeared with red powder and river sand, dirty and hot!—would sometimes be handed a pice (copper coin), for which they would dole out a few sweets now made sacred by having been thrown on the car. A youth offered eagerly to get some for us! All such offerings that

fell on the road were quickly snatched up by half naked men and boys. I saw one secure a piece of candy that had fallen in the road by putting his bare foot on it until he had time to pick it up and put it in his already full pouch. Everywhere these two extremes struck one, here, at the river and in the temple—liberal, unstinted devotion and giving, on the one hand, and on the other sordid, grasping greed. Here and there the great car would be stopt that the idol on it, a brass one of Vithobu, might be worshiped. We saw the idol washed, garland after garland of flowers hung around its neck, incense burned and cocoanuts offered to it, all interspersed with low bows from the ministering priests.

At the last halting-place of the car we were invited into his house by a "Saradar" (a chief officer of the city), were treated most courteously, seated on a platform in a large hall and on leaving presented with cocoanuts. This proved to be a school for sacred music and the place where the idol of the car belonged. The special Brahman priest of the idol carried it in his arms, men all along the way falling at its feet, touching and kissing the idol, which was then returned to its shrine between two guardian brass elephants holding lamps. The Saradar, with whom I had quite a long, frank talk, told me the idol just made two trips around the city in a year. A fine horse belonging to the idol was also in the procession, richly decked with silver trappings, even a necklace and—what shall I call them—bracelets, or anklets, or kneelets? At any rate they were fine silver ornaments worn on his front legs just above the knee.

This creature, too, received divine honors, men touching it and prostrating themselves before it. Truly here was a city "wholly given to idolatry!"

What did this pilgrimage cost, besides the expense of travel by rail or bullock-cart or the weary miles on foot, besides crowding and exposure while at Pandharpur? As we were in the temple looking down on a dense crowd of women waiting to be admitted, some well drest and bejeweled, many evidently poor, I asked the Brahman police inspector who was taking us around how much this occasion cost those poor women. He said, "At least two or three rupees" (more than half a month's wages for many a laboring man). He went on to say that one of the temple priests would show a woman, say, ten Brahmans of his family or friends and tell her the money she had given was feeding these to-day (and so she was making merits). As soon as she was gone, he would show another woman these same ten Brahmans and tell her her offering was feeding these that day, and so on until he said the same thing to perhaps ten different women. My informant, tho a pretty orthodox Hindu, concluded by saying, "The priests deceive the people."

The greatest cost of this pilgrimage, and a terrible cost, has been paid at its close in the life-blood of hundreds. What wonder, when thousands and hundreds of thousands were crowded together in every inch of one little town and along the shores of its river, bathing and washing in this river and drinking its water, what wonder that cholera should break out, claim its hundreds and spread far and wide

with the returning pilgrims, quite a common sequel to a large pilgrimage. The day after we left Pandharpur many died of cholera, it also broke out violently at Barsi Road Station, and since then cases have been telegraphed from every station between there and Bombay, a distance of 234 miles. Out of one train entering Bombay six bodies were taken and others were dying. On the road leading into Miraj one morning 23 bodies were found within two miles. Four carts left Malkapur for Pandharpur with 32 people, 8 crowded into each; of these 6 only returned alive as far as Kolhapur, all 4 cartmen were dead. A party of 28 went from Kolhapur, of whom only one woman and child returned alive, and they died within an hour of reaching home. Often people were taken sick with this terrible disease in the carts and just allowed to die in them and carried home thus.

Why all this expenditure of money, time, strength and precious lives? Many, of course, in that motley crowd at Pandharpur were there simply for what they could get, by begging, stealing, deception or extortion, from the ragged roadside beggar to the fat, oily priests who send around emissaries beforehand from village to village to incite people under all sorts of pretexts to make vows to go on a pilgrimage. The element, too, of taking a vacation and of seeing something outside of your one little village enters in largely, and many, according to their own confession, go simply because it is a custom handed down from their forefathers and because others will think well of them if they go, and yet from all we saw, it was evident that the dominant motive with many of the pilgrims was

that of *Worship*, a vague searching after God, after peace and pardon. We had several opportunities, limited only by time and strength, to talk to crowds on the river bank. How readily they gathered, how eagerly many listened and took tracts. When the story of the prodigal was told, a bright woman in the crowd around our cart could not wait for the application but made it herself, assisted by suggestions from other listeners. A poor wretched devotee of the goddess Lakshmi, his body covered with welts some fresh and bleeding from the long leather lash he carried, went through his performance, whispering to his idol goddess, carried around in a box on a woman's head, dancing and lacerating his body with the cruel long lash, until he was bleeding all over and trembling with the excitement and pain. There was a large crowd gathered. We were impressed with the contrast between their stone god whom they had come from far to see and handle, who stayed in the temple all the time and could do nothing for them, and God who is living and mighty, who goes with us to our homes, who hears us when we speak to Him, who loves and cares for us.

As we were leaving Pandharpur and had one more opportunity while waiting for our tonga, I asked a group of men and women in conclusion, "You came here on this pilgrimage to worship the idol that your sins might be taken away, did you not?" "Yes." "Well, have your sins been taken away, are you going back to your homes better than you came?"

"No," said they, "our sins have not been taken away; we are going back just as we came."

THE ALBANIANS *

BY KRISTO A. DAKO, ELBASAN, ALBANIA

The Albanians are generally identified by impartial scholars as the result of the combination of the ancient Illyrians, Macedonians and Epirotes, who were all the descendants of the most ancient Pelasgians. These Pelasgians were the first people who came into Europe and occupied the Balkan Peninsula. Very much later there came the waves of Slavs and drove the Albanians, who were scattered all over the Balkan Peninsula, to the western part of modern European Turkey, where they live now. The Albanians can claim, therefore, to be one of the oldest and purest races of Europe, their only rivals being the Iberians of the Spanish Peninsula. No census of them has ever been taken, but the population is estimated at 2,500,000 with 800,000 additional in southern Italy, and 900,000 additional in Greece.

The Epirotes, the Illyrians and the Macedonians spoke not Greek, but a different language, which scholars have identified with the modern Albanian, and Professor Max Müller, Professor Pott and others have proved it to be of Aryan origin.

The religion of our forefathers has been the worship of the heavens, sun and moon, the sea, the earth, with more or less of personification, while the Fates or the eternal decrees of a supreme Deity were regarded as controlling all things. They had also many semi-religious notions and customs, which seem to have been coeval with the earliest traces we possess of the ancient Greeks and Romans.

If we compare the two following statements. of St. Paul: "Roundabout into Illyricum, I have fully preached the Gospel of Christ," and "I am debt-or both to the Greeks and to the barbarians, both to the wise and the un-wise," we will be able to see that the great Apostle to the Gentiles preached in Albania. The seed was sown by St. Paul himself and his seed Christianized our forefathers. But, unfortunately, later the Greek and Latin

churches refused to preach the Gospel of our Lord in language understood by the people, so that the Albanians among many other nations were Christians only in name when the Turks came into Europe. Our nation was conquered by the Turks only after a long war and after the death of our last king and national hero, George Kastrioti, known in history under the name of Scanderbeg. Immediately after this most of the Albanians took the Mohammedan pledge, first, because they were Christians only in name; second, because this new faith gave them special political rights for their country; and third, because the Islamic faith permitted them to wear a sword, and so satisfy one of their strongest characteristics, *the love of power*. The Albanians say, "Where the sword is there is power."

The Albanians are a nation of soldiers. Christian and Moslem alike have a very strong national feeling and never forget their native land, wherever they go.

Albania has been of great service to Turkey; many of her best statesmen and generals have been Albanians; also Albania has supplied Turkey with some of the bravest troops in the world in time of war.

The Albanians, it is true, are an uneducated people, but they do not lack virtues. They are *brave, sincere, honest, true, bright*, and have a high respect for womanhood and a deep love for home. They consider their wives as their equals. In Albania the woman is the head of the house where she reigns as a wise and faithful queen.

Political Condition

BY G. M. TSILKA

Albania was the last of the Balkan States to submit to Turkish rule. After the death of their great national hero Skander Bey (1468), Albania acknowledged the Sultan of Turkey as its sovereign, but this was only nominal. The Albanians retained their

* Condensed from *The Orient*, Constantinople.

freedom, and did not change in the least their mode of life. More than half of the people changed their religion and became Mohammedans, not because they were forced to do it or from any religious conviction, but because they felt that by doing so they gained great political advantages. It is a fact that the Albanian Mohammedans, as a whole, have not enlisted in the regular army, but a great number of them have held offices both civil and military. A number of them have been Grand Viziers and commanders of the army.

Within the last century Turkey has tried to put Albania on the same political footing with the other conquered nations. Cautiously and carefully they have subdued one place after another, until at present they have a good hold on a great part of southern Albania, from where they now draw conscripts and collect taxes. Northern Albania, however, and especially the Malesi district is different. To a great extent, they still live a feudal life and are ruled by a code of unwritten rules—known as the laws of "*Leka Dukagini*." Throughout the Malesi district there is a military organization of their own, where the chief, called "*Bairactar*" (banner-bearer) has a detachment of 500 to 600 men able to carry arms. The homes are patriarchal—where the oldest rules and the younger obey. Often two or three generations live under the same roof. The people of these districts are ruled by their elders, to whom all quarrels and disputes are referred and whose decisions are final.

There are districts in Malesi where the population is only Christian, as in Merdita; in others, purely Mohammedans, as in Mott, while in the greater part of Malesi the population is a mixture. Religion makes hardly any difference to them. They have the same rights and enjoy the same privileges. In some of these districts the chief may be a Christian, or a Mohammedan, but they all fight under the same banner. The southern part of Albania, known as Toskari,

is the one where Turkey has succeeded in asserting her power to a great extent. The northern part, or Ghegania, has changed but little. During Turkish rule a period of more than 400 years, Turkey has done very little toward the education of these people. In Malesi, hundreds of thousands have been left without a single school. Lately, through the help of the Austrian and Italian priesthood, the Catholics have had a few schools. In spite of the fact that these Albanian people have had no schools, every traveler is impressed by their natural intelligence, courtesy, and hospitality. They are by far the strongest and bravest race in the Balkans. These unlettered Albanians were the first to gather at Ferizovich and demand a constitutional government from Turkey. They are not reactionaries, nor lovers of Hamid, but people who love freedom. The greatest curse to this people has been dense ignorance, which is the result of the lack of schools and of communication with the outside world. The blood feud has been another terrible curse throughout Albania. In many districts, on account of these feuds, the men are forced to stay in the houses, day and night, for many years, and the women are left to do the farm work. The real national spirit of the Albanians and the craving for education were awakened about thirty-five years ago among the Tosks, and within the last three or four years among the the Ghegs. Now, since the granting of the constitution, everywhere the cry for schools and education is irresistible.

Religions

BY REV. P. B. KENNEDY, KORTCHA

It can hardly be said of the Albanians, as the Apostle Paul once said of the Athenians, that they are "very religious." However, the great Apostle tells us in the fifteenth chapter of Romans that he did preach the Gospel in Albania, or "Illyricum." The Albanians, one of the most ancient races of Europe, call themselves Shkypetar, or "eagle people." Their country is rug-

ged and mountainous, the larger area being from 2,000 to 4,000 feet above the Adriatic. Many mountain peaks are as high as 8,000 feet above the sea-level. This has had no little influence in making them the virile, independent, liberty-loving race that they are, in dress and sentiment reminding one strongly of the Highlanders of Scotland. A race of warriors, they have had to fight for their very existence through all these centuries.

The Albanians are not an emotional people and this is made evident in their religious life. Two-thirds of the 2,500,000 Albanians are Moslems. Of the remainder about one-half are Greek Orthodox among the Tosk tribes of the south, and one-half Roman Catholics among the Gheg tribes of the north. There are two sects of Mohammedans, the Bektashis and the Softas. There is rivalry between these two sects, the Softas regarding themselves as the more orthodox.

There are more Bektashis among the Tosk tribes. These believe in the brotherhood of humanity and really make little difference between Christians and the Mohammedans.

Intemperance is somewhat prevalent among them, but as a rule they are a liberal-minded and intelligent class of men. Among the Mohammedans of the north, where the Softas predominate, however, are many who are very fanatical, some of them doing penance by torturing their bodies.

The Roman Catholic Albanian is quite similar to other Catholics on the Continent. The priests restrain the people from reading the Bible in their own language and there are few schools. Many Catholics have been known to turn Moslem either for self-protection or for private interests.

The Greek Orthodox differ mainly from the Roman Catholics in their belief that the Holy Spirit proceeds only from the Father. They do not have an elaborate system of purgatory, but they believe in saving the soul after death by giving to charities, and in having the priesthood go through various forms of prayers up to, and in-

cluding, the third year after the decease has taken place. At the end of this third year the priest goes to the cemetery with the relatives, whatever the weather or season, and the body is disinterred and revealed to their view. If the body is not decomposed, it is believed that the sins of the departed one have not been forgiven. Consequently they deem it necessary to continue the prayers for three more years. While the priesthood of the Orthodox may be said to be a little more liberal than the Roman Catholic on the Continent, yet as a class they have been left in a very ignorant condition, men in most humble callings in life being not infrequently ordained to the priesthood at their own request and without any theological preparation. As the services are all conducted in the ancient Greek the people themselves are left in almost absolute darkness and superstition, faithfully performing the various rites of the church without understanding their spiritual significance.

The intelligent class among the Albanians are very much dissatisfied with the religious condition of the people. It is quite evident to any one who thinks upon the religious condition of the most interesting and promising race that the two parties of the three forms of religion which predominate can not possibly unite with the remaining one. A prominent Albanian lately said to us, "You Americans represent, we can not but believe, the solvent of our many (religious) troubles, for we can all unite with you."

Evangelistic Work

BY SEVASTI D. KYRIAS

Albania was the last of all the Balkan states to be taken up as a field for missionary activities. The beginning of evangelistic work in Albania might have been delayed even longer had it not been for the following incidents:

First of all, among the students who were preparing for evangelistic work in the Collegiate and Theological Institute at Samokov, Bulgaria, was a young Albanian, Gerasim D. Kyrias.

He felt the call to work among his people as irresistible. At the same time, the agent of the British and Foreign Bible Society, the late Dr. Alexander Thomson, of Constantinople, had come in touch with some Albanians and had been so impressed with them, that a desire was awakened in his heart to find some means of helping this people, in many ways so similar to his own fellow countrymen, the Scotch. After a short correspondence between Dr. Thomson and Mr. Kyrias, it was arranged that the latter become a sub-agent of the Bible Society, making his headquarters in Kortcha, Albania. No missionaries having yet entered the field, it was understood between these two earnest, consecrated men that aside from the mere selling of the Scriptures, Mr. Kyrias was to preach the Word.

On his first trip to Albania, Mr. Kyrias fell into the hands of brigands and was held captive for six months, enduring suffering and tortures which remind one of the experience of the saints and martyrs of the past. We would recommend to any of you who are interested in his captivity, to read "Captured by Brigands," published by the Religious Tract Society of London.

After his release, he went back over the same road into the interior of Albania, to establish himself in Kortcha for the purpose of preaching the Gospel. It was the first time the Gospel had been preached to the Albanians in their own language.

Realizing more and more that the crying need of the people was for education, he decided to open a girls' school, and for that purpose asked me to help him as soon as I had graduated from the American College at Constantinople. Thus was opened the first Albanian School for Girls, in the fall of 1891.

The school was started and supported by the help of the Bible Lands Mission Aid Society, which still contributes to its support. After the death of Mr. Kyrias, in January, 1894,

the American Board took some interest in the Albanians, through the advice of Rev. Lewis Bond, missionary in Monastir. As a branch work of Monastir station, the school and also a preacher were supported.

Those associated directly with the work in Kortcha have been Mr. and Mrs. Gregory Tsilka, Mr. George Kyrias, Mr. Sinas, Miss Fauka Eftimova, Miss P. D. Kyrias, Miss Elene Travan and myself. The school for a long time had a battle with prejudices and suspicions on the part of the Orthodox Church, but, with the help of the Almighty, it has been able not only to maintain itself but to earn the reputation among the Albanians as the best girls' school in Albania.

Three years ago, in response to many earnest appeals on the part of Albanians for missionaries, the board found it possible, owing to the generous gifts of two noble women in America, to send Rev. and Mrs. P. B. Kennedy and later, Rev. and Mrs. C. T. Erickson. It is our hope that the work so nobly begun years ago will now be carried on to the glory of God and the advancement of Christ's Kingdom among this brave people.

We Albanian workers are convinced that Kortcha has been and will continue to be a city of great political and educational importance to all Albania, and that it would be a great mistake not to maintain the work, and especially, the girls' school in Kortcha. We hope and pray that some consecrated person of wealth will realize the privilege of helping to keep this school in its place so that it may continue to be in the future, as it has been thus far, the center of Christian education for Albanian women and girls.

In spite of its limited quarters and insufficient means, the school this year numbers eighty pupils, including twenty boarders, both Christian and Moslem. The Sabbath services, both morning and afternoon, were well attended. The women's meetings continue each Friday afternoon, and we feel that the

seed sown will some day bear a rich harvest.

May Almighty God who has kept this work throughout all persecution, protect these interests in connection with the advancement of His Kingdom in Albania.

Opportunities and Needs

The Albanian people present a unique opportunity for the investment of life and wealth with the absolute assurance of large and beneficent results. "The precious thing in a man is *his unstifled sense of want, the consciousness of the unattained, the aspiration after God.*" This strikingly defines the present situation. There was a time when it mattered little to these people that they had only one stick with which to gouge the soil, no roads over which to market their goods, no schools in which to educate their children, no modern machinery, no books, no papers printed in their mother tongue.

But that time is past and to day, from one end of the land to the other, and among all classes of the people, there is a sense of want amounting to a passion for, not only the fact of constitutional liberty, but the blessings and fruits of it as well. The wooden plow no longer satisfies; they want modern machinery. The remarkable fertility of soil and salubrity of climate are already indicated in the great variety of fruit, vegetables, and grain that is grown. Now they are ambitious to make these equal to the best in other lands. The trail for their donkeys and ponies no longer suffices; they want their streams bridged and modern roads opening up the country to commerce with the world. Lastly, they want the various dialects of the people gathered up into a single speech, a national literature created, local and tribal interests blended into a national whole. One race by blood, they would be again one people, with one national idea, and one religious faith. The memories of ancient days when they

were all these are being revived, and the people are demanding that birth-right which they have never sold nor justly forfeited.

In their stress, they turn and ask us to lead them into their "land of promise." They trust our motives as they do not trust those of other nations that have been active in their behalf in the past, suspecting them of political propaganda, and of that affection which the wolf has for the lamb. As one express it the other day: "You have the medicine that can make us well. Our people are very sick, they are dying, and I beg you to either open the bottle and give us of your medicine, or go away and leave us alone to die, or if possible, to find some one else who can help us."

In order to meet the situation, *we* ought to have, without the least delay, first a building where at least one hundred and fifty students can be accommodated with lodging and board; second, another building for study and recitation, with equipment as well as for manual training; third, a building to accommodate a boarding school for one hundred girls; fourth, a well-equipped hospital, with physician and nurses (the waste of life for lack of modern surgical skill and medical science, is appalling); fifth, American or English young men, college trained and of apostolic spirit and abilities above the average to take charge of these departments, Collegiate, Industrial, and Medical; and a young woman equipped to be the head of a school for girls.

In these schools and hospital will be both Christian and Moslem, poor boys from the country and the sons of the Beys, students from the North where Slavic influence has predominated, and from the South where Greece has carried on a powerful propaganda. They will be picked young men and women, boys and girls, who give promise of future leadership in every worthy endeavor. Is it not an enticing field for investment?

THE TURKISH ATROCITIES *

Charles R. Crane, of Chicago, recently returned from a journey through the sorely persecuted country of the Albanians. In the course of this journey his Christian guide, an Oberlin graduate, was thrown into prison, his baggage searched, and he himself the witness of many acts of Turkish cruelty. Mr. Crane described present conditions there as "an outrage against the Christian world." Added to the testimony of this prominent American is that of other witnesses and the now increasing number of news dispatches to the leading papers of the European powers. The *London Times* recently declared that the Albanian question may "assume an international character in the near future." In addition to these reasons for rousing the interest of Christian people is the fact, that American Board missionaries, the only Protestant workers in this field, have been subjected to indignities and injustice.

Tucked away in their mountainous little country, the Albanians, who number something over two millions, still remain a primitive people, yet one of ancient and honorable history. They have never really acknowledged Turkish supremacy; but, hearing a few years ago of the Young Turk uprising, hailed it as a promise of a new era and joined in the revolution. For this they have received a sad reward.

The tactics by which the new regime in Turkey has sought to accomplish its ends have been varied. They have attempted to suppress the Albanian language and prescribed the use of the Turkish alphabet, which is quite unsuited to Albanian phonetics. Taxation has been imposed as heavily upon the poor as upon the rich and often with discrimination between Christians and Moslems. The elections have often been characterized by fraud and present laws have been overridden and ignored.

It was natural that such treatment should be followed in many instances by armed uprisings, and the resulting entrance of Turkish troops upon the

scene has only added to the horrors of the situation, homes and churches being bombarded, villages laid waste, and men and women wounded and killed.

Not long ago the American Board school at Kortcha was broken into during the absence of Mr. and Mrs. Phineas Kennedy, books seized, private apartments forced and papers and manuscripts carried away. This was done with glaring illegalities, with no warrant shown, no receipt given for articles taken, with no resident present but a servant. The authorities excuse the action on the ground that they did not violate the rights of domicile because the building entered was a school. This is contrary to all diplomatic precedent, which has usually considered a building leased by an American his official domicile.

Meanwhile the Albanians vainly battle for their rights. They have steadily refused specious proposals from the Turks that they first lay down their arms and then all will be settled to their satisfaction. They have no faith in such offers as they look backward over previous negotiations. Their chiefs have formulated certain demands, and the Albanians are ready to die unless they get the following rights:

1. The following four villayets, Scutari, Kossova, Monastir and Janina, to be united into one and called the Albanian villayet, with a governor chosen by the Sultan, but with the approval of the people.

2. The official language to be Albanian.

3. All governing officials to be Albanians.

4. The Albanians to do their military service only in their own country and will help Turkey in time of war.

5. All the taxes gathered in Albania to be used for the improvement of the country.

What is the message of Christian America to this simple people struggling for a modest share of liberty and education?

* From the *Congregationalist and Christian World* (August 12, 1911).

THE MARIAVITES IN POLAND

A NEW CATHOLIC CHURCH WITHOUT ROME AND POPE

BY REV. LOUIS MEYER, D.D.

When we wrote about the Mariavites in these columns some time ago (see MISSIONARY REVIEW, 1910, p. 642), basing our remarks upon the reports of German religious papers, several Roman Catholic papers took exceptions and acted as if we had ourselves been misinformed. Under these circumstances we are glad that a little book has been published in Germany very recently,* in which a responsible German pastor gives not only a history of the Mariavite Movement, but also the impressions which he gained during a visit to its leaders in Lodz, in Zgierz, in Warsaw, and in Plock, where there are flourishing congregations of Mariavites. From it we take the following facts.

The Mariavites (a name derived from the Latin "*qui Mariæ vitam imitantur*"), were founded in 1893 by Maria Franziska Kozłowska, who is a descendant of the famous Polish family of Puławski on her mother's side. She had lost her father in a battle of the Polish rebellion in 1832, when she was only eight months old, and had been brought up by her widowed young mother and her grandmother, both Roman Catholics. Her religious training was but scanty, yet she always delighted in spiritual things and had consecrated her life to the service of the Master in her youth. In 1883 she became a deaconess, but found so little satisfaction in the work that she withdrew from it after a little more than two years, when her health had severely suffered. She then thought of becoming a nun, but a faithful Capuchin father depicted to her the dark, hopeless, and morally doubtful life in a cloister and kept her from taking the false step. After much prayer, she decided to gather around her other women like herself that they might lead a pious life according to the rules of Saint

Clara, which are the Franciscan rules made suitable for women, and in 1887 she and five other women entered in the old Polish town of Plock upon a life which is very similar to that of a nun. The members of the new society gained their support by making embroideries and ecclesiastical utensils. Many soon joined it in spite of the strictness of its rules which, among other things, demanded abstinence from all meat and fish and daily attendance at the mass which is celebrated at midnight.

Six years after the founding of this society for women, Maria Franziska received a special divine revelation to the effect that she should found a society for priests also. They must live according to the rules of the Franciscans, but within the bounds of their congregations and not in cloisters. They must preach and recommend as the chief means for the awakening of true love to Christ and for the strengthening of spirituality piety and morality among the members of the Church, the "adoration of the Son of God who is hidden in the sacrament of the altar," the "invocation of the Mother of God of the Eternal Help," frequent confession, and frequent partaking of the Holy Communion. It was to be understood that these priests must be different from the great mass of Roman Catholic priests in Poland in their full consecration to the service of God and in chastity and purity.

Thus, the Mariavites were founded in 1893 as a society of priests, nuns and lay members, for the distinct purpose of reviving the Roman Catholic Church from within, of bringing true piety and morality to priests and people, and of making the love of Jesus Christ a reality in the lives of believers. Maria Franziska was fully convinced of the rottenness within the Romish Church in Poland, and of the profligate and immoral lives led by many, many of the priests, and of the general lack of spirituality among the

* Bei den Mariaviten. Eindrücke von einer neuen romfreien katholischen Kirche. Von Arthur Rhode, Pastor in Schildberg, Bez. Posen. Verlag von Edwin Runge, in Gr. Lichterfelde, Berlin.

priests and people. She saw the need of reform, but, like many other reformers, she thought that she could stay within the camp and labor faithfully for its reformation. Therefore she founded the Society of the Mariavites, and she never thought of separating from the Roman Catholic Church or denying the authority of the Pope.

Maria Franziska is a deeply spiritual woman, who exerts an almost magnetic influence over those who come in contact with her. Thus, several of the priests who came to see her and talk with her about spiritual things decided, after one brief conversation with the pious woman, to join the new society, and it grew slowly, until in 1900 Johann Kowalski became a Mariavite. Born in 1871, he had received a remarkably fine education and had been ordained priest in 1897. He always felt dissatisfied over the lack of spirituality among priests in general, their covetousness and their often openly immoral lives, and their cynical conversations. A priest who had joined the Mariavites directed his attention to pious Maria Franziska in Plock. Kowalski decided to call upon her. He went and one brief conversation with the founder of the Mariavites caused him to take the decisive step and join the society. He soon became one of its most zealous and most prominent members. His parish was in the city of Warsaw, where soon crowds came to hear his sermons, which now were spiritual and quite different from those of other priests. Men and women crowded his confessional, so that other confessors became jealous and complained to the archbishop. He gladly embraced the opportunity to punish the Mariavite, and Kowalski was sent from Warsaw to a little country parish near Lodz. Soon a great revival took place in his new parish and the members of other parishes flocked to his church, among them many from the parish of Dobra, where Father Skolimowski, had been parish priest for a number of years already. While all other priests cursed

the Mariavite Kowalski angrily, Skolimowski followed his people, listened to Kowalski's sermons, became intimately acquainted with him, and finally joined the Mariavites, one of whose most influential leaders he is to-day.

Immediately after its organization, the Society of the Mariavites was disliked, yea hated, by the great mass of the Roman Catholic priests in Poland. Its members preached holiness of life and conduct, while many of these priests were living wanton and unholy lives. The dignitaries of the Church took the side of the priests against the Mariavites, and in 1903 open persecutions of the hated reformers broke out. The bishops aided the persecutors by attempting to undermine the influence of the Mariavite priests, by changing them from one parish to another, that effective work on their part became almost impossible, and by finally suspending them from office. Maria Franziska was included in these petty persecutions, tho now she had nothing to do with the practical work of the society which she had founded. Its head was Kowalski, to whom she and all the members had promised obedience, and Maria Franziska was only in charge of the sisters, whose numbers had increased to seventy; and the sisterhood was not an ecclesiastical, but a purely private affair.

In 1903 a committee of the Mariavites, of which Maria Franziska and Kowalski were members, went to Rome to get the permission of the Pope for their society, when the persecutions in Poland increased in virulence. Protests to the Pope and the cardinals had little effect, tho the consecration and spiritual work of the Mariavites were recognized and protection was promised. Finally, the hour of decision came. Kowalski and some other Mariavite priests had been suspended by the Archbishop of Poland in January, 1906, simply because they were Mariavites, tho the particular charge against Kowalski was that he had taken into his own home some penniless and homeless Mariavite priests who had been unjustly de-

posed by the bishops. That action of the archbishop caused all Mariavites, priests and nuns and people, in all sixteen congregations, with 60,000 souls, to refuse obedience to him and to appeal to Rome. Consternation was caused in the Vatican, and Kowalski and another Mariavite leader, Prochniewski, were called to Rome, where the Pope and the cardinals gave them a very kind hearing and attempted to pacify them once more with promises. But the two Mariavites sat down at once and wrote out a complaint against the Polish bishops, in which they named more than one thousand Polish priests who lived in open violation of the sixth commandment and were not being molested by the bishops, while the Mariavites, who lived according to the strict rules of the Franciscans, were being persecuted. The Pope called them before him. He promised just judgment. Then Kowalski quoted to him Scripture passages containing threatenings and warnings. The Pope became attentive, placed his glasses upon his nose and read the complaint carefully, betraying much concern while reading. However, he said nothing but, "Continue in prayer," as he dismissed them. Seven weeks later there appeared a papal encyclica against the Mariavites, which condemned them without having granted the promised investigation. The Pope had listened to the Polish bishops, who stated that one word from him would end all relations between the Mariavite priests and their congregations. The papal encyclica was read from the pulpits, but the people adhered to Kowalski, who was not furnished a copy of the edict. Seven days he hesitated between submission to the Pope and open opposition. Maria Franziska refused to give him counsel, leaving the full responsibility to the head of the society. At first he decided to submit, but when he read a copy of the encyclica and became cognizant of its falsehoods and exaggerations, he decided upon open opposition. Maria Franziska fully approved his decision, which was followed by the papal ex-

communication of Maria Franziska Kozłowska and Johann Kowalski in December, 1906, and the papal excommunication of thirty-one other Mariavite priests twenty days later. This excommunication was followed by attacks of crowds of Roman Catholics excited by the harangues of the priests upon the churches, yea, even the homes of the Mariavites, who adhered to their leaders in large masses. Several were killed by the persecutors and attempts upon the lives of the leaders were frequent during 1906, after attempts at bribery had proved fruitless. Even to-day Mariavites in Poland are vehemently persecuted and quite often stoned upon the streets. Wherever they appear, adults and children of the lower classes imitate the bleating of the goats, because Kozłowska contains the Polish word *koza*, a goat. Roman Catholic priests asked the people, during the divine services, to show thus their contempt for the hated Mariavites. Other nicknames are continually called after them, and the lot of the Mariavites in Poland is not a happy one even at the present day. But in spite of persecution and derision the Mariavites have increased in numbers, until there were 160,000 of them five years after the publication of the papal encyclical against them. They now have flourishing congregations in Lodz (with a total membership of 40,000), in Zgierz (12,000 members), in Warsaw (where the Mariavites gained their first adherents only in December, 1906, but have already 20,000 adherents), and in many other towns and villages of Poland, while Plock still remains their spiritual center. In September, 1909, the Mariavites joined the federation of other Romeless and popeless Catholic Churches upon the Old Catholic Congress held in Vienna. Johann Kowalski was consecrated Bishop of the Mariavites by Bishop Gerhard Gul of the Dutch Jansenist (or Old Catholic) Church in Utrecht in October, 1909, and a few months ago two other bishops were consecrated in the Polish town of Lovitch.

The Doctrines of the Mariavites

While the Mariavites have thrown off the yoke of the Pope and of Rome, deny the real presence of the Lord Jesus Christ in the bread of the Lord's Supper, to some extent, refuse absolutely to believe in the sacrificial or sacerdotal authority of the priests, and laugh at the claim of papal infallibility, yet they still retain some of the peculiar doctrines of the Church of Rome. They adhere to the belief in purgatory and are not opposed to the worship of saints, which is not encouraged by the priests, however. In the churches no side altars and no pictures and statues of saints are found, except the picture and statue of Mary, the mother of Jesus, who is no less revered than in the Roman Church. The Sacrament is worshiped and in Mariavite churches almost always people are found who adore and silently worship the "Savior hidden in the Sacrament."

Mariavites believe in the Church Invisible, the all-comprehending kingdom of God, the spiritual body of Christ, of which all true believers are members. They emphasize the necessity and benefit of frequent confession and of frequent partaking of the Lord's Supper, at which the people receive only the bread, as in the Roman Catholic Church.

The life of the Mariavite priests and nuns is strict and regulated by the rules of the Franciscans. All must be vegetarians, totally abstaining from all meat and fish. Fasting is frequently enjoined and during a fast all dishes containing milk and eggs are forbidden. During certain feasts they abstain from all nourishment. Tobacco and alcohol are not allowed, tho smoking is not considered a sin. Strict obedience is the first rule of the Mariavite society.

Priests wear a light gray habit without the black cuffs which they used to wear while still under Rome. The bishop wears a miter, a crosier, and a large cross (upon his breast), very much like those worn by Roman Catholic bishops, but less assuming and costly.

Beside the Mariavite nuns, a considerable number of young women have organized themselves into women's organizations. They live and eat together, but wear no special dress, and gain their living by working upon the farms (according to Polish custom) or in the factories, but must take the vows of virginity for a certain period of years. Mariavite nuns take vows for life, after a long period of probation.

The Mariavites are rapidly increasing in numbers, so that there is already felt a lack of priests able to take care of the congregations, but here and there intelligent and well-educated young men to join the movement and study for the priesthood. The present priests are all highly educated, yet very humble men.

The Mariavites have shaken off for good the yoke of the Pope, but they have not yet progressed very far toward Protestant doctrine. Will they proceed toward it? One can not help being hopeful when he reads a recent pastoral letter of Bishop Kowalski to the clergy, in which he says: "One of our principal duties is the proclamation of the Gospel. Our lives shall be as a mirror to it. It is our highest law, our light on the road of life. In every Mariavite home the Gospel must find a place and every member of the family must be versed in its contents, because it must always be remembered that our entire Christian life centers in Christ."



EDITORIALS

COMPELLING THEM TO COME IN

It is a serious question in some minds how far Christians should go into communities and countries where the masses of the population are opposed to Christianity and insist on teaching and preaching the Gospel. Should workers go into Jewish quarters and hold evangelistic services? Should missionaries go into Tibet or Moslem cities and open schools and chapels? Ought city governments and national rulers to protect such workers or prohibit the work? A short time ago a mayor of New York refused to grant licenses to Jewish missionary workers to preach in the streets in the Jewish quarters, and to-day the British Government opposes open missionary work among the Moslems of the Egyptian Sudan.

This question will be decided by men according to their belief in man's destiny and in the essential character of the Gospel. Those who uphold Great Britain in entering forcefully the homes in plague-stricken districts in India that they may stamp out the disease, would deny the right or wisdom of a Christian ruler in using the same methods of introducing the healing of the Gospel in place of the moral and spiritual sickness and death of heathenism. The question is, Are men dying in sin and bringing death to others by their ignorance and separation from Christ? Have we in the Gospel the panacea for all moral and physical, temporal and spiritual ills? If we have, and if Christ is our Lord and Savior, if He has given us the command and the power, then we, His followers, have no option but to go into all the world, into highways and hedges, and drive out darkness and death by bringing in light and life. It is true that, given the authority and the necessity of preaching and practising the Gospel among all men, much tact and wisdom, patience and long suffering must be exercised in missionary work. It is Christ's purpose to *win* men, not to drive them into the kingdom of God.

It is undeniable that from a Chris-

tian standpoint, no country should be wilfully neglected or closed to missionary effort by a Christian government. The right kind of teachers and preachers should be allowed to enter that they may teach the ways of life and that their example may testify to the truth of their words. Persecution and death, disturbances and opposition may follow for a time, but the followers of Jesus Christ and His apostles need not fear the result.

Governments are not consistent when they refuse Christians the liberty to preach to opponents of Christianity. They might as well refuse to allow an army to enter and attempt by peaceful means to win the allegiance of rebellious subjects—simply because they were rebellious. Governments are ordained to establish the best. Men need to be taught what is best and not allowed to choose according to their natural and depraved tendencies. The same arguments that establish the right of a government to abolish slavery, regulate the liquor traffic, stamp out disease, insist on general education and similar measures for men's temporal good, are infinitely more convincing when applied to bringing spiritual and eternal knowledge and life.

Missionaries and government officials should work together for the uplift of mankind. The best men and the best methods are needed for each class of work. Each department is in need of the cooperation of the other.

THE SOURCE OF POWER

Men might as well try to lift a ton of coal with a zephyr, or to restore a dead body to life by physical force, as to think of bringing about spiritual results by force of numbers, thoroughness of equipment or intellectual methods and attainments. "Not by might nor by power but by My Spirit saith the Lord of Hosts" (Zachariah 4:6). What men have failed to do in a century by human means, they have accomplished in a day by the cooperation of the Spirit of God. Thus Siam and Korea were opened to the Gospel;

men and women were converted in Fiji, in Mbanza Manteke, in Uganda, in Ongole and elsewhere; enemies were silenced in India, in China, in Turkey and in the Kongo Free State. There is no power able to accomplish real spiritual work without cooperation with the Spirit of God.

Is it not time for a world-wide revival of the spirit of prayer, when men and women will follow the example of Nehemiah and first investigate, then pray, then go to work to establish the sovereignty and worship of God?

OPINIONS AND FACTS

In no other realm of life are men so prone to accept opinions in lieu of facts as in religion; and in no realm of religion is this more true than in statements concerning missionary work and workers. A newspaper or magazine prints a story and thousands of people accept as fact without an inquiry as to its source, motive, or foundation. A traveler in the smoking-room of a steamer, or a chance companion at a foreign port, makes a statement derogatory to Christian missions and missionaries. It is accepted without question and is passed on as a choice morsel from mouth to mouth.

If men followed the same course in commercial affairs they would be counted of all men most gullible. If they accepted statements as easily in medicine and in law as in religion they would be in continual trouble.

The religion of Jesus Christ is either the most important fact in the world for every man or it is the most stupendous fraud that was ever perpetrated. It will not do to accept it without thought or dismiss it with a shrug. This religion claims to be founded on historical facts, to be proved by logical arguments, and to produce definite results. These facts, arguments and results should be investigated in history, by reason and through observation and experience.

If the claims of Jesus Christ are true, then His authority stands supreme and the duty to carry out His commission and extend the "Good

News" is binding; no failure of individuals, no difficulties in the way, no indifference or opposition from men and women, can lessen the duty or decrease the certainty of ultimate victory.

The facts in regard to the history, progress, methods and ideals of Christian missions are available to every man, woman and child who can read. It argues ignorance and prejudice to refuse to study these facts before forming an opinion or passing a judgment. The benefits conferred on all nations and the high character of Christian missionaries have been testified to by men who *know*—men of every station in life: governors, doctors, merchants, princes, lawyers, professors, travelers—men whose opinions are trustworthy because of what they are and what they know. The hospitals, schools, books, churches, reformations and transformations for which Christian missions are responsible are in evidence all over the globe. There is no excuse for a continuance in ignorance and opposition.

Let us treat Christ and His work fairly and go to first-hand and reliable sources of information before forming or expressing an opinion. A man's character makes him trustworthy, but a man's knowledge also determines the value of his statements.

SOME CORRECTIONS

The name of John Hall, who recently lost his life in Japan, was by an error in some of the press despatches printed as John Hall. (Page 798, October REVIEW.)

Another typographical error in the October REVIEW was in the excellent article by Dr. W. A. Shedd on Bahaiism, in which the name Bab was spelled Bah.

By an unfortunate error in recording the income of the China Inland Mission, as given in our Statistical Tables (January REVIEW), the contribution in dollars was read as pounds sterling, and was therefore multiplied by five. The correct figures are £70.919, or \$354.595.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Student Volunteers' Great Year

The Student Volunteer Movement, which has now closed its twenty-fifth year, furnished to missionary societies last year, for service on foreign fields, 368 men and women, who went out under 53 different societies. Up to the beginning of the calendar year the Volunteers had furnished 4,784 missionaries to all fields. That is the record for twenty-five years. Getting students in American colleges to form study classes in missions is one way adopted by the volunteers to spread interest in foreign missions, and secure recruits for fields. Last year 29,000 students were enrolled in such classes in 596 institutions, a gain of more than 6,000 students over the previous year. Getting students in colleges to give money, and inducing their friends to give through them, is also a method employed under stimulation of the volunteers. Last year students in American colleges, and their friends acting under their influence, contributed \$133,700 to foreign fields. No fewer than 1,477 institutions gave at least something, and large centers of missionary activity like Yale, Pennsylvania and Princeton maintain whole stations.

The National Bible Institute

More than 130,000 persons heard the Gospel message as proclaimed in the outdoor meetings of the National Bible Institute last summer, and about one person in every forty has been so impressed as to openly signify a desire to lead a Christian life, or to ask for special prayer. So unusual has been the success of the outdoor evangelistic campaign conducted by the National Bible Institute that extensive preparations are being made to continue the work during the winter. Plans for a wide extension of the work, to include shops and factories, and unusual centers where such work has never been attempted, are being formulated, and will take definite shape as soon as the outdoor work comes to a close, or about the middle of October.

A Year's Growth in Christian Giving

In Canada, mission gifts have increased 35 per cent. since the Laymen's Movement started. Both in Canada and the United States foreign missionary contributions amounted, in 1905-07, inclusive, to \$26,559,206; in 1908-10, to \$33,127,491. The annual gifts to foreign missions in North America which, in 1901, were \$6,228,173, in 1910 reached \$11,908,671. In the last twelve months not far from \$5,000,000 have, in addition, been subscribed for special missionary purposes, including the Y. M. C. A. million-dollar fund for foreign plants and the \$900,000 Woman's Jubilee Fund.

Work for the Foreign-born

The Evangelistic Committee of New York City has had tent centers where work has been carried on, with meetings in English, Italian, Scandinavian, Bohemian and Finnish-Swedish; 7 centers with special services for boys and 9 for children, 35 centers with open-air meetings in English, 5 others especially for negroes, 7 conducted in Italian, 4 in German, 1 for Russians, and 1 outdoor location for children; services for adults in three halls and for children in two; 14 shop meetings, with services in English, 10 in Spanish, 5 in Italian and 1 in Greek. This means a total of 115 centers of work conducted by the committee, in addition to which it supplies an evangelist to visit prisons and hospitals.

A Polyglot Sunday-school Convention

At the recent great Sunday-school convention in San Francisco, there were present over 500 Koreans, Chinese and Japanese from the Sunday-schools of San Francisco. A quartet of Chinese young women sang, "Man of Calvary, thou hast won my heart from me!" This great demonstration gript the hearts of men and women present with a strangely commanding force, and teachers will no doubt try to secure everything available to promote the study of missions. Frank L. Brown, of Brooklyn, commissioner of the World's Sunday-school Association, who delivered an address on

"Sunday-schools in China, Japan and Korea," predicted that Korea is destined to be the world's greatest Sunday-school field.

Extensive Work for Italians

Dr. Morse estimates the number of Italian churches and missions in the United States as, perhaps, 250. With 214 he has actual acquaintance, 46 of which are Presbyterian, 46 Baptist and 38 Methodist. Their ministers are uniformly energetic and earnest for souls. The laity are good givers, active in inviting others to services, and enthusiastic lovers of the Bible. Men exceed women in the number of attendants at services.

Fruit of Laymen's Meetings

The Laymen's missionary meetings in Allentown, Pa., have been followed by a simultaneous, every-member canvass in 20 city churches. As a result there are now 2,581 more givers to foreign and 1,181 more to home missions than last year. Saint Paul's Church (Lutheran), with 750 members, shows actually 800 pledged givers, and St. Stephen's, with 275 members, 300 subscribers. This includes Sunday-school subscriptions. The *per capita* gifts for foreign missions have about doubled.

The Orient in Providence

During the two weeks, September 25th to October 7th, a part of the "World in Boston" Missionary Exhibition has been in Providence, R. I., and has been attracting large crowds. Many not interested in churches are visiting the exposition and are learning something of the needs and work in mission lands. The pageant is not included, but there are tableaux, lectures, moving pictures, and other special features.

Women and the Mormons

The Interdenominational Council of Women for Christian and Patriotic Service, with Miss Leonora Kelso as secretary, and 542 Fifth Avenue, New York, as headquarters, is entering the lists against Mormonism. A recent leaflet published by them shows the

location of the Mormon missionary stations in various countries of the world. Until recently the chief Mormon missionary in Europe was Huber Grant, who fled from America to escape arrest because of bigamy. These missionaries are busy in persuading converts, chiefly women, to come to America and go to the Mormon settlements in the West. The State Immigration Commissioner for Idaho is a Mormon, and it is reported that one of the shipping agents of the White Star Steamship Line is also a Mormon.

In England alone it is reported that there are 1,178 Mormons engaged in missionary work. The Utah "Church of Latter Day Saints," as they call themselves, reports that last year about 11,000,000 tracts were distributed, and 3,500,000 families were visited, 92,000 meetings were held, and 500,000 Mormon books distributed or sold.

These facts show the activity of the Mormon people. Every one who has studied the problems and progress of Mormonism knows that they are making every effort by their propaganda, immigration, and business influence, to gain the balance of political power in the West. They have a thorough organization, and are only biding their time to be able to reassert their belief in and to reestablish their practise of polygamy and other doctrines.

One great need to-day is that the United States Congress make a constitutional amendment prohibiting polygamy, and that uniform marriage and divorce laws be enacted in all the States of the Union. It is time that American Christians awoke to the menace of Mormonism, which is a menace to patriotism, a menace to purity, and a menace to the Kingdom of God.

Bible Work for the Foreign-born

The barge canal now building across New York State and the huge and costly works being constructed in the Catskills in connection with the New York water supply are attracting a small army of foreign labor. Greeks

and Italians are at work at both these places, and a Greek colporteur has been assisting the Italian agents in distributing the Scriptures on behalf of the American Bible Society. This work has stirred up several cities in central New York, and in consequence Rochester, Utica, Syracuse and Buffalo churches have all undertaken work for foreigners. Even Brooklyn, a city of churches, has been found deficient in Bibles in the homes of the Bohemians, Scandinavians and Italians, and workers of each nation have been supplied by the society.

The Reindeer as a Missionary Asset

Two or three years ago Dr. W. T. Grenfell had some 250 reindeer imported from Norway. Since then the herd has increased to 1,200, and during last winter they proved particularly useful for hauling heavy loads and for driving along the rugged foreshore. Dr. Grenfell is equipping a dairy for sterilizing the milk in summer, and believes that the enormous supply of moss for the nourishing of the reindeer will make south Labrador as important as Lapland or Finland.

Good News from Hawaii

Rev. William Oleson, superintendent of missionary work in Hawaii, under the Hawaiian Evangelical Board, has been in New York and Boston for some months, and is just returning to his island work. He reports that the membership of native Hawaiian churches is steadily increasing. Japanese churches in Hawaii, of which there are a considerable number, are growing rapidly in membership, and the union churches, of which there are 10, are more prosperous than ever. The Hawaiian Association receives from Congregationalists in the United States \$10,000 a year, but Hawaiians themselves contribute to the association for missionary purposes \$40,000 a year.

GREAT BRITAIN

Missionary Conference at York

A new Conference assembled at York, England, on June 14th and 15th, composed of representatives of mis-

sionary societies in Great Britain and Ireland on the same basis as that on which the Edinburgh Conference was constituted. It was convened to promote the aims and interests common to all missionary societies, and to follow certain lines of progress indicated by the Edinburgh Conference. It was decided that such a conference shall be held annually on a somewhat wider basis.

The business was necessarily of an initiatory character and aimed at securing the more efficient training of candidates for missionary work, the better use of the press for the dissemination of missionary information, and the proper treatment of disputes between missions and governments. The formation of a National Layman's Missionary Movement was considered, but the ultimate decision did not go beyond expressing ardent sympathy with such movements, and appointing a committee to consider the question, and report next year.

A similar conference in North America has been doing excellent service for the past sixteen years. It remains to be seen whether the religious conditions in this country will prove equally favorable to cooperation. I earnestly hope they will, for the magnitude of the work of world-evangelization is enough to dwarf all ecclesiastical distinctions.

Mission Study in England

The eighth annual summer school of the Young People's Missionary Movement recently drew to Mundesley Baptists, Congregationalists, Methodists, Friends, Presbyterians and Episcopalians. Members of the Danish Parliament, and Lutheran, Moravian and German churches helped to make up the total number of delegates to 130. This missionary school has for its object to train the leaders of the mission study movement in the free churches, in order that they may be technically and spiritually equipped for their work. Dr. Hanson has just undertaken the general secretaryship. Every member of the school is drafted

into a mission study group, under a thoroughly qualified teacher, and day by day, through watching demonstration study circles, in which all have to participate in turn, all are fitted in some considerable degree for the task of leading circles in their own churches.

Hudson Taylor's Work Goes on

The annual report of the China Inland Mission has just been published. During the year 53 new workers have been added to the mission. Taking away the losses among the missionaries during the year there is still a net gain of 35, which brings the number of workers under this society up to 968, besides 2,638 Chinese preachers and evangelists of various kinds, of which 702 are self-supporting or maintained by the native churches. For the past ten years, we are told, the average number of baptisms have been about 2,600, and the call is made for an effort to bring that figure up to 3,500 for the next four years, as a fitting way of celebrating the jubilee of the mission, which occurs at the end of that time.

Church Union in Scotland

Not much is being spoken or written just now concerning the union of the two great wings of the Presbyterian Church in Scotland. The Joint Committee's report on the subject has, however, seen the light, and is at present a matter for quiet thought and earnest prayer. All the same, the conviction grows that one day in the rather distant future the ranks will indeed be closed, since the needed protest of 1843 will have accomplished its purpose. These movements toward church union, of which we have seen several in recent years, are neither to be forced nor hurried. On the other hand, it will be a great day for Scotland when the church which was rent by the Disruption again becomes a united host in the "one army of the Living God." At present, things seem silently but surely tending in that direction.

THE CONTINENT

Novel Mission Work for Miners

The *Chretien Belge* tells of evangelistic services held by four Swiss Railway men (two of whom are socialists) in the Borinage—the mining section of Belgium—one of the most drunken, degraded, and morally destitute places in Europe. These railroad men carry on volunteer work for fellow employees in the Swiss railways and spend their vacations evangelizing. Besides conducting evening meetings they have done much visiting from house to house and held temperance meetings in the open air at Elouges, on a square lined with seven saloons.

Zionism Moving On

A few weeks since, at the opening of the tenth Zionist Congress, held at Basel, the retiring president, Herr Wolffsohn, delivered an address, in which he reviewed the general situation of the Jews during the last fourteen years, since the beginning of Zionism. This situation had nowhere improved, largely owing to the growth of anti-Semitism, except in Turkey. The speaker insisted that Zionism does not necessarily mean a Jewish kingdom in Palestine; but rather a Jewish home, where Jews could live with all their own customs free from molestation. Dr. Max Nordau was chosen as president. In a brilliant speech he expressed the hope that Turkey would realize the value to her of Jewish cooperation in helping her to build up a flourishing empire. Nearly 500 delegates, from 28 countries, attended the congress.

Austrian Baptists.

A dispatch to a New York paper tells of the marked advance made by the Hungarian Minister of Education toward the Baptists. The information is as follows: The minister of education has virtually approved the project for the erection of an American-Canadian Baptist University at Grosswardein, to cost \$100,000. Only a few unimportant differences remain to be adjusted, and it is hoped the char-

ter will be granted in October. The plan to erect the university originated with a Canadian pastor, the Rev. Joseph Weiling, who traveled in Hungary in 1910. Finding strong local support in the project, he undertook to raise the necessary funds in the United States and Canada. A landed proprietor of Grosswardein has presented an adequate site. It is intended to train Baptist pastors and teachers, admitting not only Hungarians, but students of other nationalities.

The Salvation Army in Russia

The Moscow papers declare that General Booth has received sanction to organize the Salvation Army in Russia. Theoretically, by virtue of the imperial decree of 1906, full religious tolerance exists, and every one is free to follow his own conscience; in practise, however, it is very different, and unrecognized sects are persecuted and forbidden to hold meetings or to own corporate property. At the present time there is a wave of religious thought and feeling in Russia, not in the city populations, but among a section of the educated classes, and especially in the Volga provinces, among the peasantry.

ASIA—MOSLEM LANDS

Some Progress in Turkey

The American Bible Society has a branch in Constantinople which has been in operation for seventy-four years, and the year just closed has been the best of all. Before the late Turkish revolution it took from six months to a year to secure permission to print a Bible, and this permission had to be renewed every five years. All these restrictions have now been swept away. This last year 154,000 copies of the Bible or Portions were distributed from this agency in the heart of the Moslem world and practically all of them were printed there as well. This is 25,000 more than in any preceding year. Indeed, it is difficult to meet the increasing demand for Bibles in the Levant. Printing is carried on in 28 languages. Arabic

leads with 89,000 copies. Then follow Armenian, Turkish and Bulgarian. An edition of John's Gospel in Chulla, a language new to the Scripture, has just been issued in 5,000 copies. It is the tongue of a black tribe near Fashoda, at the junction of the Sobat and White Nile.

Mission Schools in High Esteem.

A recent issue of *The Orient* (of Constantinople) contains reports of the commencement exercises of three prominent educational institutions in Turkey, and the testimony there given by prominent Turks and Armenians is worthy of special note. At the twin cities of Cesarea and Talas, the Catholicos of Sis, one of the two highest spiritual heads of the Armenian Church, address the people in the large Gregorian church, and the principal point in his discourse was a hearty commendation of the Christian character and motives of the American missionaries and of the work done in their schools. People were urged to take pattern of their Christianity and to avail themselves of the educational advantages offered. Later on the Catholicos added other hearty words of appreciation and of brotherly feeling. This was in a city where opposition from the Gregorian Church has been very bitter.

Progress in Persia

Rev. R. M. Labaree writes home: "There are two methods by which we reach Mohammedans aside from personal conversation in calls made and received. These are medical work and schools. Just now the Persians have awakened to the need of a Western education, and everywhere they are clamoring for schools where European languages and sciences are taught. They are trying to open schools of their own, but these do not carry them very far toward their goal, and so they are ready to send their boys and even their girls to Christian institutions for the sake of their superior advantages. While when I first came out here there were about a dozen girls in a little day school, more

to learn sewing than for any other purpose, now we have some sixty or more girls who are studying lessons that they never dreamed of a few years ago. Then we had no Moslem boys' school; now we have quite an institution, in which we teach French, English, Russian, to say nothing of Persian and Arabic, together with arithmetic, algebra and a number of the sciences, and it is through our scholars that we find some of our best opportunities for Christian work."

The Boys' School in Urumia

A letter from Rev. Robert Labaree, Urumia, Persia, tells of the Boys' School commencement last June, which was held in the large tent of the Sardar. There were six graduates, one Armenian and five Moslems, and they formed the best class in every way that has been graduated from the school. All of the class have been attending church this spring with considerable regularity; and some of them are on hand every Sunday morning to practise hymns. The declamations of the boys included two in English, one in French, one in Arabic, and one in Persian. The Governor was on hand, and after the giving of the diplomas made a short address, and presented to each of the boys a gift of books and pencils. The boys of the graduating class asked their mothers and women friends to come to the exercises, and they enjoyed it, tho they were behind a curtain. Poor things, they had to sit in a stuffy room for hours in order to see their sons graduate, looking through a thick veil.

After the exercises they had the alumni supper. And now comes an invitation from the Governor to the teachers and recent graduates of the school to dine with him.

Progress in Palestine

In *The World's Work* Mr. Harold Shepstone gives a striking account of the "Modernization of Palestine." He says: "It is almost startling to read of an electric tramway in Damascus, the first city of the Bible lands with such a service, and of the establish-

ment of telephone systems there and in Jerusalem. In the latter city the Government has appointed a sanitary board to look after the cleansing of the streets, and the swarms of street dogs have been got rid of. In railway extension, great advances have been made; and it is stated that when a new branch, now proposed, has been completed, it will be possible to travel by rail from Paris to Jerusalem and other cities of the Holy Land.

It is, however, in the matter of water supply that perhaps the greatest activity is being shown, and Bible readers will be deeply interested in the fact that the three reservoirs about three miles to the south of Bethlehem (attributed by many archeologists to Solomon, and still called "Solomon's Pools") have been utilized, and water from them is conveyed to Jerusalem by means of pipes along the ancient aqueduct. Beersheba, too, now has its supply from one of the seven wells mentioned in Genesis.

Not Robbers but Seekers

This strange experience is related by a Church Missionary Society worker in Palestine: "A missionary, when returning home from an itinerary, was accosted on a lonely part of the road, just after sunset, by a number of disguised men, more or less armed. They demanded that he should agree to a certain request beforehand. At first, he not unnaturally declined to do this, but further conversation convinced him that robbery was not their object. Consequently, as he saw that argument was useless, and that they had no intention of allowing him to proceed on his journey, he gave a qualified consent. They then asked that he would give his word that certain schools which had been closed, owing to retrenchments in the mission, should be immediately reopened, they promising to help as much as lay in their power. They declared that it was like depriving their children of bread and water and air to deprive them of the opportunity of religious teaching and useful education."

INDIA

Is the Gospel Gaining Ground

The following is from a recent address at the Bombay Y. M. C. A. by a learned Hindu, a judge of the high court and vice-chancellor of the University of Bombay: "The process of the conversion of India to Christ may not be going on as rapidly as you hope or in exactly the manner you hope, but nevertheless, I say India is being converted; the ideas lying at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. I consider this to be the greatest wonder of our time, that our land with its 300,000,000 should receive a message full of spiritual life and power from a little island thousands of miles away and with its mere 50,000,000 of people. This message has not come to us without finding our hearts receptive, for the old idea of worshipping God in the spirit has not entirely died out of the people's consciousness, altho it has been overlaid with multitudinous superstitions and ceremonies."

Growth of One Mission

The Marathi mission, founded in 1813, was the first American foreign mission, and the first of any nationality in western India. It had in the field at the end of 1910, 31 European workers, of whom 2 were doctors, and 5 Indian missionaries. In addition to these, there are connected with the mission 515 Indian Christian workers and 179 Sunday-schools. Its day-school work is well developed, there being 29 boarding-schools and 145 common-schools, in which 6,980 children are under Christian instruction, more than half of whom are non-Christian. The medical side of the work was represented by 6 dispensaries or hospitals, with 48,527 patients. That its efforts for the welfare of the Indian people is appreciated by the Government is shown by the liberal grants given to its educational institutions.

The Testimony of the Census

According to the official statistics of the recent census: "Ten years ago the Christians of the Panjab numbered 100,000; to-day, the census declares there are 300,000! The Mohammedan population remains about the same, while the Hindus show a diminution of 1,500,000. Commenting on these figures a Hindu newspaper says: "Whatever be the cause, the fact is disquieting in all conscience." Take another instance—Chota Nagpur, a district of Bengal. Here the figures are phenomenal. In 1881, the Christians were returned as 36,000; in 1901, they numbered 125,000; while the census of 1911 reveals the fact that they now muster 177,000. About 13 per cent. of the total population of Chota Nagpur is now officially returned as Christian."

The Buddhists Alarmed

The new report of the C. M. S. gives the following from a letter by a catechist in Ceylon: "'Within one month,' said the Buddhists, 'we must drive away the catechist and close the school. For, without doubt, Christianity is like an epidemic, and it will spread among our children.' So they took away all the children from our school excepting ten; and to these they gave clothes, money, and lozenges; but they stayed. I was insulted and abused, and spat upon near my own threshold. Twice stones were thrown on the roof. On two other occasions I was waylaid and assaulted."

The Part Played by Native Workers

A missionary writes from Bangalore: "When I was visiting in a zenana the other day, an old woman came in with spangled clothes to sell. I did not know her at all, but when she saw that I was reading the Bible, she at once came over and sat down with great delight, saying that it was such a long time since she had seen any of the missionaries. She said, 'I too believe,' and when I had finished reading, she began to tell the others how true she had found it all,

and to beg them to believe. She shut her eyes and groped about with her hands (for they like to illustrate things), and said, 'It was all dark,' and then quickly opening her eyes, with a glad smile breaking all over her wrinkled old face, she said, 'It is all light now.' She told us that she was living among Mohammedans and heathen, and that she tried to teach them, at which one of the other women laughed and said, 'She says so'; but another who was there said that it was quite true."

Harvest from Judson's Sowing

The Baptist mission in Burma dates from 1813, and after a century has passed these figures represent what has been accomplished. The population numbers 10,000,000, to which 196 missionaries minister. The 898 churches have a membership of 62,496. In the 704 schools 27,399 pupils are found. The contributions of the native Christians amount to \$93,331 annually.

What Remains to be Done

Tho Christianity is sufficiently rooted in India to count 3,000,000 of communicants in the various Christian churches, according to Sherwood Eddy, it must be borne in mind that this is only about one in a hundred of the population. Out of 100 natives 71 are Hindus, 21 are Mohammedans, 3 are Buddhists and 1 is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land.

The Curse of Child Marriage

One of the most prolific causes of suffering in India is the custom of infant marriages. The last census revealed the awful fact that there were 2,273,245 wives under the age of ten; 243,592 under five, and 10,507 baby wives under one year of age. The little girl wives live with their parents till about twelve, but if the husband dies, the girl is left a widow all her life, especially if she belongs to the caste people. Only after much agita-

tion on the part of the missionaries, and in the face of strenuous opposition by the priests, was the marriageable age of girls raised from ten to twelve by the Indian Government.

The Grave of a Missionary Pioneer

Dr. W. O. Ballantine, of Rahuri, in November, 1909, discovered in the little village of Dodi-Dapur the grave of Rev. Gordon Hall, one of the pioneer American missionaries, who died of cholera there while itinerating in 1826. Before his death, Mr. Hall gave directions about his watch and clothes and his burial to the two Christian boys who were with him, and they with much difficulty, obtained the site for a grave in the Mohammedan burying ground, where they laid the body of their friend. The mission four years later erected a stone monument to mark the spot, bearing this inscription: "Rev. Gordon Hall, missionary, died March 20th, 1826, aged 41." And in Marathi are the words: "Gordon Hall, servant and apostle of Christ, is here buried. He was itinerating here to tell the worship of the only God and salvation through His only incarnation. Search ye concerning this salvation. Ye also need it."

CHINA

The Forces of Christian Endeavor

Forty-three missionary organizations at work in China have Christian Endeavor societies. The China Inland Mission leads with 176 societies; the American Board has 162; the American Presbyterian, 127; the Church Missionary Society, 56; the London Missionary Society, 39; and other missions (including English, Scotch, Irish, Canadian, United States, and Continental societies) each with its quota. These societies are found in every province with, possibly, the exception of Kweichow, and in Manchuria, Hainan, and Formosa.

Christian Endeavor evangelistic bands are holding meetings in shops, streets, and temple yards, and going to outlying villages to tell that Jesus died to save sinners. They are also giving out of their necessity to pur-

chase tracts for distribution at market-places, and to pilgrims visiting sacred mountains and idol shrines. Many have lost faith in the idols, who have not yet turned "to serve the living and true God."

Chinese Y. M. C. A. Secretaries

A striking illustration of Christian progress in South China is afforded by the steps being taken to provide native Y. M. C. A. secretaries. The first is Mr. C. J. Wang (in the Amoy dialect Mr. Ong Chong Jin), who has been sent to Shanghai for a period of training in Association work. His father, who was a pastor in connection with the London mission church, died a few years ago leaving a name highly honored by the native church. Mr. Wang for some years has been teaching in a mission school ten days journey to the west of Amoy. He has always commended himself to his fellow workers as a man of ability and consecration. A second native secretary is needed, and it is hoped that before the end of the year he also will be secured and in training. The cost of Mr. Wang's training is being met from a fund very generously subscribed by the missionaries in Amoy.

What Two Christians are Doing

A high Chinese official recently converted is now supporting 20 evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.

Chinese Evangelistic Leaders

Dealing with the subject of "Spiritual Progress," the *Chinese Recorder* finds much to encourage in the development of Chinese leadership in the churches: "We no longer need to grieve overmuch over the limitations in evangelistic work done by foreign missionaries, for the churches in China have now their strong men who are stirring the dry bones; men who can walk free from the things that hedge about the missionary. The art of conducting great evangelistic campaigns

has been learned, and is being utilized. Within a few years has come into existence the Evangelistic Association of China, wherein one can spell out the letters of greater progress.

How the Gospel Entered Haitang

Haitang is a Chinese island about twenty-five miles long, with a population of 70,000. Thirty-six years ago an inhabitant traveling on the mainland heard of Jesus from a fellow traveler at a Chinese inn. He accepted the truth, returned to Haitang and did not rest until he had carried the gospel to every one of the 411 villages on the island. When the missionaries came about ten years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth their income for the spread of the gospel.

A Relic of Old China

The old order is giving place to the new, but with reluctance. Within a few miles of Chang Te compound there is a hole in the ground at the bottom of which some surface water has recently collected. The man who owned the land, with more business instinct than religious fervor, has impressed the whole neighborhood with the idea that this is a healing spring. A tent has been erected and several hundred thousand cash has been taken in as a result of the sale. Twelve cash will buy a bottleful, and as a panacea it will work wonders. A small temple will probably be erected near the spot in the near future.

A Mingling of Old and New

Says W. P. Walsh in the *Chinese Recorder*: "Not long ago I suddenly met what I at first sight took for a heathen funeral procession. In front came a native band, followed by men carrying flags and banners. I did not at once notice that on the banners were Christian texts and mottoes. Then came the coffin, covered by a large Chinese red canopy; close behind the coffin followed a chair, carrying what I at first thought was the

ancestral tablet, but which I discovered to be a picture of the deceased, an elderly Christian gentleman. My curiosity being aroused, I followed to the grave and, to my astonishment, heard the strains of a Christian hymn, and realized that I was attending a Chinese Christian funeral. Great crowds had come together, and an old missionary with white hair, standing by the open grave, spoke to them of the Christian hope of immortality and fuller life beyond.

Medical "Knowledge" in the Orient

A missionary writing in *China's Millions* says: "I know personally of a sorcerer held in repute in our city. She frequently prescribes live spiders to be taken by babies when ill, or the pricking of their entire bodies with a needle." Koreans order boiled chips from coffins as a sovereign remedy for catarrh! They pass hot needles through sick persons' feet and hands to let the evil spirits of sickness pass out. A jelly made of the bone of a man recently killed is recommended for enemia. Chinese prescriptions are of a similar order. Dr. Williamson quotes from a Chinese medical journal: "There is nothing better for lethargy than to put fleas into the patient's ears. Bugs are of remarkable efficacy in the hysteria of females if one puts them in the patient's nose. Seven bugs taken in barley water are of great value in quaking ague," etc.

JAPAN—KOREA

A Half Century of the Gospel

Japan continues to be the marvel among the nations. A half-century ago she sat alone, glorying in her exclusiveness, unwilling that any one from the outside world should reside within her borders, and especially resolved that the Christian religion never should be tolerated there. But suddenly awakening from her sleep of centuries, she has flung open her doors, put away her feudal system, and has welcomed light and help from all quarters. Her progress in less than half a century in science, in education and the arts, and in arms, has

been phenomenal. It is a fact that the land that fifty years ago publicly proclaimed the direst penalties upon any one who dared to hold the Christian faith, has now within her borders no less than one thousand foreign missionaries, male and female, earnestly preaching their faith, while there are more than 2,000 native preachers engaged in the same work, with over 600 organized churches, having 67,000 communicants.—*Missionary Herald*.

Gospel Progress According to a Japanese

In the September issue of the *Century* there is an article on missionary work in Japan which pays a notable tribute to the success of that work. The author is Adachi Kinnosuke, who describes himself as "a Japanese by birth—a mere heathen," and in his article he purposes to give "an impression of an outsider pure and simple," who is speaking of things he knows to be facts. He contrasts the Japan of half a century ago, with its notice boards of death to Christians, with the Japan of to-day, with its 70,000 Christians, its 600 churches and the 100,000 children in its Sabbath-schools. Less than fifty years ago the great insult was to call gentlemen by the name of Christ. Now men high in the army and navy, the civil service, the parliament and newspaper work are Christians. A momentous result of missionary effort is stated in words quoted from Count Okuma, who is not a Christian: "Only by the coming of the West in its missionary representatives and by the spread of the gospel did the nation enter upon world-wide thoughts and world-wide work. Christian missionary work," he says, "did not deepen the religious nature of the people, but it gave a new star to which it might aspire—the life and character of Jesus."

Healthy Churches in Japan

These recent words by Bishop Andrews, of Japan, are full of cheer: "I have nearly finished going round the whole diocese, and my last trip has shown me more than ever the fool-

ishness of being 'weary in well-doing.' A district I remember fifteen years ago, where God had begun His good work, but where everything seemed to wither and fade, is now a most promising one, with healthy churches and reverent congregations. There is an advantage in being away from the field for eight years, as I have been, for when one returns it is simply: 'God be praised for what He has done to make the struggling churches strong and vigorous!'

A Japanese Evangelistic Movement

Inspired by the Million Souls Movement in Korea an appeal from the evangelistic committee of the federated churches in Japan was sent recently to all the churches and preaching places asking for united prayer and effort in bringing at least 100,000 souls to Christ, and into connection with the visible church, during the ensuing year. The Pocket Testament League appeals to the Japanese as a simple and practical plan, and the secretary there writes: "I get many more who are not Christians to join than I do Christians. That is easily understood since there are so many more who are not Christians. But think what this fact means for the future of the Kingdom. There is no country in the world where more people have a deeper longing for God than Japan to-day. I believe the Spirit will guide us in reaching multitudes. Life is so short that we must reach them while they and we live."

British Buddhist priests also Astir

A missionary writes from Osaka:

The work here has not been so encouraging as formerly. I think the anarchistic troubles have caused some decline in the interest in Christianity, and the Buddhists have seen it, and made use of the opportunity to arouse their slumbering cult. I have never seen such activity among them, since we have been here, as there is at present. They have adopted many of our Christian methods, and use them on much larger scales than we, because of larger opportunities. People have been

coming in to Osaka by the hundreds and thousands, visiting the temples and the priests have been unusually active in entertaining them. They have tents in different parts of the city, where they serve them tea and lecture them on their religion, and give them instruction as to the city and how and where to go to see the sights. The hotels, trolleys, railroad and boat companies all give cut rates. The priests with committees meet the trains and boats, and conduct them to the tents prepared to receive them. The papers gave the number of visitors one day as 65,000, and again a total for three days as 140,000.

A Hospital for the Poor

The Salvation Army has just set apart 50,000 yen for a hospital for the poor at Hirokoji in Japan. Count Okuma, Baron Shibusawa, Baron Serge and other prominent gentlemen are cooperating in raising an additional 12,000 yen for equipment. In Seoul, where there is a large corps of Korean Salvationists, there are many very poor people. When these die they are roughly and carelessly buried by the officials. The Salvationists, therefore, have had a bier constructed, and when a body is found uncared for, it is brought out of the city and given a religious burial. This humble charity is now well known among the poor. Weeping widows and bereaved parents send uniformly to the Salvationists for help in their distress.

AFRICA

The Problem of the Dark Continent

Here is the largest of the continents, except only Asia, and it has not half as many people as China, tho China could be tucked away in one corner of Africa. Yet these 180,000,000 Africans speak 843 languages and dialects! What a fearful difficulty that one fact presents! In addition, there is the ignorance of the people, the absence of written languages and literatures, the common superstition, the widespread licentiousness, and the terrible African fever that has killed hundreds of missionaries.

But on the Other Side? The people are simple, childlike, loving. They are very receptive and plastic. They have fine possibilities. They are likely to give us in the future great Christian poets, musicians, artists and orators. They are the youngest of the great races, probably. If they have most to learn, at any rate they have the least to unlearn.

The Force at Work. The figures are encouraging, as they have recently been gathered. The foreign missionaries at work number 4,542, and the native workers aiding them are 26,474. They have won 1,034,372 native Christians; and these, with the members of their families and others that are sure to join the Christian church, number 2,032,774. And best of all, next to the Bible history itself, Africa has the inspiring record of unparalleled missionary careers—such superb lives as those of Livingstone, Moffat, Hannington, Mackay, Crowther, and Taylor.

French Dominion in Africa

Nearly everything in Africa to-day is dominated by three great overlords—England, France, and Germany. Great Britain and France together control about two-thirds, the British third by far the most important. Very few Americans realize the vastness of the French Empire in the Dark Continent. If we count in the little French colony isolated on the Red Sea and add the French island of Madagascar, we have something like 38,000,000 Africans who are citizens or subjects of France, and about 30,000,000 of these are Mohammedans.

—*Review of Reviews.*

Growth of Methodist Work

The growth of the Methodist Episcopal Church in Africa during the past few years has been remarkable. In 1897, outside of Liberia there was only the work left by Bishop Taylor in Angola, two stations on the Kongo, which soon had to be abandoned, and one missionary with a few native Christians in Portuguese East Africa. There were, perhaps, sixty ministers

and other helpers in Liberia; not more than twenty-five in Angola and on the Kongo, and three in East Africa, including two native helpers. The church-membership was about 3,500, almost entirely in Liberia. There was no church property outside of Liberia and Angola—in the former perhaps \$50,000 worth, and less than that amount in the latter. The combined statistics for 1911 show a very gratifying advance, the largest being in Rhodesia and East Africa, as follows:

Missionaries, 92, and 529 native preachers, teachers and other helpers, making a total missionary force of 621, instead of 88 in 1897. Membership, 11,805, instead of 3,500 fourteen years ago; other adherents, 23,112; total members and adherents, 34,917, baptisms during the year, 641, and conversions over 800 in 1911. Educational work, 1 college, 4 Bible training-classes 8 high schools, and seminaries, 172 other day-schools, with 212 teachers in all, and a total enrollment of 7,762. Fourteen years ago there were less than 250 enrolled.

Persecution in the Nigeria

Intelligence from southern Nigeria states that the Christians at Ushi, in the Ekiti district, have been subjected to severe persecution. Reports made to Bishop Oluwole at Lagos, by Christians who had traveled down to the coast, state that converts were attacked by their heathen compatriots on June 25; their church was wrecked, and some of the Christians were badly beaten. A statement on the subject has been made by Sir Walter Egerton, Governor of southern Nigeria, to the effect that the chiefs complain that, as soon as a man is converted he refuses to conform to the tribal customs and obligations; and there likewise arise occasions when the convert declines to obey the orders issued by the chiefs, and appeals in self-defense to the Christian pastor. It is an old story; and assuredly there is every reason why the demands of the heathen chiefs should be examined before anything like pressure is

brought to bear upon the defenseless Christian natives.

Natives in the Bible Conference

In West Africa the Presbyterians recently held a Bible conference on Northfield lines. There were 385 regular delegates sent by native churches, and so many others came that the audience numbered 5,745 when they gathered in the Elat church for Sunday worship. This Elat church has an average attendance of 1,162 at morning worship and an average in the Sunday-school of 1,509.

Spanish Meddling With Mission Schools

Rev. J. S. Cunningham writes from Benito:

We are having trouble with the Spanish Government. On our return from mission meeting we called on the sub-governor at Bata, and he informed us that he had a letter from the general governor to stop the school at Benito. He showed us the letter and read it. "Who gave you the power to begin the school?" he asked. It appears that a law passed in February, 1907, which we never received, at least I know nothing of it. That was the time the station was closed. The sub-governor said: "Only government teachers and those who receive a subvention from the Government are allowed to teach in this colony."

A Marvel upon the Kongo

Men and Missions for September tells the thrilling story of a mission of the Christian (Disciple) Church upon the Kongo in which every member pays tithes upon his entire income, and in addition every tenth member gives his entire time to the proclamation of the Gospel, the other nine providing for his support. The first convert was baptized after three years, a man so lame as to be able to move neither hands nor feet. At the end of another year 31 savages from 7 warring villages were added. The membership has since increased to more than 2,000. At the first communion service one of the natives

arose and proposed that it be made the rule of the church that every member tithe his income, and the proposition was heartily and unanimously adopted. Then the same man proposed that in addition one out of every ten of their number give his entire time to proclamation of the Glad Tidings, and be supported by the other nine. This proposition, too, met with hearty acceptance. Every week the tithes are brought to the treasurer in the coin of the realm, to wit, brass rods eleven inches in length, worth about one cent and tied in bundles of ten each. This practise has continued for nine years.

Kongo-Belgian Reformers

The friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as may be the memories of the bitter past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand. The interesting news is abroad also that a great firm of British soap-makers are about to establish business on the Aruwimi River, where the oil-producing palm abounds. Should this be true, it will, we hope, help to obliterate the unhappy history of the past.

Native Christians Put Us to Shame

While Protestant churches in America send out one missionary to every 3,000 members, the 750 Christians in Bolenge, Africa, support 76 native evangelists whom they send out among pagan tribes. Twelve years ago they were uncouth savages.

Eager for Worship and for Work

On five out of fourteen Sabbaths more than 1,000 people attended the morning services at the church at Elat, in Bulu Land, Central Africa. At a recent communion service more

than 1,600 people were present, by actual count, and many of them had walked from twenty to thirty miles to attend. The people are hungering for the word of life. The spirit of sacrifice is growing, too. A teacher was told that there was a place for him in a town fifty miles distant. "All right, if you say so, I go," he said. Three years ago no Bulu would have gone so far from his home town.

Solid Success in Livingstonia

In the first twenty years the Livingstonia mission made only 178 converts and had established 58 schools with 4,500 pupils. To-day there is a native church of 6,200 members and more than 661 schools manned by 1,259 teachers, with 58,000 pupils on the roll. Last year 1,700 natives were baptized, and there were 7,500 others receiving instruction with a view to baptism. No school is established unless the villagers erect a school-house, pay school fees, and buy their own books.

Great Success of a Boer Mission

In the Boer mission in Nyassaland and Rhodesia, 600 adults were baptized and 4,000 admitted into instruction classes last year. Over 45,000 children are taught in the day schools of this mission. Such statistics mark a revolutionary change of opinion among South African Boers since the days of Livingstone, when Kaffir and Hottentot were Canaanites in the land fit at best for slavery and often for death.

THE OCEAN WORLD

Fruitful Work in the Philippines

A recent issue of *The Watchman* says: "The latest mail brought from the Philippine Islands the program of the Baptist association for the northern half of the province of western Negros Island. This is the district of Rev. A. A. Forshee, who went to that field in 1902. After his eight years' work, he has brought together in his Association 25 New Testament churches. The membership in these churches range from 20 to 200 mem-

bers per church. Such results accrue from eight years' work, or at the most ten years' work, inasmuch as Mr. Lund and others had done some seed-sowing in this field previous to Mr. Forshee's arrival. It shows how wide a door of opportunity is opened for our missionary endeavor in the Philippine islands, and it also shows something of the measure of our responsibility for thoroughly equipping our forces in this most recent of our mission fields. Three hundred new members were received by baptism in this one missionary's district last year. Cooperating with him are four ordained Filipino Baptist ministers, and upward of a dozen unordained workers."

Methodism in the Philippines

In ten years the Methodist Church in these islands has grown to 30,000 members and 10,000 adherents. Five hundred Filipinos are under appointment to preach the Gospel. A deaconess training school, hospital, theological seminary and orphanage have been built. A recent demonstration held in Manila gathered many thousands of Filipino Methodists with banners, mottoes and a dozen brass bands. The most commonly recurring motto in that city, so long given over to Mariolatry, was significant: "Jesus, the only Savior."

The Salvation Army Active in Java

The Javanese work of the Salvation Army is described in *The Christian World* of London: "It deals with the mixed multitudes of the Dutch East Indies—almost all of whom are Mohammedans—and is practically the only British missionary organization at work there, and its officers, drawn from 10 different nations, do their mission preaching by a persistent course of medical practise. Every one of the 64 officers is a medical practitioner, and upwards of 5,000 patients are treated by them every week. The Dutch Colonial Government gives every assistance.

The awful prevalence of leprosy in the islands has led to the establishment

of a leper hospital, and there is also a colony set apart for the victims of this disease. A Chinese Salvation Army lassie captain has charge of the spiritual side of the work here, and three English officers are preparing to take up the difficult and dangerous duties connected with it. The work is most remarkably successful, from whatever standpoint it is viewed. The government's appreciation is proved by the fact that the army is being entrusted to undertake the practical administration of the poor and medical relief throughout Java.

A Changed Race

Attention is called in the *C.M.S. Gazette* to a striking example of the power of the Gospel: "The Haidas at Massett, in Queen Charlotte Islands, are steadily on the increase. Once the terror of the mainland coast and Vancouver Island, for 1,000 miles from Skagway, in Alaska, to Victoria, they held undisputed sway. All the Indians on the mainland took to the woods when they knew that the war-canoes of the Haidas were out on the war-path. This powerful race has been transformed under the influence of the Gospel." A writer in the *North British Columbia News* says: "Contrast the fierce Haida of fifty years ago and his successor of to-day. A surplined choir of over 20 men, with a Haida organist of great musical ability, singing Christmas anthems and our grand old hymns. One of the chiefs read the lessons in Haida, and the other the English service translated by Canon Keen.

MISCELLANEOUS

An Explorer's View of Missionaries

One of the most famous modern travelers and explorers is Dr. Sven Hedin, whose account of his discoveries and adventures in Tibet made one of the most interesting and important volumes of 1910. Dr Hedin has seen a good deal of work of various missionaries, and he says, "Many of my dearest recollections of the long years I have spent in Asia are connected with the mission stations." He speaks

in detail of some of his mission heroes and adds: "The more I get to know about the missionaries the more I admire their quiet, unceasing and often thankless labors.

"Some young coxcombs, to whom nothing is sacred and whose upper stories are not nearly so well furnished as those of the missionaries, think it good form to treat the latter with contemptuous superiority, to find fault with them, sit in judgment on them and pass sentence on their work in the service of Christianity. Whatever may be the result of their toil, an unselfish struggle for the sake of an honest conviction is always worthy of admiration and in a time which abounds in opposing factors it seems a relief to meet occasionally men who are contending for the victory of light over the world."—*Congregationalist*.

The Missionary Spirit Vital

The missionary idea is ingrained into Christianity, so much so that to deny it is to invite decay and death. In the Great Commission it is made the condition of the continued presence of the Lord with His Church. To refuse to go into all the world and make disciples of all the nations means the refusal of His life-giving companionship. The Christian life has not otherwise an enterprise big enough for its powers, and in giving itself to the petty round of commonplace tasks, it shrivels and decays. It has not vigor enough to perpetuate itself. This fact has been illustrated in the Baptist denomination. Nearly eighty years ago the Baptist Church was divided over this question, the anti-missionary churches separating themselves. A few weeks ago, near Hopkinsville, Ky., an Association was held, which was attended by only 4 churches, 3 widely scattered in Kentucky and 1 in Tennessee. The largest church is said to have only 50 members. In the same territory there are 10 or more Missionary Baptist Associations with hundreds of churches and thousands of members.

In another Association in Tennessee at the time of the split, the Antis had 11 churches and about 1,000 members, while the missionary wing of the church had 9 churches and about 900 members. This year the 9 had increased to 32, and the 900 to 3,200. The Anti-missionary Association has gone to pieces. It is just as true of individuals.—*Christian Observer*.

The Missionary Task on Hand

The task which St. Paul performed for the Roman Empire we have now to perform for the world, and in a more complicated form, but a form for which Christianity is entirely adequate. We have to locate Christianity in the life of each separate nation for the perfection of its national character and the accomplishment of its national destiny, and we have set it in the whole life of the world so as to bind into one each perfected nationality and to cement and complete with its unity the whole varied life of mankind. This is the work that must now be done, and which Christianity alone can do. The privilege of it is ours who believe that God has made of one blood all the nations of men, and has appointed to each the bounds of its habitation and the glory of its own distinct mission, and has also given them in the Gospel of his Son that common life provided for all mankind, wherein there is neither Greek nor Jew, circumcision nor uncircumcision, barbarism, Scythian, bondman nor freeman, but Christ is all and in all.—*Robert E. Speer*.

OBITUARY NOTES

James C. Hepburn, M.D.

The veteran missionary of Japan, and for over ten years the oldest living graduate of Princeton, fell asleep at his home in East Orange, N. J., at the age of 91, on September 20th. Dr. Hepburn was born in Milton, Pa., March 13, 1815, and was graduated from Princeton College in 1832. After completing his medical course in the University of Pennsylvania in 1836,

he sailed for Siam in March, 1841, but *en route* his destination was changed to China. In 1859 his field was again changed to the newly opened Japan, where he continued to live until 1892, when he returned to America. The thirty-three years in Japan were devoted to hospital service and medical practise and educational work. He compiled and published the first Japanese-English dictionary and grammar—which is still used by the Japanese. He did other important translation work and was one of the most notable of American missionaries. The Mikado decorated him with the "Imperial Order of the Rising Sun" on his ninetieth birthday. Doctor Hepburn is survived by one son, Mr. Samuel D. Hepburn, of East Orange, his wife having died in 1906. Few men, if any, were more honored and beloved, or more useful in their life service for the progress of the cause of Christ. A full biographical sketch will appear in our December number.

Mrs. William Jessup

One of the most beautiful of characters and most useful of Christian missionaries passed into rest at the death of Mrs. Faith Jadwin Jessup, of Zahleh, Syria, on August 19th. She was greatly beloved and lived an unusually busy life, not only caring for her home and family of husband and daughters, but was actively engaged in work among women and children and contributed much by her pen. Her death leaves a large circle of sorrowing friends, many of whom are natives of Syria.

Mrs. Frank Van Allen, of India

Cholera in India claimed a victim of Madura Mission of the American among the missionaries, when the wife of Rev. Frank Van Allen, M.D., Mission, died on June 6th. She stayed at her post to help her husband in combating the disease among the people and gave her life as a sign of her devotion.

FOR THE MISSIONARY LIBRARY

HISTORY OF THE SYRIAN NATION AND THE OLD EVANGELICAL-APOSTOLIC CHURCH OF THE EAST. By Prof. George David Malich. 449 pages. Minneapolis, Minn. \$2.50.

Mr. George Malich was for many years a preacher and teacher in connection with the American Presbyterian Mission in Urumia, Persia (wrongly spelled Urmia in the book. There is authority for Urmi but not for Urmia). He was also an enthusiastic and diligent scholar. His scholarship, however, was Oriental and not critical. Consequently this book contains a large amount of interesting historical material from Syriac, Arabic and Persian sources; but it is undigested and the sources are not noted. The work, however, is the fruit of much labor and contains valuable matter. The Chapters XXXII to XXXIV are devoted to the modern history of the Nestorian Church and of missions to the Nestorians. It is disfigured by a good many errors in names that might easily have been corrected, *e.g.*, Davis for Dwight (page 325); Rasan for Rassam (page 331); Cockran for Cochran (page 332). These and other errors in proper names may be due to the translator, who has done his work very well in other respects. The laudatory account of the missionary work done by individuals in the name of the Lutherans, and usually without any responsible control of the funds expended, needs correction and supplement. Dr. Julius Richter, in his authoritative History of Missions in the Near East, gives a reliable statement of the situation in the Urumia field with reference to the multiplication of missionary agencies. Few places in the world have suffered in this respect as much as Urumia.

CHRISTIAN MISSIONS IN BURMA. By W. C. B. Purser, M.A. 12mo, 246 pp. 2s. *net*. Society for the Propagation of the Gospel, London. 1911.

Many think of Burma as the land made famous by the life and work of Adoniram Judson, but Judson's Burma was comparatively small. There are great areas only recently opened to the Gospel and remarkable revivals

have been known there. The history is full of inspiration and romance.

This volume is unique among those written on Burma in that it gives the story of the Church of England missions in Burmese India. The First S. P. G. missionary was sent out in 1859. The weak point in the book is that it gives too little space to the magnificent work done by the American Baptists and others, and the introduction speaks as tho the English Church were the only one whose work is worthy of notice. It is well named a "Churchman's Handbook of Burma," and is excellent for this purpose, but this gives a narrow meaning to the word "church." It contains interesting and reliable information about the various tribes in Burma, their character, religion and customs and shows the need and progress of "church" missions among them.

CHINA MISSION YEAR BOOK. Edited by Rev. Donald MacGillivray. 12mo, 718 pp. 68 cents, *net* (paper); 90 cents, *net*, cloth. (Postage, 20 cents). Christian Literature Society, Honan Road, Shanghai, China. 1911.

Here is a full compendium of things Chinese up to date. It is remarkably well done—a mass of material so arranged and presented as to be accessible and attractive. There is no publication where so much reliable information on China is gathered in one volume—information on famine and flood, education and commerce, missions and literature, opium and foot-binding, history and census! It is remarkably inexpensive and useful.

THE FUTURE OF AFRICA. By Donald Fraser. 12mo, 309 pp. 2s. 6d. The Church Missionary Society, London. 1911.

The author of this volume is an unusual man who has had unusual success in missionary work among the natives in British Central Africa. The volume is one of the series of Mission Study text-books, and while it was written in the heart of Africa, it reveals a strong and comprehensive grasp of the situation. Mr. Fraser deals only with pagan Africa in the

central and southern divisions of the continent, so that Islam and Africa are not considered. The volume is one that makes a strong appeal to the reader. Mr. Fraser speaks from the standpoint of one who has devoted his life to these people and who speaks from personal knowledge and experience. We know of no book that gives a clearer, more comprehensive or so intimate a view of the missionary situation and outlook in Central and South Africa. For interest and information it is an excellent text-book.

MISSIONARY IDEALS. Rev. T. Walker, M.A. 12mo, 167 pp. 1s. Church Missionary Society, London. 1911.

The Acts of the apostles furnishes almost unlimited material, inspiration and suggestions for modern missionary work. The great commission, the methods, principles, hindrances, power, progress, and results are given in clear and convincing form. Mr. Walker has given us here some excellent missionary studies in a volume intended primarily as a text-book. It would furnish to many ministers good material for sermons.

GEORGE A. SELWYN. By F. W. Boreham. 12mo, 160 pp. 2s. 6d. S. W. Partridge & Co., London. 1911.

From the frontispiece portrait Bishop Selwyn looks like the typical old-time missionary of the comic supplement, but he was, on the contrary, a saintly and powerful pioneer missionary of the unusual and untypical sort. His life story is full of thrilling interest, and his influence is still felt in New Zealand and Melanesia. The book is cheaply printed and bound, but the story is one of interest and power.

THE CHURCH OF CHRIST IN KOREA. By Malcolm C. Fenwick. Illustrated. 12mo, 134 pp. \$1.00, *net*. Hodder & Stoughton, New York and London, 1911.

Mr. Fenwick is an independent Canadian missionary who has devoted some twenty years to work in Korea. He knows the Koreans, and has evidenced his love for and faith in them by devoting his life to work for their

salvation. The present volume is an autobiographical account of Mr. Fenwick's life and work, rather than a description of the Church of Christ in Korea. The Church as it is here described is not the church of united Christians so much as the small, scattered, self-supporting churches founded through the work of Mr. Fenwick. Some will find points to criticize in the independent policy and methods, but none will doubt the sincerity and Christian consecration of the man, or fail to recognize the value and interest of his narrative of personal experience.

THE JAWS OF DEATH. By Prof. E. J. Houston. Illustrated. 8vo. 395 pp. \$1.25. Griffith & Rowland Press, Philadelphia, 1911.

This is a lively tale of the West, miners, Mormons, geologists, noble-men, detectives, thieves, murderers, Indians, cowboys, all figure in the story which is intended to show the subtle craft of the Mormons, and the dangers and vicissitudes of life in mining camps.

It is not strictly a missionary story, nor has it particular force or merit, but it reveals indirectly the need for pioneer missionary work in the Western States.

MISS 318. By Rupert Hughes. 12mo, 128 pp. 75 cents. Fleming H. Revell Co. 1911.

This is a captivating little Christmas story, with the girl behind the bargain counter as a heroine. It awakens sympathy and should produce results.

THE BOY FROM HOLLOW HUT. By Isla May Mullins. 12mo, 213 pp. \$1.00, *net*. Fleming H. Revell Co. 1911.

The Kentucky mountains furnish many romantic stories, and this is one of them—not unusual, but interesting and showing the good and evil in mountaineer life. It is not a missionary story, but reveals between the lines the need for Christian education. Mrs. Mullins is wife of the president of the Louisville Theological Seminary.

BEST THINGS IN AMERICA. By Katharine R. Crowell. 12mo, 96 pp. 25 cents. Fleming H. Revell Co. 1911.

This is the first Junior Book issued under the auspices of the Inter-denominational Council of Women for Home Missions. Miss Crowell is a master in the art of mission study for children. Her books on Alaska and other subjects have been deservedly popular. The present study relates to *national problems in home missions*, and gives in outline the heroic story of work for Western settlers, Indians, negroes and immigrants. There are some useful programs for leaders in the supplement.

TALKS ON DAVID LIVINGSTONE AND R. W. LUNT. Pamphlet. 6s., *net.* Church Missionary Society, London. 1911.

David Livingstone never loses his fascination for young and old. As a Christian, adventurer, hero, he is unique. These talks are intended for suggestions to teachers of children and arranges the material in six lessons or talks, giving with each an aim, subject matter and analysis. They are excellent for Sunday-school classes and junior societies. The picture work with each talk is a unique feature.

AN AMERICAN BRIDE IN PORTO RICO. By Marion Blythe. Illustrated. 12mo. 205 pp. \$1.00, *net.* Fleming H. Revell Co., 1911.

These letters from a young missionary bride to her mother-in-law give a vivid, realistic picture of life and work in Porto Rico, from the view-point of a newcomer, to whom everything has a fresh and fascinating interest. Tho there is much detail of no real value, the description of life in this charming island gives an excellent idea of what one finds there of beauty and squalor, sin and religion.

WORLD MISSIONS FROM THE HOME BASE. By Joseph Ernest McAfee. 12mo, 123 pp. 75 cents. Fleming H. Revell Co.

Without home missions foreign missions would dry up; without foreign missions home missions would wither. To cut off the first is to destroy the roots, to cut off the second is to destroy the branches. Both are

needed for a symmetrical healthy growth.

Mr. McAfee, as a secretary of a Home Mission Board, sets forth the need for strengthening and broadening the home base. The spiritual need of America is clearly set forth and the present opportunity is forcefully presented in this series of addresses predominated by the home missionary idea.

TWICE BORN SOULS. By Claude Field. 12mo. 90 pp. 1s., *net.* Charles J. Thyne, London, 1910.

These stories of conversion relate to well-known men, such as Dr. Vanderkemp, the skeptic, J. G. Hamann, the "Magus of the North," Count Struansée, once accused of high treason and condemned to death, James Wilson, the sea captain, Arthur Young, the author, and others. They are simple narratives, that carry their own lesson and prove beyond question the transformation that takes place when Christ is received as Master of the life.

RECENT PAMPHLETS AND PERIODICALS

FUNDAMENTALS. Published by two Christian Laymen through a Committee of Christian Students. Chicago, Illinois.

A series of five volumes dealing with fundamental Christian doctrines have now been issued and are distributed free to all pastors, missionaries and other Christian workers. The papers are contributed by various well-known writers, and are naturally of very unequal merit. They are, however, all characterized by loyalty to God and His Word, and many of them are exceptionally able presentations of the truth. They furnish valuable material for Christian teachers and other thinking men and women.

THE CHRISTIAN'S PRESENT DUTY. By Charles C. Cook, 150 Nassau Street, New York. 1911. 10 cents.

Mr. Cook writes of the present conditions in various lands and in the church, and emphasizes as the Christian's duty to live a holy life, to proclaim God's revealed plan for the world and to help forward the evangelization of the world.

THE GOSPEL OF MATTHEW IN YIDDISH as edited by Dr. W. W. White. For free distribution among Jews. 1425 Solon Place, Chicago.

REPORT ON EDUCATION OF NATIVES IN ALASKA. Bureau of Education, Washington, D. C. 1911. With map.

This shows an enrolment of natives in Alaska schools of nearly 4,000 at a cost of \$200,000.

AUSTRALIA MEN AND MISSIONS. A monthly missionary journal. 2s. 6d. per year. 225 Collins St., Melbourne, Australia.

Another sign of the awakening of men in missions, and an attempt to educate and interest larger numbers in the missionary propaganda.

THE HAND BOOK OF AMERICAN BAPTIST FOREIGN MISSION SOCIETY. Boston, 1911. 20 cents.

This society has in non-Christian lands 640 missionaries (including wives). The Church is yearly growing stronger and larger.

REGIONS BEYOND. In memoriam. H. Grat-tan Guinness, D.D. London, 1911.

A brief account of the life, character and work of a remarkable man, a great missionary enthusiast and Bible student; founder of Harley College and the Regions Beyond Missionary Union.

THE MOSLEM WORLD. Edited by Rev. S. M. Zwemer, D.D. 1s. per quarter. Christian Literature Society, 35 John St., London. 1911.

The three copies of this new quarterly already received are well worth reading. They contain articles by well-known experts on Moslem lands and missions to Moslems. These are of special interest in view of the new interest in Turkish affairs.

CHINESE STUDENTS' MONTHLY. Published by the Chinese Students' Alliance in America. \$1.00 per year. Sung Chuan Li, 6 Felton St., Cambridge, Mass.

An interesting magazine containing much of interest concerning China and Chinese students in America.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. Report for 1911. Foreign Missions Library, New York. 1911. 25 cents.

The record of these addresses and discussions is of importance and interest to all intelligent students of mis-

sions. Such subjects as Missions in Latin America, the Laymen's Missionary Movement, the Moslem Problem, Christian Education in China, and a Unified Plan of Missionary Education and Giving are discussed by experts.

THE NEXT TEN YEARS. A Centennial Address. By Dr. S. B. Capen. American Board of C. F. M., Boston.

A clear-cut, optimistic review and outlook. Dr. Capen believes in larger plans, increased energy, greater unity, better work and more prayer.

NEW BOOKS

THE CHURCH IN GREATER BRITAIN. The Donnellan Lectures Delivered Before the University of Dublin, 1900-1901. By G. Robert Wynne, D.D. Third Edition, revised. 12mo, 204 pp. 1s. 6d., net. S. P. G. House, Westminster, London. 1911.

VAL AND HIS FRIENDS. By Agnes Giberne. Introductory Note by C. H. Robinson, D.D. Illustrated, 12mo, 190 pp. 2s., net. S. P. G. House, Westminster, London, 1911.

A MESSAGE FROM BATANG. The Diary of Z. S. Loftis, M.D. Illustrated, 12mo, 160 pp. 75 cents, net. Fleming H. Revell Co., New York. 1911.

THE FOREIGN DOCTOR. "The Hakim Sahib." A Biography of Joseph Plumb Cochran, M.D., of Persia. By Robert E. Speer. Illustrated, 8vo, 384 pp. \$1.50, net. Fleming H. Revell Co., New York. 1911.

FRANK FIELD ELLINWOOD—HIS LIFE AND WORK. By Mary G. Ellinwood. Illustrated, 12mo, 246 pp. \$1.00, net. Fleming H. Revell Co., New York. 1911.

WORLD MISSIONS FROM THE HOME BASE. A Group of Addresses and Papers. By Joseph Ernest McAfee. 12mo, 123 pp. 75 cents, net. Fleming H. Revell Co., New York. 1911.

MISSIONARY IDEALS. Missionary Studies in the Acts of the Apostles. By the Rev. T. Walker, M.A. 12mo, 167 pp. Church Missionary Society, London, Salisbury Square, E.C. 1911.

OUTWARD AND INWARD MAN. By Jenne Morrow Long. 16mo, 65 pp. Limp leather, \$1.00; board, 50 cents. Jenne Morrow Long, 600 W. 113th St., New York. 1911.

CHUNDRA LELA. The Story of a Hindu Devotee and Christian Missionary. By Rev. Z. F. Griffin. Illustrated, 12mo, 84 pp. 50 cents, net. Griffith & Rowland Press, Philadelphia. 1911.



JAMES CURTIS HEPBURN AT EIGHTY-SIX

The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y),
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VOL. XXIV. No. 12
New Series

SIGNS OF THE TIMES*

THE CHINESE CALDRON

The rebellion in China has become a revolution with astonishing success and rapid progress for the anti-Manchu faction. This uprising is radically different from the Boxer riots eleven years ago. Those were anti-foreign and reactionary. The leaders were uneducated, superstitious fanatics. This rebellion is anti-Manchu and progressive. Protection is promised to foreigners, and the aim is to throw off the Manchu yoke, which the Chinese have been wearing for nearly three hundred years, and to establish a modern representative government—some say to be modeled after that of the United States. The rebellion has been skillfully planned and financed, and proves that the Chinese have awakened and desire progress. The leaders are educated and capable and are carrying the masses of the people with them.

The uprising first showed itself in Cheng-tu, the capital of the far-western province of Sz-chuan. It gained strength as it advanced down the Yangtse Valley, driving the government troops before it or inducing them to desert to the rebel standard. The capture of Hankow and the neighboring cities was the signal for other uprisings in various provinces, until Fuchau, Nanking, Canton and other

large centers came into rebel hands. The alarm of the Government and the inability of the officials to control the situation has led to the suggestion of a compromise with the revolutionary leaders, including the appointment of progressive ministers and viceroys, the immediate institution of a national elective parliament (perchance even with woman-suffrage) and other progressive reforms. Yuan Shih Kai, who has been in disgrace, and is a Chinese, not a Manchu, has been called to take charge of the government forces, and appears to be in sympathy with the revolutionary ideals. Word comes by cable that a constitution has been granted for immediate operation, and that other sweeping reforms will be immediately instituted.

It is too early as yet to definitely predict the outcome, but China is a force to be reckoned with more than ever in the future of world politics. Missionary work has been temporarily interfered with during the disturbances, but the missionaries and Christians have not been molested. There is no indication that a success of the revolutionary party will be detrimental to the progress of Christianity; in fact, except in so far as materialism increases, there is reason to expect in-

* 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 expressed, or positions taken by contributors to these pages.—EDITORS.

creased justice in courts of law, advancement in modern education, greater liberty of speech and of the press, and more freedom in religious work and worship. There is great need for earnest prayer for the missionaries and Chinese Christians, that they may be protected and divinely guided and strengthened in these trying times of war and in the readjustment during the days to come.

In China to-day there are 4,197 foreign missionaries and 12,108 Chinese Christian workers. The mission stations and outstations number 4,350, organized churches 2,027, and communicants 177,774. The total native Christian community numbers nearly half a million. The progress during the last ten years since the Boxer uprising has been remarkable, for there has been one hundred per cent. advance in practically every line of Christian work. In some instances the advance has been more like a thousand per cent.

CHINESE MOVEMENT AGAINST OPIMUM

The movement against opium is growing in strength and zeal in all parts of the Chinese Empire. Near the close of August ten thousand people, citizens and officials of the great city of Tientsin, gathered at the Athletic Field, in front of the Nan Kai Middle Schools, to witness and celebrate the first public burning of opium pipes and other smoking accessories. A Chinese band played patriotic tunes, while over one thousand pipes, some of them very valuable and finely fashioned in brass or fitted with ivory and jade stones, were destroyed in a blazing fire. The enthusiastic crowd cheered loudly for the Emperor and

for New China, while the officials and members of the Provincial Anti-Opium Society made addresses. The American consul, the German vice-consul, and a representative of the Russian consul expressed their sympathy with the Chinese reformers, and the Secretary of the International Reform Bureau made an address in Chinese. It is quite certain that this first pipe-burning in Tientsin will be followed by others soon, because the people are determined to do away with the opium curse, and it is being reported that in the near future (if the revolution does not prevent) a great pipe-burning will be held in Peking under the auspices of the Central Anti-Opium Society.

CHURCH UNION IN CHINA

The joint committee of the English Baptist and the American Presbyterian Missions regarding the Union Church in Tsinan, China, has issued its report. It proposes one united Protestant Christian Church for the whole of Tsinan city and suburbs, and the use of the present mission chapels until special buildings are provided. Entrance into the Union Church shall be "by either of the recognized forms of baptism at the option of the candidate, it being understood that baptism by immersion only shall be practised in property owned by the English Baptist Mission." Members of any evangelical church shall be received on certificate. The spiritual affairs of the Union Church shall be administered by a council consisting of the pastor and other church officers, and, in addition, two ordained ministers, one appointed by the Tsinan Presbytery and the other by the Baptist Union. Territory in the Licheng county is to be allotted to the Church for future evangelistic work.

CRITICAL DAYS IN TURKEY

Professor Hugh Black the other day, in speaking about the religious outlook in the United States, remarked that the problems now faced by our people, whether political or social, in the end, are all problems of religion. In a different but real sense the questions which threaten the foundations of the Turkish Empire are all religious questions. The press everywhere has noted the meaning of this fact to England and France, the great Mohammedan powers of to-day. But we would call attention to the influence of the fact upon Christians living in Turkey, and especially upon our missionaries isolated in its interior provinces.

Because Turkey is a Mohammedan state jurisprudence, politics, social ethics, all fall into one classification as the service of God. All are interpretations of the Koran. The ultimate principle underlying the foreign relations, for instance, of such a state is that of God's message to Saul by the hand of Samuel: "The Lord sent thee on a journey, and said, 'Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.'" This is considered the policy ordained of God toward all nations that are outside of Islam. It is held in abeyance when peace is more profitable to the state, but it finds ardent champions in Turkey whenever war breaks out.

The Italian attack on Tripoli is more than the seizure of a valued province. It also attacks the effort of Turkey to reform itself. It takes advantage of the weakness inseparable from so tremendous a change as that from the arbitrary to the constitutional form of government, and jus-

tifies this course by recital of the abominations of Abd ul Hamid, which the Young Turk administration hates as sincerely as Italy can. It has thus inflamed the best as well as the worst elements of the Turkish nation.

What we class as the worst element of the Turkish nation is worst in one respect only. It is that mass of industrious, according to their light, God-fearing, but untaught people who make up the greatest part of the population. Only the educated know of obstacles to a holy war of extermination upon Christendom. Ordinary Turkish peasants heartily believe that God has appointed a simple rule for relations with Christians or other unbelievers. It is the rule that fixes the relation of a New Zealand farmer to rabbits: "Let them alone if you must; get along with them if you can; but if through number and activity they occupy the land which God has given to you, kill them all. A rabbit is a rabbit whether he has or has not actually eaten your crops." Men of such beliefs whom a time of turmoil frees from government restraint may be led by their piety to lynch unbelievers who are handy while the aggressive unbelievers are out of reach.

Now, the point of these somewhat trite suggestions is that between four and five hundred missionaries—men and women, and chiefly Americans—are stationed in small groups all over Turkey. They have adapted their lives and their methods to the requirements of the Government, they are respected by all who know them, and they are on friendly terms with Mohammedans of high and low degree. But if, as is quite possible, Italian enterprises in Tripoli cause an uprising of the Moslem proletariat in

Turkey; or if, as European politicians fear, the Turkish provinces in the Balkan peninsula begin to crumble under pressure from their small but exigent neighbors; if, in short, anarchy takes the place of government in Turkey, the position of our missionaries may become intensely perilous.

These are the facts. They should not beget panic, nor lead to impractical appeals to the President for an impossible protection. The only effective appeal is to God. In full faith that the divine love will not leave these missionaries to the tender mercies of infuriated Mohammedan devotees, let us make earnest prayer that not a hair of their heads shall perish.

THE GREEK CHURCH IN TURKEY

Priests and members of the Greek Orthodox Church in Constantinople have founded a religious society to which they have given the significant title "Restitution." Its aims are the strengthening of the spiritual life of the members, the purification of the services and worship, and the amelioration of the character and life of the clergy of the Church. The organizers of the society are men of such high standing that a writer in *Pro-odos* (a Greek daily published in Constantinople) says that their very names give assurance of full consciousness of the seriousness of the work thus undertaken and of an earnest endeavor to accomplish it. The same writer complains that Greek Christians have hitherto neglected to use Christianity as the mighty means for social reform, because, as he puts it, "they have the shadow of religion, but little real life," and he points out present-day weak-

nesses of the Greek Church, viz., neglect of the Bible, formalism of worship, and an uneducated clergy. He therefore cordially welcomes the newly organized society as a forward step by those priests and lay members who love the Church and are trying to bring about a revival within her and return to the great ideals of primitive Christianity.

The organization of this society in Constantinople is an important and hopeful sign of the times.

BULGARIA AWAKENING

A large four-page appeal has just been printed and scattered broadcast over Bulgaria. It is address to the members of the Orthodox Church in that country, and it is signed, "From a group of humble Orthodox Christians, who, realizing that the truth has not been presented here as it should be, beg those who are informed on this most vital question to do what is necessary. If not, God's greatest wrath will be poured upon them. Awake, oh, Orthodox Christian."

This "most vital question" is: First, that the Church is meant to be God's chief instrument for elevating mankind; second, it consists only of twice-born and constantly growing true believers; third, its ministers' chief aim must be to bring sinners to Christ by means of preaching; fourth, the present ministry of the Orthodox Church contains many men without this aim, who pervert the teachings of Christ; fifth, these ministers must not be tolerated; sixth, the nation is suffering because of its neglect of God's law, and no improvement is possible without the apprehension and practical application of Christian teaching. All Orthodox Christians, both pastors and

people, are bound to work for the purifying of the so-called Christian community, that it may become a worthy part of the Church of Christ, which tolerates nothing impure.

Heavy indictments are brought against the Church in the appeal, and the whole document has been written with great earnestness and with much pain of heart. It is full of Scripture quotations, but its strength lies in the fact that its writers know that there is a large body of people within the Orthodox Church in Bulgaria who grieve over present conditions and who need only quickening from on high and a capable leader to bring about the needed great reformation. Thus, the appeal must bring results by the blessing of God.

ADVANCE IN SOUTH AFRICA

The next triennial meeting of the South African General Missionary Conference, representing all missionary societies, will be held in the sub-continent, in Cape Town, during the first week of July, 1912. Preparation for these meetings is being made by a series of commissions, on the lines of the Edinburgh Conference Commissions, appointed to gather data and formulate resolutions for discussion by the General Conference. One of the most important of these commissions is that on Survey and Occupation. Rev. J. Du Plessis writes that "it has been conclusively shown that considerable areas of South Africa, south of the Zambesi and Cunene rivers, are still unoccupied, or at least but very partially occupied, by missionary agencies, and it is hoped that the Commission's report will lead to a distinct forward movement, on the part of the missionary societies al-

ready at work, into the territories as yet unevangelized."

At the time of the meetings of the conference next June, the South African Parliament will be in session, and public attention will be directed to mission work as a mighty factor in the development of the new nation in South Africa. Dr. John Mott, of New York, and Dr. Julius Richter, of Germany, have been invited to be present. Public meetings will be arranged in which the most eminent South African public men are expected to take part. A missionary exposition will also be organized, at which scenes from native life will be depicted, methods of mission work illustrated, and demonstrations given of the instruction imparted at missionary institutions in trades and handicrafts. In this way the public will be enlightened as to the work actually being done by the missionary agencies of South Africa, and public interest and sympathy will be stimulated in missionary undertakings.

THE AFFAIRS ON THE KONGO

According to the *London Christian*, the friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as possible the bitter memories of the past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand. It is reported that a great British firm of soap-makers will establish business on the Aruwimi River,

where the oil-producing palm abounds. This would improve matters in the Kongo State very much, we believe.

Reports in German daily papers, however, do not sound quite as favorable as those of Rev. J. H. Harris, tho they do not deny the goodwill of the Belgian Government itself.

MOSLEM MENACE IN SOUTH AFRICA

The advance of Islam southward in Africa has been frequently noted by us, but we have little suspected that even in South Africa proper its propaganda is reaching out. It has been discovered that there are as many as 40,000 Mohammedans in that portion of the Dark Continent. At the meeting of the Students' Christian Association, recently held at Graaf Reinet, and attended by 200 delegates, the threatening spread of Islam in South Africa were freely discusst, and resolutions were passed which urgently call for a great increase in the number of student volunteers for the mission field. In answer to the call the number of volunteers (twenty at the beginning of the meeting) was increased by thirty-four others, while twenty more committed themselves to the same purpose, but must wait one year or more in order to be of the required age before signing.

CHANGES IN BASUTOLAND

Little Basutoland, in South Africa, contains less than a half million of heathen inhabitants, who are ruled by native chiefs under the oversight of a British Resident Commissioner. Eighty years ago its head chief asked the Paris Missionary Society to send some "men of peace" into his country, and its missionaries commenced work in 1833. They found dark heathenism and gross ignorance

everywhere, and cannibalism in some places. To-day 300 teachers are employed in the day-schools of Basutoland, and about one-fourth of all its inhabitants are more or less closely connected with the missionaries upon the 201 missionary stations. There are now 17 native ordained ministers, and the Christian natives contribute about \$20,000 annually to the support of the work. The increase in the number of native members of the congregation was 2,100 in 1910, and the Bible League, founded for the study of the Bible, has 4,500 members already.

THE SIGNS OF DAWN IN INDIA

Professor Harlan P. Beach, of Yale University, expresses his belief that there is a strong movement toward the religion of Christ, without its name, in India. A member of the theistic society, the Brahmo Somaj, met a missionary on Christmas day and told him that the members of that society were meeting by twos and threes to talk about Jesus Christ, and to pray to Him. Professor Beach's belief is shared by Rev. Robert A. Hume, who for thirty-seven years has been a resident in western India, who calls attention especially to the wonderful social advancement of India's women, and declares that the centuries of stagnation have come to an end. Women's clubs for social intercourse and intellectual improvement are springing up all over India, and Europeans, Parsees, Mohammedans and Jews are mingling thus. Child marriages, the giant wo of India's myriads of child widows, are on the decline, and some Hindu conferences have discusst petitions to the government for a law prohibiting the marriage of girls under fourteen. Mr.

Hume stated that the age of a Christian Hindu bride in Ahmednagar, his home city, is seventeen, and he declared that the influence of the Pandita Ramabai and of her faithful work for high-caste child widows at Poona, near Bombay, since 1889, is thus felt throughout India. In proof of the fact that India's moral atmosphere is changing, the Seva Sadan, or the "Home of Service," in Bombay, was founded by a Parsee for the same kind of service which Ramabai instituted, and numerous other cases in India show the appearance of a new spirit and signs of a new day among its multitudes of heathen inhabitants. This condition is hopeful if these reforms are prompted and permeated by the spirit of Christ, otherwise they offer no permanent relief, for they give the fruits of Christianity without the roots. There is no salvation for this world or for the next apart from Jesus Christ.

RAISING THE OUTCASTES IN INDIA

One of the greatest problems in the Indian Empire is that of the deprest classes. There are fifty millions of them—men, women and children, ignorant and poor, illiterate and despised, treated like slaves, yea, considered unworthy to be touched, and living in an awful state of moral decay. The condition of these masses is especially bad in South India, where it is continually impress upon them that they belong to a lower order of beings than the members of the castes, and where they are frequently forbidden the use of the common well and sometimes even the use of the common pond.

Among this great outcast population an extensive movement toward Chris-

tianity has been going on for some time, and it has been stated that during the past forty years 350,000 of them have become Christians in South India alone. Christian missionaries have paid special attention to the work among these downtrodden people, and Bishop Whitehead, of Madras, stated that he anticipated an influx of some thirty millions of them into the Christian Church within the next fifty years. The elevating influence which Christianity has had upon these people have naturally aroused the attention of unconverted, high-caste people in India and have stirred them into activity in behalf of the oppressed masses, and a largely attended conference in their behalf was held in Madras on July 8. The chairman, a prominent Brahman, Mr. G. A. Natesan, delivered a remarkable address in answer to an address of welcome read by a Pariah, Mr. Israel Nallappen. He called attention to the pitiful state of the oppressed masses, to the low wages for which they are forced to labor long hours in the burning sun, to the tremendous prejudice against them which prevails in every part of India, and, remarkable to the eyes of a Brahman, to the change which takes place in these people themselves and in their general condition when they embrace Christianity. He closed with an appeal to Hindus to change their attitude toward these fifty millions of casteless people, implying that there is danger of vast numbers of them joining the ranks of the Christians.

The conference passed a set of seven resolutions, which refer to the pitiful condition of the Indian outcasts and to means by which this condition could be improved, and which are to be submitted to the Indian Government.

These resolutions can not be expected to help much in improving the attitude of Hindus generally toward casteless people, for the remedy lies only in the Gospel of the Lord Jesus Christ; but the very fact that such a conference could be held shows that the spirit of Christianity is beginning to permeate these people and that the holy Brahman and the large property-owner are willing to come down from their lofty height of pride and superstition to help the downtrodden Pariah and to attempt to lift him out of his poverty and ignorance and dirt.

Some of the Indian papers called the conference a sly attempt of native Christians, especially of those employed in missionary efforts, to propagate their doctrines. The chairman was not a Christian, and Brahmans discuss the needs of the oppressed masses, Pariahs appeared before the public pleading for their downtrodden brethren, while the audience was composed chiefly of heathen Hindus of all classes. Not many years ago such a conference would have been impossible.

INDIAN MOSLEMS ASKING EDUCATION

A missionary of the Basel Missionary Society calls attention to the awakening desire for secular education among Mohammedans in East India. During many years they were bitterly opposed to it, but now they are proposing to found a great Mohammedan university at Aligarh, for which they ask 10,000,000 rupees, or more than \$3,000,000, from the followers of the false prophet in all India. Agents are traveling from

town to town, and have already succeeded in collecting 6,000,000 rupees, the rich Mohammedan princes of northern India contributing large sums. These agents call education the only salvation of Mohammedanism in India, and predict that, after the founding of the great university at Aligarh, smaller Mohammedan colleges will spring up in every part of the Indian Empire, especially in Malabar and Cochin, where the missionaries of the Basel Society are making gains among Moslems.

THE BIBLE IN THE SCHOOLS OF QUEENSLAND

Some time ago the people of Queensland decided, as a result of a referendum, to abolish the purely secular education in the primary schools and to allow all religious bodies to teach their own children during school hours. In a recent address to his synod the Bishop of Rockhampton referred to the result of the education Act and said: "We may truly regard this as a great gift from God to all among us who love Him and seek His grace. The Bible will be taught undenominationally—that is, without standard or formula—in the ordinary school course. But the standard of the Church's teaching must be the quite definite standard of the Church Catechism." The Bishop paid a compliment to the faithfulness of the clergy in teaching the children diligently week by week, and he expressed his high appreciation of the exceeding courtesy and kindness of the head teachers. The results of the Education Act are very satisfactory.



THE TEMPLE WHERE DR. HEPBURN FIRST LIVED IN JAPAN, 1859-1863

JAMES CURTIS HEPBURN **PIONEER OF SCIENCE AND RELIGION IN JAPAN**

BY REV. WM. ELLIOT GRIFFIS, D.D., ITHACA, N. Y.

Author of "The Mikado's Empire," "Verbeek of Japan," etc.

The Japan which Dr. Hepburn saw and wrought mightily to transform was one of which the present generation of Japanese know nothing. To the Mikado's 65,000,000 subjects (who in Hawaii and the United States number about 140,000 of the 150,000 away from home, in the Occident), the period 1858 to 1868 is as unknown, except by vague tradition, as are the days of Peter Stuyvesant to the average dweller on Manhattan. Nevertheless that era, in which both society and population were virtually as stationary as they had been for a hundred years previous, was what the writer actually saw. Such judicial proceedings as the burning of the paricide and incendiary, and the public processions in which phallic symbols were openly displayed and made use

of in the most obscene manner imaginable, had, by the year 1870, yielded to the pressure of foreign opinion.

In those days probably every third person in Japan was pitted by small-pox, and adults and children with open sores moved among the populace, tho the babies usually had on a yellow cap as a mark of possible danger. Infectious diseases of the most horrible sort were far from uncommon. On the highroad beggars were both numerous and clamorous. It was not customary to help a human being of this class when he was drowning, or likely to rid society of the burden of his keep, or to listen to his prayers if in danger; to cut him down as a dog was not uncommon. Then human life was considered of very little worth outside of the armed classes. The uni-

versal wearing of swords by samurai boys and men, who paid no taxes or tolls, reminded one of the medieval customs of our forefathers. The propensity of the sword to leave its sheath was evident in the bloody faces and the bodies of many a dog on which



MRS. JAMES C. HEPBURN

the sword-owner had tried his skill,—with more or less success. The vendetta, the sword duel, the tempering of arbitrary government by assassination of obnoxious officials, the common sight of dead bodies lying in the high road, with certain unmentionable popular habits, formed part of the recognized order of society.

All foreigners were looked upon with suspicion and hostility. Concessions of land for the formation of settlements at the treaty ports, however authorized by diplomacy, were suspected to mean their ultimate possession by foreigners. As for missionaries, they were almost universally supposed to be the emissaries of foreign governments and sent out to facilitate the conquest of the country.

In a word, modern and ancient ideas were daily at war. To keep the peace required wisdom at Yeddo and self-control on both sides.

Into such a land, in such an era, James Curtis Hepburn, M.D., came with purpose, consecration and equipment. He was one of the first and most potent of men to hurry into oblivion things uncanny and brutal, to banish diseases, wide-spread but too vile to be named in print, and to usher in the day when Japan, as one of the Great Powers of the world, should lead in public hygiene, in successful surgery and in breaking all records in saving the lives of the wounded in war. Not one public hospital was known in the empire in 1859, whereas to-day there are over a thousand, and, without costing half as much as those in America, probably do as good work. When China went to war with Japan in 1894, she had no hospital corps or provision of surgeons or medicines. Happy was the soldier killed outright, for terrible were the sufferings of the men who crawled off to die or lived with unextracted balls in agony for years.

Young men of the Japan of to-day may sneer at missionaries, boast of their country's progress, and wonder whether those of us who tell of these things that they saw with their own eyes are not drawing the long bow, are jaundiced by race pride, or are dealing with fiction. Yet the writer was not only familiar with the sea-port life and that in the capital during three years, but, even more than Dr. Hepburn, saw the interior of the country during many journeys and a life of one year in Fukui, away from the foreigners.

Probably no sights are visible to-

day such as those which I beheld many times in the doctor's dispensary at Yokohama. In a room able to hold about a hundred persons, in which, during fifteen years, from twenty to seventy-five gathered daily, stood this quiet, forceful man. Without fuss or visible emotion, tho not without real sympathy and profoundest pity, he did his work of relief. Around him were from five to fifteen young men, young Japanese M.D.'s of the future, who were preparing medicines, assisting in surgery or with bandages, dressings, or in preparation of the patients, they helped the doctor in one way or another, while themselves learning. In the company, waiting their turn, human beings of every condition, age, and sex showed the marks of sin, misery, accident, or infection.

Here was an old man, hoping for relief from some chronic disease, and perhaps only too ready to show the limb or organ that needed the attention of science and skill; here were mothers holding their sick babies in beseeching inquest of the doctor's face for a ray of hope—the eyes, it might be, of the little ones eaten out with smallpox, or even a worse disease; while the maternal eyes were “homes of silent prayer.” I can never forget those piercing looks into the doctor's face. Too often their piteous petitions were of no avail. Disease had gone too far and death was prompt and merciful. Happy, indeed, was the doctor himself, when by a pinch of powder, a bolus, a lotion, a dressing of salve, or a surgical operation, he could bring joy and hope. One need not go into the detail concerning what was at first a chamber of horrors, in which every sense was offended, but which became to the ma-

jority a palace of delight into which memory loved often to reenter. Around the walls were comforting passages from the Book of Books, rich promises, words of hope and ten-



IN OLD JAPAN

One of Dr. Hepburn's New-Year Callers in the Seventies. (A Boy and His Servant)

der consolation, messages from the Great Physician, so that waiting time and fruitful opportunity made this room often the very gate of Heaven to souls, whose ransom from the power of guilt, suffering and darkness began here. Yes, that dispensary was a Bethel to many Japanese. Dr. Hepburn's problems were not geographical, ethnic, or philosophical, but immediate and human.

Intensely human himself, out of his heart flowed streams of sympathy, help and healing. He and his wife

made their home one of abounding hospitality. Under his roof, whether they were lovers beginning, or lovers mated during long years of mutual burden-bearing, inquirers or visitors, scholars or common people, children



A JAPANESE BEGGAR

Dr. Hepburn Ministered to Many of these in Japan

or the aged friends of missions or critics and enemies, all who came felt the power of his sympathy, whether given by look, or word, or by the application of science and skill.

Rarely did Dr. Hepburn do anything in the line of duty, but that a rill of sympathy went with the doing.

You might disagree with him and he with you. Questions of policy might arise when discussion was warm, but no man could be an enemy to Dr. Hepburn unless he was himself a lover of enmity and strife. Whether for individuals or the nation, Hepburn's work, in quality, was that of a master. It is no exaggeration to say that for the Japanese born, since 1880, he, under God, made of this one a different world.

Who was this man? Physician, lexicographer, translator of the Bible, friend of beggars and emperors, and—oh noble task!—conciliator of missionary and merchant—he was always referred to in Japan as “kunshin”—the righteous and noble gentleman, and in East Orange, N. J., for nineteen years as the sunny elder of the Presbyterian Church. He was a pioneer of American science and Christianity in Japan, and the leader of that group of four mighty men of faith and valor, of whom Verbeck, Williams and Brown were the other three, who for twelve years, from 1859 to 1871, had the mission field of Japan pretty much all to themselves. These men were almost forgotten at home during our Civil War and were obliged perforce to send their letters by way of England, because the *Alabama* was sweeping American commerce off the seas. Some of them were compelled for a while to earn their own living. They were the wisest of the wise in that they sought not to call the noble and the mighty first to the Gospel feast. Going out into the highways and hedges, and taking hold of the boys, they helped to make the better kind of a Japan of which none of the native philoso-

phers, seers or political martyrs—and these were many—ever dreamed.

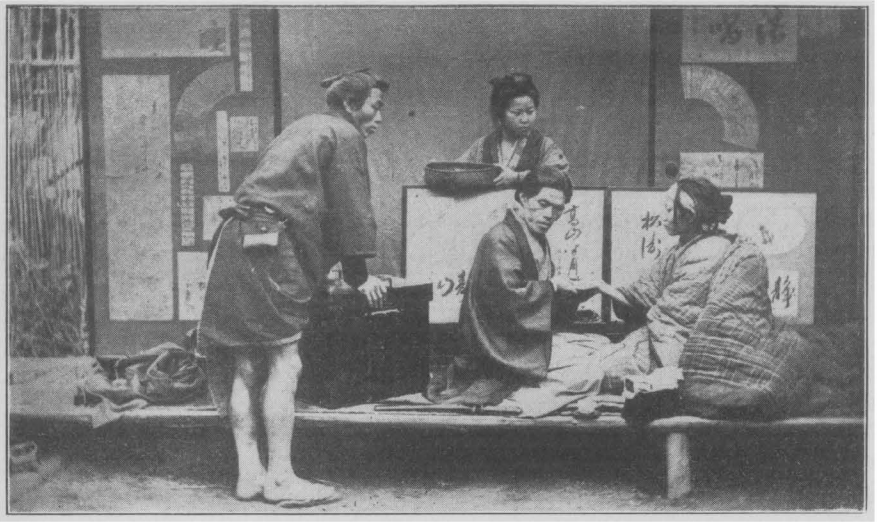
James Curtis Hepburn, M.D., LL.D., wearing the decoration of the third degree in the Order of the Rising Sun, from the Emperor of Japan, and forever enshrined in the hearts of the Japanese people, was born in the village of Milton, on the Susquehanna River, in Northumberland County, Pa., on March 13, 1815. As one might almost suppose from his name, his parents were Presbyterians, and when his father, a lawyer, eager that his son should be a lawyer also, sent him to college, it was Princeton to which, at thirteen, the lad traveled in a stage coach.

Pleading at the bar would require some oratorical power, and this the Hepburn boy or man never possessed. He distrusted himself then, and, even in later years, when American Christians were hungry for news from Japan and the prospects of the kingdom's coming were very dark. When this watchman, visiting at home, was asked "What of the night?" he, after having been, almost by main force, induced to enter a pulpit to speak, he rose trembling and succeeded three times in getting as far as to say "My dear friends." Then he retreated, and sat down, refusing to get up again. Nevertheless, having but five talents instead of ten, he buried none. As teacher, in council, and where speech, not of an oratorical, but of a deliberative kind was required, Dr. Hepburn always spoke with force brevity, clarity, and to the point. He reminded me of John Hall in council, whose every word seemed to weigh a pound.

Choosing medicine as his future profession, Hepburn, the college grad-

uate, entered the medical department of the University of Pennsylvania,—Ben Franklin's noblest monument. In the university he openly professed Christ and made a real consecration of himself to the Master. Of all the men with whom I have come in contact, none more signally illustrated the dictum of Carlyle, "Blessed is the man that hath found his work, let him ask no other blessedness." This was what sustained Dr. Hepburn through his unwearied and ceaseless labors. No matter which way his tastes ran, his sympathies were always in the line of his duty; and, because it was his greatest pleasure, he seemed to dignify that work. It is true that some thought him cold--blooded, because he kept himself so unremittingly and systematically at toil; but, probably, these were the most frivolous and those whom the world could most easily spare. Certainly Japan became gradually better because, from 5 A.M. to 10 P.M. through those thirty-three years spent on the soil of Nippon, Dr. Hepburn kept to his work with the tenacity of an ivy vine to a wall; tho in the human hearts of which this servant of Christ was Master, his name was as fragrant as a cherry-blossom.

In the hands of the Almighty Disposer of Events, two fellow students at the University were as the rudder to this life-ship, directing its course. One was the father of General Samuel Armstrong, long the president of Hampton Institute and an early missionary to Hawaii. The other was Matthew Loard, who went out to Africa as a missionary and gave his young life for what is to-day the Continent of Hope. But, back of all influences, invisible, like the energy



THE JAPANESE DOCTOR OF THE OLD SCHOOL (OR NO SCHOOL)

that does not depend upon wires or poles for transmission into messages of light, was the influence of his mother. At the head of a band of women who prayed for the coming of the kingdom, she did not fail to let her son know her own heart's desire concerning him.

These were the days of Harriet Newall. No illustrations of the power of spirit over matter appeal to the writer more than the fact that, before he was born, many American young women, his mother among others, were filled with a desire to carry Christ's gospel abroad, because of that beautiful life laid down so soon in Burma, where she was the helpmate of Judson. Many a woman who could not herself go, prayed her son into the work because of Harriet Newall.

After graduation the young doctor practised medicine for three years, and in October, 1840, married Miss Clara M. Leete. This partnership of love and mutual service lasted fifty-five

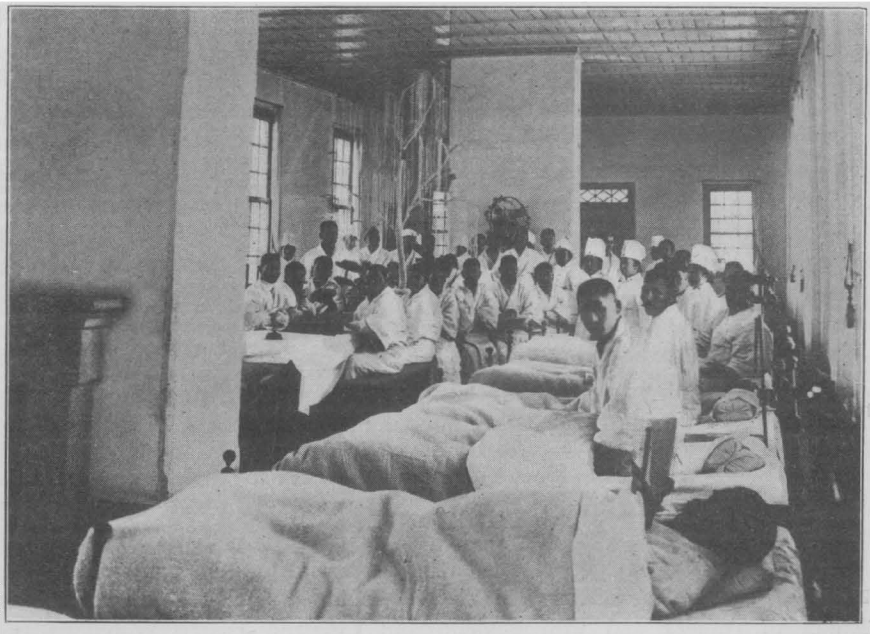
years. It is very difficult to put down in cold blood what Mrs. Hepburn was as host, friend, presiding spirit at the table, the home and in social life at Yokohama in "the seventies." In those days, when American ladies in Eastern lands were few and far between, she was often spoken of, on our war ships, as "The Mother of the American Navy." Many a young officer was saved from folly, impurity and dissipation by her kindly words. In the new settlement she was Dorcas, Martha, and Mary in one. Not a few homesick and heartbroken men were set forward in life, with a new song in their hearts. Not only was she kind to the Japanese, tho most of the new comers to the new seaports in the sixties were hardly of prepossessing appearance or of winsome character; she also may truly be called the beginner of female education in Japan. She collected and taught a class of native girls, and when Miss Kidder (Mrs. E. Rothesay Miller) came out from America

to do this special work, Mrs. Hepburn turned over her school to this lady, so eminently fitted for the work. Out of that class came the star pupil, most excellently trained to assist, when the Government itself woke up to the necessity of uplifting one-half of Japan, and Miss Margaret Clark Griffis and Mrs. P. V. Veeder began what has since developed into the Tokyo Normal School. The first textbook for this school was Hepburn's Dictionary, and until teacher and pupil had made some mutual progress it was the delight of the girls to commit to memory many columns of this kind of a lesson-help, new in Japan. Delightful it certainly was, in the freshness of novelty, for the maidens of Nippon in 1873 considered it something wonderful to see both their *kata kana*, or popular script, and the dignified Chinese characters set cheek by jowl alongside of English words

and phrases which the American ladies used.

We are not exaggerating when we say that Mrs. Hepburn was as the hidden cistern of oil that supplied the ever-trimmed and brightly burning lamp of a mighty man of God.

Having now "an helpmeet for him," Dr. Hepburn turned his back on a successful medical practise and accepted a call to be missionary physician in Siam under the American Board. They made the voyage in a slow sailing ship and arrived July 12, 1841, at "the lion city" Singapore, the capital of the British Straits Settlements. He was detained at this place because sickness among the missionaries required his presence. He utilized what proved to be a golden opportunity by engaging in work for the Chinese there, until the Middle Kingdom was opened to the Gospel. He thus laid a foundation of knowledge of



A WARD IN THE NAVAL HOSPITAL AT KOBÉ, JAPAN

the Chinese language which equipped him for later work both in China and Japan. When the new field opened, after what is called the "Opium War," Dr. Hepburn changed his plans and chose the city of Amoy, whence the tea ships of the East India Company, laden with material for the revolution, sailed for Boston in 1773. Landing at Amoy in October, 1843, he opened a dispensary for Chinese patients. His companions were Rev. W. H. Cummings and the Rev. David Abeel of the Reformed Church, who may be called the father of woman's work for woman in Asia and the inspirer of women's missionary societies.

The climate and the water were severe on the missionary women, and within a few months four of the six died. Of the men two were drowned, one of whom, Walter Lowrie, was thrown overboard by the Chinese pirates, who long infested these waters. Dr. and Mrs. Hepburn were not spared, and when they had become reduced in health by malaria, they were obliged to return home, arriving in New York March, 1846. In one of his letters Dr. Hepburn spoke tenderly of the little baby which he had to bury in Asia's strange soil.

Thus, the doctor's first missionary experience, lasting five years, seemed almost a total personal loss as well as a great disappointment. No other opportunity for missionary usefulness presented itself, and it seemed as though he must spend his life as a medical practitioner among his fellow Americans. Opening an office in New York city, he soon had an honorable and lucrative practise, and for twelve years was an active citizen on Manhattan Island. Twice he passed through epidemics of cholera and won golden

opinions by his success. He was active in church work and the future seemed to open to him all that a physician and a Christian layman could desire.

But in 1853 an event took place by which the Government of the United States more powerfully impressed the world than by any other act since the Declaration of Independence. Yet Japan was not opened to commerce and missionaries by Commodore Perry, but through the skilful negotiations of Hon. Townsend Harris, president of the Board of Education in New York City. A convocation of three men at Nagasaki, held probably on the deck of the United States steamship *Minnesota*, influenced mightily the future development of the unborn Christian church in Japan. Mr. Donker Curtius, the Dutch envoy, whose signature on a treaty of commerce with the Japanese was still fresh, mentioned to Dr. S. Wells Williams, secretary to the American legation in China and then visiting Nagasaki, that Japanese officers had told him that they were ready to allow foreigners all trading privileges "if a way could be found to keep opium and Christianity out of the country."

Dr. Williams was much impressed by this statement and saw the meaning of it. "Christianity," to the Japanese, meant political peril and foreign intervention. It really was this, when it was orthodox in Spain and Portugal to believe that the world, as divided by the Pope, meant that it belonged to them, their sovereigns and the Inquisition. Dr. Williams, calling together his two fellow lovers of his Master and of the Japanese, Rev. E. W. Syle, sailor's chaplain at Shanghai, and Chaplain Henry Wood, of the

Minnesota, the three talked the matter over. Making up their minds that the Japanese had no clear idea of what true Christianity was, they agreed to write, each one to his own board, the Episcopal, Reformed, and Presbyterian, urging them to be very careful in the choice of the right kind of men, who should win the Japanese and teach the people what true Christianity was. Undoubtedly the Holy Spirit guided the mission boards when they sent out such men as Williams, Verbeck, Brown, and Hepburn to the land of promise. As Dr. Williams wrote, "We had the satisfaction of seeing within a year the agents of these three societies in Shanghai."

When the call came to Dr. and Mrs. Hepburn it was as the breath of the Holy Spirit upon the smoking flax. Instantly a candle was lighted that has steadily illuminated humanity in the Japanese Empire to this day. The voyage in a sailing ship had lasted 146 days, when they reached Kana-gawa, the designated treaty port on the bay opposite Yokohama, where they were to live four years. Nothing had been said in the treaties about missionaries, as such, tho we must never fail to give credit to Townsend Harris for arguing the matter with the Japanese at Shimoda, so that missionaries could not be kept out, and thus opening the way for the preaching of the gospel. Mr. Harris, in his diary, wrote on Monday, June 8, 1857, summarizing his points made after eight months of negotiation: "No classes of Americans are named in the second article so that missionaries may actually come and reside in Japan."

The American consul, in 1859, was not specially friendly, not being gifted with prevision as to the want or need

of such persons in a trading settlement, but, after consulting with the Japanese Government, Dr. Hepburn was registered as physician to the consulate. An old temple, probably still standing, having been rejected by the Dutch consul as a stable, was made habitable after a little carpenter work for the new missionaries' residence, and then they began the unpacking of boxes. Sharing the temple with the Hepburns were Rev. Dr. Samuel Rolins Brown and wife, old friends, who also had been missionaries in China.

These were the days of feudalism, when servants and commoners prostrated themselves before the men of privilege and office, who wore two swords. Usually attired chiefly in their loin cloth, they awoke strange and not altogether pleasant feelings to gentlemen, and especially to ladies accustomed both to clothing and the usual upright attitude of free citizens of a republic. As a rule, American ladies, on their first view of such vast areas of cuticle, nearly fell into nervous prostration, while the male republicans actually felt like using boot leather, not for kicking but for assisting to elevate these groveling specimens of humanity and telling them to stand up like men who lived under the Stars and Stripes. As for meat, bread and potatoes, the doctor's wife had to depend for many months upon the ship captains. For one thing alone, Japan might well raise a monument to the Hepburns, for they taught the Japanese the meaning, the use, and the manufacture of soap. True, we gladly bear witness that in their persons, in the generous use of the bath, and in care of their houses the Japanese are among the cleanest people in the world. Yet as a foreigner long in

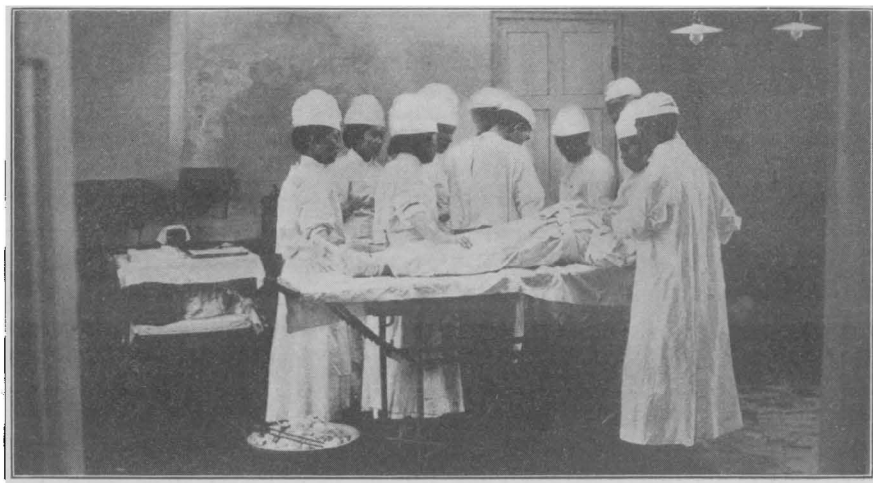
the Far East declares, "the Chinese wash their clothes and the Japanese their bodies." In some respects, next to Christianity, soap seemed to be the desideratum.

A missionary's daughter, who was ushered into the world under the doctor's supervision, writes in these later years, when her own daughters are graduated from college:

"If the friends, the pupils, the parishioners, and the patients and the

marsh, and Kanagawa was a port of the country, ruled, as report said, by two kings. In the large temple yard no untidy blade of grass which struggled up was permitted to remain. That is not *comme il faut* in a Japanese temple yard."

After four years the Hepburns moved to Yokohama, where they built a house on the main street, one story high, with an attic. No chimneys were then known in this earthquake country,



JAPANESE DOCTORS AND NURSES IN THE HOSPITAL AT ZENTSUJI

mere admirers of Dr. Hepburn could each bring but one flower as a symbol of their regard for him, their indebtedness to him, and their love for him, his house would not be big enough to hold the fragrant blossoms. Do you accuse me of prejudice? Then look through my spectacles. Imagine, at the close of the Civil War, in newly opened-up Japan, a Buddhist temple, looking like a one-story bungalow, propt on stilts, well set back from the streets in the town of Kanagawa, for Yokohama was then a mere strip of fishing shacks in the midst of a

so the sheet-iron stovepipe jutted up through the roof. In those days "foreigner haters" abounded, and swords were easily unsheathed. Saké, the strong rice liquor, with the fusel-oil still kept in it, at the cheapness of which Commodore Perry was alarmed, filled the stomachs of many of the swashbucklers, and life was held very cheap. Almost all foreigners went about armed when on the highways, and rarely without the protection of government guards. One fellow took employment with the doctor for the express purpose of assassinating him,

but after a few weeks, seeing what kind of people the missionaries were, he gave up his plan. No teachers could be obtained but those who were known to be spies.

Personally the writer never understood what the scripture meant which speaks of "leaping over a wall" until he tackled the Japanese language.

Japanese affairs. I carried into the far interior, in 1871, the first translation of the gospels made by him, in manuscript, and had the honor of teaching the first Bible class beyond the jealously guarded line of the treaty ports.

The doctor would rise every day at five o'clock in the morning, and in cold



THE OLD TIME NATIVE JAPANESE APOTHECARIES

Even then he had the help of a grammar and dictionary, tho his teacher was at first like a pump-stock, from which information was extracted only after severe labor. Dr. Hepburn, the pioneer, went at the language with next to nothing, but he leapt over the wall into the world of Japanese thought and the garden of her literature. Then began thirty-three years of systematic daily toil, glimpses of which I had the honor and pleasure of seeing when enjoying the boundless hospitality of his home, discussing

weather make his own fire. He worked till breakfast time, and then, after family worship, would go into the dispensary, usually for an hour, but sometimes for three or four hours. Returning, he worked on his dictionary, or reading in Japanese literature, and in later days making translations, until dinner at 1 P.M. In the afternoon he would take his exercise and visit foreign and other patients. His helper for years was the scholarly Okuno, who became a Christian and until eighty years of age was pastor,

evangelist, poet and hymnist of the church. No wonder that he was able to get out, in 1867, the first edition of his great dictionary on which all others are based. Three other editions followed, with still others in abridged forms. The work of printing and proofreading had to be done in China, at Shanghai. Dr. Hepburn wrote and published the first Christian tract in Japanese. From 1872 to 1879 he was busy with other scholars on the New Testament, and on the Old Testament until 1888.

The work in which the doctor took the greatest pride and joy, because it was wholly his own, and he knew it would do an endless amount of good, was his Bible Dictionary, in 1882. This was the then only help to enable Japanese to enjoy intelligently the Scriptural allusions and references that lay outside of their mental world. Better yet, such a work helped to show that the Gospel was as much for Japan as for England or America.

When out of the chaos of paganism Japan unfolded the glory of the new Christian life and the demands of education were for masters, as well as field laborers, Dr. Hepburn was made the first president of the Meiji Gakuin (Hall of Learning in the era of enlightened civilization). This is the college of the Reformed Churches holding the Presbyterian system in Japan, and is situated in Tokyo. To this work he gave not only his time and talents, but he secured from his friends large gifts of money for the dormitory, professors' residences and what others insisted on naming Hepburn Hall. He secured the erection also of Shiloh Church edifice at Yokohama,

then the best and most costly in Protestant Japan. Not a few of the dollars for these buildings came out of his own pocket. It seems a sort of mystic antiphon or requiem that, probably at the very hour of the passing of the great man's spirit, Hepburn Hall went up in fire.

It is hard for one to say which was the greatest of the triumphs of Doctor Hepburn's labors. Some may put their finger on this, others on that, but to my mind one of his greatest successes under God was in his winning the sympathy of the mercantile community and in bridging that unfortunately deep, perhaps unnecessary, gulf between missionaries and merchants, which exists on foreign soil.

On his return to America, in 1892, when the burdens of active life seemed to justify his retirement, the doctor made his home in East Orange, N. J., and from 1892 was an elder and faithful member of the local church. His home was near enough for visits to the graves of his "three beautiful boys." Only one son, who bears the name of his father, survives the doctor. On his ninetieth birthday the Japanese ambassador brought him the token of the Emperor's appreciation of his services to his people. Of Dr. Hepburn it may be written, as was said of his Master, "He saved others." On September 23, 1911, at the age of ninety-six, his spirit took its flight homeward.

I have said little or nothing of the doctor's habits of prayer, or Bible study, or his intense spirituality. Why should I? By his fruits we know him. He rests from his labors; his works do follow him.

JEWISH IMMIGRANTS IN AMERICA

BY REV. LOUIS MEYER, D.D., NEW YORK CITY.

I. Whence Do They Come?

The question of the home-country of all our immigrants is of the utmost importance, because their character can not be understood until we know from what surroundings they severed themselves that they might seek a more or less permanent home in this country. In regard to almost all races or peoples which send representatives to our shores among the multitude of immigrants, the question, "Whence do they come?" is easily answered, their names being expressive of their home-country in the majority of cases; but this is not the case with regard to the Jews. The answer which we received from the Commissioner-General of Immigration to our question, "What is the meaning of the word 'Hebrew' as used in the reports of the Bureau of Immigration?" shows the difficulty of an explicit answer, for it states, "The word 'Hebrew' means the people of Hebrew birth regardless of the country from which they came or the language they speak." Thus, a Jewish immigrant may come from almost any part of the wide earth, because Jews are found everywhere.

Reliable statistics concerning the origin of our Jewish immigration can not be had except for the port of New York, but since 78.17 per cent. of all immigrants of the fiscal year ending June 30, 1907, and 74.72 per cent. of all immigrants of the fiscal year ending June 30, 1908, landed in New York, the statistics for that port may well be taken as representative of the whole Jewish immigration. From them we learn that in the 18 months from January 1, 1908, to June 30, 1909, 69,912 Jews landed in New

York. Of these 50,750, or 72.6 per cent., were classified as Russian Jews by the Jewish experts; 4,222, or 6.04 per cent., as Hungarian; 9,710, or 13.88 per cent., as Austrian; 2,633, or 3.77 per cent., as Rumanian; 1,245, or 1.78 per cent., as English; 703, or 1 per cent., as Turkish, while the rest, a little less than 1 per cent., was made up of Jews from Sweden 11, Italy 4, Bulgaria 2, Denmark 7, Switzerland 1, France 49, Spain 6, Belgium 11, Holland 24, Greece 1, Finland 1, and increasing numbers of Jews from South Africa and South America, especially Argentina, who were probably emigrating immigrants to those countries, while a few came from India and Australia. Thus, the answer to our question, "Whence do our Jewish immigrants come?" might well be, "The vast majority of them come from Russia and Poland, while tributary streams come from Austria (Galicia), Hungary, and Rumania, and little attention need be paid to the remaining 3 per cent.

II. How Many Jews Come Annually

According to government statistics, there came to the United States in 1899 (the year ends on June 30) 37,415 Jews; in 1903, 76,203; in 1904, 106,236; in 1905, 129,910; in 1906, 153,748; in 1907, 149,182; in 1908, 103,387; in 1909, 57,551; in 1910, 84,260; and from July 1, 1910, to June 30, 1911, 91,223. During the ten years ending on June 30, 1910, 976,263 Jewish immigrants landed in the United States, almost 8 per cent. of the Jews in all lands (11,530,848 according to American Jewish Year Book 1909-10). In the 6 years from July 1, 1902, to June 30, 1898, 718,666 Jewish immi-

grants arrived. In 1907, 8.6 per cent. of the total immigration, comprising more than 40 peoples or races, were Jewish; in 1908, 13.2 per cent.; in 1909, 7.65 per cent., in 1910, 8.09 per cent., and in 1911, 10.38 per cent.

The height of Jewish immigration was reached in 1906, the direct fruit of the cruel and inhuman persecutions of the Russian and Rumanian Jews by the nominal Christian rulers and inhabitants of those countries. When the total immigration decreased 39 per cent., in 1908, on account of the great financial crisis, Italian immigration decreased 55 per cent., Austrian-Hungarian 50, Greek 41, but Jewish only 31 per cent. Out of the 392,073 emigrant aliens who departed from this country on account of the panic of 1907-8, 7,702, or less than 2 per cent., were Jews, while in November, 1907, when the panic was at its height, only 1 per cent., of the departing aliens was Jewish.

In 1907, 127 Jews were deported, more than of any other race except the Japanese, and 64 of these were insane. In 1908, 181 were deported, and 87 on account of insanity. In 1907, 1,257 Jews were debarred, or 9.6 per cent. of the total debarred, and in 1908, 679, or 6.2 per cent. of total debarred; in 1909, 614, or 5.9 per cent. of total; and in 1910, 1,954, or 8.05 per cent. of total. The reason for debarring being extreme poverty in the majority of cases during these years. We would draw special atten-

tion to the fact that in 1907, the Jewish immigrants furnished a little more than their proportion (8.6 per cent.) to those debarred, that in 1908, they did not furnish quite one-half of their proportion (13.2 per cent.) of those debarred, and that in 1909 and 1910 they furnished a little less than their proportion, (7.65 per cent., resp. 8.09 per cent.)

III. The Occupations of Jewish Immigrants

The Jew, it is supposed, is a born business man, and the general impression prevails that very few skilled laborers and no professional men whatever are found among our Jewish immigrants. In the following table, which is based upon the official statistics of our government for 1907, 1908 and 1909, we compare the Jewish immigrants with the Italian, because the poverty and lack of advantages of the Jews of eastern Europe are well comparable to those of the Italians, who furnished 294,061 immigrants in 1907, 135,247 in 1908, 190,398 in 1909, 223,453 in 1910, and 189,950 in 1911.

Two important lessons concerning the Jewish immigrant should be learned from the table below.

1. The Jew brings wife and children with him or sends for them as soon as he is able to pay their fare, in the majority of cases.

2. The Jew is represented in every trade, with no exception in the list.

OCCUPATIONS OF IMMIGRATION	Jewish per cent.			Italian per cent.		
	1907	1908	1909	1907	1908	1909
1. Professional (lawyers, doctors, etc.).....	.7	.7	.8	.4	.6	.2
2. Skilled (including almost every trade).....	37.0	35.0	31.6	11.7	12.3	7.1
3. Miscellaneous (including farm laborers and servants)...	16.0	19.1	17.0	66.3	54.5	69.6
4. No occupation (including women and children).....	46.3	45.2	50.6	21.6	32.6	23.1

This can not be said of any other race, except the English, so that the oft-repeated calumny that the Jew is found in a few trades only should cease. The Jewish representation in each trade is never below the average, but the English is, according to immigration statistics.

IV. Where These Jewish Immigrants Settle

In a general way the question might be answered: "They settle in our large cities, almost always in distinct, circumscribed quarters," but the majority gives as its final destination, Greater New York. Of all the immigrants admitted to this country in 1908, 32 per cent. claimed the State of New York as their ultimate destination, but of the Jews admitted in 1907, 62.9 per cent.; in 1908, 66 per cent., in 1909, 60.2 per cent. (or 34,633), and in 1910, 62.8 per cent. (or 51,971), reported the State of New York as their goal when they arrived. Earnest efforts are now being made by Jewish leaders to deflect the stream of Jewish immigration from New York and the great commercial centers, to the South and West of our great country, but hitherto with comparatively little success.

The number of Jewish inhabitants in our States and cities are mere estimates, and therefore not reliable, but we do not hesitate to say that our observations cause us to consider the statistics in the American Jewish Year Book as far too low. A careful investigation of the Presbyterian Home Mission Board's trained and careful field-investigator in Newark, N. J., for instance, revealed almost as many Jewish inhabitants in that one city as the Jewish Year Book reports for the State of New Jersey. Any observer

in Chicago knows that the great city contains many more Jews than the Jewish Year Book reports for the whole State of Illinois (110,000).

We will not add new estimates of Jewish inhabitants of our great cities to the already too numerous ones, but we simply point out that more than fifty per cent. of the two millions and one-half of Jews who are thought to be in the United States live within twenty miles of New York's Post Office; and that, according to their own declarations on landing, about three-fifths of the recent Jewish immigrants are to be found in that city (about 580,000 out of the total Jewish immigration from 1899 to October 1, 1909).

V. Why Do These Immigrants Settle in the Cities of Their Choice?

Wherever these Jewish immigrants settle in extensive numbers they establish distinct Jewish quarters called Ghettos, cities within the cities, which are just as separate from the surrounding Gentile quarters as if they were enclosed by walls with gates securely fastened every evening, as in the Ghetto of the Middle Ages in Europe. Racial and religious considerations, and, to some extent perhaps, the custom of the old world, lead to the continuance of the Jewish Ghetto even in the liberty of the new world, and in the Ghetto, curious old-world ways and customs continue to prevail tho the younger generation try hard to be freed from them. The signs are mostly in Yiddish, the language spoken by almost all these newcomers, which is nothing but the corrupt German of the Middle Ages with an admixture of Hebrew, Polish, Russian, and English words, written with Hebrew letters.

In Greater New York there are four distinct Jewish quarters. The oldest and largest one (larger than any other in the world) extends from the East River to the Bowery, from Catharine to Houston Street, and is thought to contain 450,000 Jewish men, women and children. It is the most densely populated part of the earth, having 625 people to the acre. Some of its blocks are said to have between 1,500 and 1,700 inhabitants.

The uptown Jewish quarter extends from Eighty-sixth to 125th Street, from Fifth Avenue to the East River, and has about 200,000 inhabitants. The Williamsburg Jewish quarter contains 150,000, and the Brownsville Jewish quarter 75,000 people. But there are large masses of Jews north of Houston Street up to East Sixth Street; in the Bronx, and also in the Lenox Avenue part of Manhattan, while it can be said that to-day there are few parts of Greater New York where no scattered Jewish colonies small or large can be found.

Philadelphia and Chicago also have large Ghettos, while Boston, Baltimore, Pittsburgh, St. Louis and practically all our large commercial cities have smaller ones.

The housing question in these Jewish quarters, especially in those of New York, is a very serious one and lies at the bottom of many of the social and moral problems which challenge the religious workers among the people.

VI. Some Characteristics of Jewish Immigrants

The vast majority of these people come from eastern Europe, where educational advantages are lacking. Thus, we need not wonder that of the

56,277 Jewish men who landed in 1908, 9,455, or 16.8 per cent., could neither read nor write, while of the 47,110 women 13,762, or 29.21 per cent., could neither read nor write. This does not agree with the common notion that every Jew is a learned man. In 1909, 12,372, or 21.5 per cent., Jewish immigrants were illiterate (4,944 male and 7,428 female). In 1910, 17,963, or 21.3 per cent., Jewish immigrants were illiterate (7,593 male and 10,370 female). Most of these people are also wretchedly poor, which is sufficiently shown by the fact that the 103,387 Jews admitted in 1908 brought with them only \$1,242,755, only 4,790 being able to show \$50 or over, while the passage of 63,492 was paid by relatives. But in regard to money brought we call attention to the fact that it includes only money shown by arriving Jewish immigrants, while undoubtedly much carried was not shown, and that it can not be determined what portion of the amounts shown was sent to these immigrants by relatives or friends already in this country, or was borrowed from friends in the country from which they came.

It is often said, and we have heard it stated by Jewish leaders, that Jewish immigrants frequently do not come up to our standard of cleanliness. We do not intend to make a denial of the fact, but why should we apply to any immigrant any other standard than that of the country from which he comes? These Jews lacked social and educational advantages in their poverty-stricken European homes. Little opportunity for improvement is granted them within the pale of settlement, where Russian tyranny and cruel oppression keeps them almost prisoners. Much that seems queer to us, or even

bad in the newly arrived Jew or Gentile, is simply a custom of the old world, of which nothing is thought there, and which we have no right to condemn unconditionally. But, after all, it is well established that our Jewish immigrants, instead of being less clean than others who come from the same surroundings and conditions, are at least as clean as their fellow immigrants.

We consider the desire of the Jewish immigrants to "Americanize" themselves one of their chief characteristics. Frequent attention has been called to the large numbers of Russian Jewish immigrants who "Americanize" their name. Many simply translate their names, so that Lichtenstein now becomes Lightstone; Weiss, White; and Grün, Green. Others have imbibed such hatred for Russia on account of the cruel persecutions to which they and their kindred were subjected, that they desire to shake off all that reminds them of that country. Thus, they drop the ski, the witz, the witch, at the end of their names, and Michaelowitz becomes Michaels; Grafinsky, Graf; Shidlowsky, Sheldon. Others have names almost unpronounceable to any one but a Russian, or names which, if pronounced after the English manner, take on an evil meaning, like that of the shoemaker on the lower East Side in New York, who was astonished to see the street arab^h her and repeat the name in lusty us, when he had it painted upon his window in beautiful, yellow color; it read, "A. Damchick." But others of these immigrants, and their number seems to be on the increase, want to be known as Americans by their very names, sometimes for business reasons, sometimes on account

of a desire to escape the common petty persecutions from which they continue to suffer from Gentile neighbors, even in our great free country.

But the desire of these immigrants to Americanize themselves is best expressed in their eager desire to take advantage of the educational institutions. Very soon after their arrival many of their children are found in the admirably managed Jewish institutions, like the great building of the Educational Alliance on East Broadway, New York. As soon as possible the children are sent to the public schools, and the night schools are crowded with men and women, old and young, who are eager to learn the language of their new home.

VI. The Success of These Immigrants

In the public schools the young children of Jewish immigrants rise quickly to the top, not because they are more talented than their Gentile classmates, tho almost every school-teacher acknowledges that generally they are quick-witted and alert, but on account of that inherited perseverance which causes them to wrestle with their assigned task until it is accomplished. The rapidity with which they acquire the English language is amazing, altho it takes them many years to overcome their peculiar pronunciation. We have never seen a more interesting performance than the one which we witnessed in November, 1909, in the hall of the Educational Alliance in New York, the foremost Jewish institution for immigrants. The Central Conference of American Rabbis was holding its annual meeting in New York, and its members were invited to inspect the work of the Alliance. The pupils of different stages of development were intro-

duced, and gave proof of the rapidity with which they acquire the use of the English language, some of them declaiming long pieces of poetry with excellent pronunciation, and in a manner which proved that they understood what they were saying, tho they had been in this country at best a few weeks. Jewish children are more quickly Americanized than the children of any other immigrating people. This has certainly great advantages for the success of the people, but it has also its great disadvantages. Of these we shall speak later.

From the public schools a large number of these children proceed to the high schools, normal schools, and colleges, where a surprizingly large percentage of them carry off honors and rewards. So numerous are those who devote themselves to the profession of teaching, that the College of the City of New York, and the Normal College of New York contain between 75 and 80 per cent. of Jewish pupils, almost all of whom are the children of recent immigrants, or immigrants themselves, and from these two schools comes the majority of the new teachers of Greater New York. A goodly percentage of these children pass through college, some through the universities, making an exceedingly fine showing as far as scholarship and honors are concerned, and more and more of them are now appearing among the acknowledged leaders of science and learning in the United States. A large percentage select the profession of the lawyer, or that of the physician, and are comparatively successful.

The main success of this younger generation is found whenever its members take part in competitive ex-

aminations for public service. There they outrank all their competitors, and were it possible to take a racial census of those who pass through competitive examinations into public positions of trust, the public would be furnished with a convincing illustration of the remarkable success achieved by the younger generation of our Jewish immigrants.

But our Jewish immigrants, considered as a whole, enter every trade and send representatives into every occupation, many of them not being willing or able to take up the trade or profession which yielded them a living in the old country. They are found among cigar-makers, tailors, makers of surgical instruments, of lamps, cut-glass articles, and fancy ironware, makers of patent-medicines, upholsterers and makers of leather articles, contractors and builders, clothing manufacturers, makers of caps and hats, and so on through the whole list of trades.

It is generally supposed that every Jew is a born business man and very successful, as such, but investigations clearly prove that he is the inferior of the Yankee, the Scotchman, the Greek, and the Armenian in commercial shrewdness, and that the Jewish immigrants very largely join the laboring class. The great majority of them remain wretchedly poor, and the lavish charity of their Jewish brethren has lately been proved unable to cope with the misery that prevails. Thousands and tens of thousands of them are barely existing on starvation diets utterly incomprehensible to the American laboring man, altho they are thrifty, industrious, and sober. Yet, after all, a larger percentage of Jews than of almost any other immigrating

race succeed in emerging from the poverty and want. Their economic powers are paralleled by that of no other people, and their perseverance and tenacity, aided by a keen intellect and an unfaltering industry, lead many of them to the coveted goal. The peddler develops into the storekeeper, thence into the merchant. The janitor of the tenement house in the course of a few years oftentimes becomes the lessee of the very building, to finally blossom out into the owner of one or more of these "dumb-bell double-deckers" in which his less fortunate co-immigrants are herded.

The progress of the Jewish immigrant from eastern Europe can be best seen along Broadway or along Fifth Avenue from Fourteenth to Twenty-third Streets, in New York. The former German Jewish names are fast disappearing, and Russian Jewish names are taking their place. But, after all, among the fifty richest men of this country not one is a Jew and of the countless trusts not more than two are apparently in Jewish hands. Yet the published statement has never been challenged, that "in the section (of New York) from Sixtieth to Ninetieth Streets, between Lexington and Park Avenues, live 500 Russian Jews worth \$100,000 to \$1,000,000 each." As far as we have been able to ascertain from published and available accounts, none of these men came to this country before 1876, while the majority reached this land of freedom after the persecution in Russia began to be harsh in May, 1882.

Of their success in the sphere of journalism we need not speak, for it is too well known. They are found as a most important element in the musical and theatrical profession,

while they also are not strangers to the gambling-house and to the race-track.

In general, however, it may be said that of our Jewish immigrants a surprisingly large proportion prove a "commercial success" in the land of their choice.

VIII. Religious and Moral Condition

We do not mean so much the religions and moral condition in which they arrive, as the conditions which develop sooner or later after their arrival.

The majority of our Jewish immigrants belong to the so-called orthodox Jews, who, on account of their reverence for the traditions of the rabbis contained in the Talmud, are often called Talmudical Jews. Many of these disintegrate religiously soon after their arrival. While large numbers continue to adhere at least outwardly to the ceremonies and rites of talmudism, in a general way the busy life of the new country is not favorable to the quiet development of Jewish orthodoxy and only a small percentage of our Jewish immigrants continue to adhere as strictly to the rites and ceremonies as it was their custom in eastern Europe. The Jewish Sabbath can not be as strictly adhered to as was possible across the ocean. Crowded into tenements, overworked in sweat-shops, underfed, in a strange land, breathing the alien air of unwonted freedom, signs of religious disintegration are visible everywhere in the Jewish quarters.

Many of the younger generation, especially the young men, break with the religion of their fathers in the old country and some become materialists, some rationalists, some socialists, and some even atheists and anarchists. In

the new country the number of Jewish young people to whom the religion of their parents becomes ridiculous and contemptible, rapidly increases, because in the rush of the busy life Jewish family life becomes utterly disorganized. The father is no more the priest, but he is the money-getter; the mother now is only the housekeeper, and the children have pleasure and comfort as their watchword. The father is the head only because he supplies the means of living. There is little or no time for the religious training of the children, who as soon as possible must contribute their share to the earnings of the family in many, many cases. Thus, the younger generation rapidly drifts away from all religion.

Many of this younger generation are drifting into evil habits and into sin. A Jewish rabbi wrote in *The American Israelite*, June 4, 1908, "There is drinking among Jewish young men, incontinence of Jewish young men, petty crimes among the young Jews, gambling among the young men, and, finally, the growth of prostitution among the Jewish young girls." Another rabbi said, in *The Chicago Israelite*, March 7, 1908, "There is a constantly increasing number of Jews becoming inmates of our penal and correctional institutions." It is true, we must confess it to our sorrow, that vice and crime are increasing among recent Jewish immigrants, but we would emphasize the well-established fact that, after all, a far smaller ratio of Jews is found among criminals than of their Gentile fellow immigrants from countries with similar or like advantages as Russia, and that native-born criminals outrank the foreign-born criminals by far.

The answer to the question, "What is the religious and moral condition of our Jewish immigrants in their new home?" must be: "There is much danger of their demoralization in religion, and therefore also in morality as they come into contact with the new conditions prevailing here."

IX. The Duty of Americans to These Jews

The Central Conference of American Rabbis (Reform) decided that it is the duty of the hour to approach these masses of religiously disintegrating Jewish immigrants with tracts and statements of American Reform Judaism. The Union of Orthodox Rabbis is casting about to find a way of leading back into the fold the wandering sheep.

The American Christians believe that they owe a twofold duty to these Jewish immigrants: First to welcome them as they come to these shores, having escaped tyranny and persecution by so-called Christians in Europe and elsewhere. They must be assured of freedom from persecution in this land of liberty and must experience Christian love without prejudice or ill-feeling; second, if these Jewish immigrants are to be favorably impressed with Christianity the Gospel must be presented in a friendly, tactful and brotherly way that will prove it to be a priceless possession.

God is bringing multitudes of Jews to our shores. What is the purpose? We doubt not that it is His purpose to give us the opportunity and privilege of offering unto them the Gospel, which is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.



A MOHAMMEDAN MOHARRAM PROCESSION IN BOMBAY

ISLAM IN INDIA

BY REV. S. M. ZWEMER, D.D., BAHREIN ISLAND, PERSIAN GULF
 Author of "Islam," "The Moslem World," "Unoccupied Fields," etc.

The Lucknow Conference emphasized anew the importance and the strategic character of the Moslem population of India. It is a startling fact that there are now under British rule more Mohammedans than under any other government in modern or in medieval days, and that the bulk of these Moslems live in the Indian Empire. Counting all her possessions and dependencies, at least 95,000,000 followers of the Prophet of Arabia are to-day enjoying the blessings of British rule, and the total number of Moslems in the British Empire is 5,000,000 in excess of the total Christian population of that empire. According to the last census India has the largest Moslem population of any country in the world, leading the list of Moslem

lands with no less than 62,458,077 followers of the Prophet. Nor is the Moslem population of India at a standstill: it is growing. The coming census will probably show that the total number of Moslems in India approaches 70,000,000. There are more Moslems in India than in Egypt, Persia, Morocco, Algiers, Arabia, Tunis, Afghanistan, Tripoli and Turkey combined, and because these Moslems are more accessible than those of any other country, with the possible exception of Java, no one can doubt the importance of reaching them with the Gospel in this decisive hour of Christian missions.

A rapid tour of the principal centers of Moslem population in India prior to the Lucknow Conference, and

the conversations and discussions in connection with this memorable gathering, have imprest upon my mind the fact that there never was a more opportune time for the evangelization of Moslems, nor a more strategic place than is the case now in India. Educational and social conditions are plastic and changing. Islam is recognizing its own inadequacy and attempting to adapt itself to new conditions, and yet, of all the non-Christian religions of India, Islam exhibits the greatest solidarity and is conducting a more wide-spread propaganda in India, and from India into other lands, than any other religion. It is only recently that Moslem propagandism in British Guiana and the West Indies, as well as along the Uganda Railway and in South Africa was shown to be carried on by Indian Moslems. A Moslem from India is publishing a paper in Tokyo, Japan, entitled *The Islamic Fraternity*, and the manager of the Mohammedan Tract and Book Depot at Lahore assured me that, next to India, the largest number of his English books were sent to Durban, South Africa.

The importance of the Moslem problem in India is also evident from the fact that the frontier problem, stretching all the way from Baluchistan to the borders of Tibet, is invariably bound up with the attitude of Moslems toward British Government. It is still true, as Sir Wm. Hunter stated in 1876, that there is "a standing rebel camp along the Northern Frontier,* where chronic conspiracy may always be expected."

A final reason for the urgency of the Moslem problem in India is that of the rising tide of education. The educated Moslems of India, long

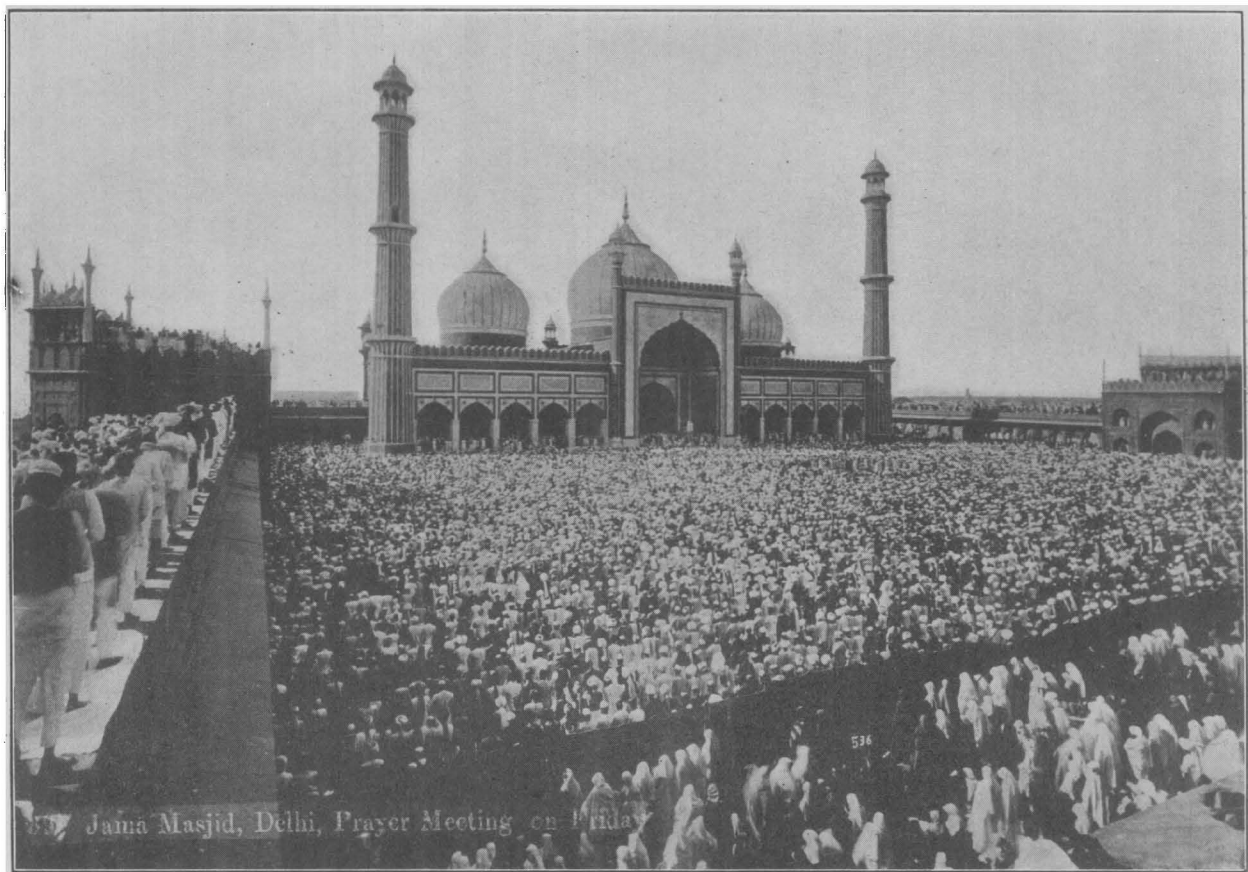
ashamed of the backward condition of their community, are doing everything in their power to stimulate education and extend the influence of the press. It was my privilege to visit two of the largest Moslem presses in India, the one at Delhi and the other at Lucknow. From these and other centers literally millions of pages of Moslem literature in Urdu, Persian, Arabic and other vernaculars are being scattered over India and Central Asia. Polyglot editions of the Koran are being printed,† and one could not help carrying away the impression that the Moslem press of India is fully awake to present-day opportunities, altho still employing old-time methods, *e.g.*, lithography instead of printing.

I. Distribution and Spread

To understand the dimensions of the problem as well as its character, we will consider first the present numbers and distribution of the Moslems in India. Mohammedans are found in practically every part of India, including Ceylon and Burma. Burma alone had a Mohammedan population, according to the last census, of 339,446, and in the past decade Islam increased thirty per cent. in this part of the Indian Empire. Among the native states of India the following are governed by Moslem rulers, and are therefore in a special sense centers of Mohammedan power and influence: Hyderabad, 11,141,000; Tonk, 273,000; Bhopal, 665,000; Khairpur, 200,000; Bangapalle, Madras, 335,000; Rampur, 500,000; and Bahawulpur, 700,000. Of course, not all the population of these native states is Mohammedan, but the fact that so many

† The missionaries welcome these vernacular translations. One of them is at present publishing a Bengali Koran text with Christian commentary. (See illustration, page 915.)

* "The Indian Musalmans," Chapters I and II.



FOUR THOUSAND INDIAN MOSLEMS AT PRAYER ON THE GREAT FEAST DAY, FRIDAY, IN THE JUMA MESJID, DELHI

of India's population are directly under Moslem rulers, subject to the authority of the British Government, is certainly interesting. Of the total number of Mohammedans in India, twenty-five and a half million, or forty-one per cent., live in Bengal; fourteen million, or twenty-two and a half per cent., in the Punjab; and seven million, or eleven per cent., in the United Provinces. Bombay Presidency has four and a half million Moslems, Madras, two and three-fourths million, Kashmir over two million, Assam nearly two million, and Hyderabad over one million Moslems.

The most Mohammedan of all the provinces is Kashmir, where seventy-four per cent. of the people belong to this faith. Next follows the Punjab, where fifty-three per cent., or a little over one-half of the people are Moslems. In Bengal, thirty-two per cent., in Assam, twenty-six per cent., in Bombay, eighteen per cent., and in the United Provinces fourteen per cent. of the people are followers of Mohammed.*

The bulk of the Moslem population, especially in North India, belongs to the Sunni, or orthodox sect. The Shiah do not number more than perhaps five million for all India. They have their stronghold in Oudh, with headquarters in Lucknow. All the various subdivisions of the Sunni sect are represented, but the great majority of the people are Hanifis, altho the influence of the Wahabi movement is still evident, especially in the great cities and in Bengal.

Studying the list of the principal cities of India in the Statesman's Year

Book, one is struck by the fact that so many of these great centers of population are in a real sense Moslem cities with a Moslem problem all their own. Calcutta, for example, has no less than one hundred and seventy-six mosques.* Bombay has a Mohammedan population of nearly two hundred thousand; Hyderabad, Lucknow, Delhi, Lahore, Agra, Allahabad, Peshawar, Aligarh—all of them have great monuments of Moslem architecture, and are the present-day centers of Moslem activity. In each of these cities there exists to-day Moslem associations for the defense and propagation of Islam, called the *Anjuman-i-Islam*. These societies establish schools and colleges, publish literature,

*The following list of mosques in Calcutta was exhibited with a large map of the city, showing their location, at the Lucknow Conference:

Clitpore (upper)	5
Clitpore (lower)	7
Colootalla Road	4
Harrison Road	7
New Market	3
Dharmtalla	1
Chaudney	3
Jain Bazaar	3
Canning Street	2
Upper Circular Road	12
Lower Circular Road	3
Maucktolla	9
Belia Ghat	5
Hat Khola	7
Entally Corner	2
Armenee Bazaar	8
Dhawanipore	7
Chetla	9
Tolligunge	9
Tal Sonah	9
Wellesley Square	11
Kalinga Bazaar	2
Free School Street	3
Hastings	1
Watgunge	4
Ekbulpore	3
Pipe Road	2
Garbari	4
Mominpore	3
Koloparah	1
Haroo Ostagar's Lane	1
Comedanbagan	1
Naptenerbagan	2
Sonai Bazaar	1
Circular Garden, Reach Road	3
Neemuk Mahal	1
Singerhaty	1
Dent Mission Road	2
Garden Reach Road	2
Matlaburni	11
Machine Bazaar	3
Masjid Barce Street	1
Guloo Ostagar's Lane	1
Raja Bagan	2

* For detailed statistics see Imperial Gazetteer of India, Vol. I, p. 474.

and often support bands of preachers equipped to some extent after the pattern of Christian missions. According to Dr. Wherry, "Their great work is to prevent the Christianization of Moslems, and at the same time to secure apostasy of Christian converts from Islam."*

Not only do they attempt the con-

Hindus will have become Moham-medan."* Christianity has nothing to gain, and everything to lose by any mass movement of paganism toward Islam. It was the mature opinion of all the delegates at the Lucknow Conference that "adoption of the faith of Islam by pagan peoples and deprest classes is in no sense whatever a



THE CENTER OF SHIAH ISLAM IN INDIA
The Nuam Bara of Asaf-ad-Danla at Lucknow.

version of Christians, but the fifty millions of the submerged classes, the untouchable outcastes of India, are a field ready for Moslem missionary activity. In some parts of India large bodies of these deprest classes and of the hill tribes have gone over to Islam. "Dr. Ewing of Lahore expresses the belief that unless the Church avails itself of the marvelous opportunity now presented by these millions of low-caste people, within the next ten years the bulk of them who have not been given a status in relation to the

stepping-stone toward, or a preparation for Christianity, but exactly the reverse."*

A careful study of the map of India, with these figures of the distribution and the spread of Islam kept before us, leaves no doubt that the crucial missionary problem in India to-day is how to meet and win the Moslem. It is not without reason that the Moham-medans themselves, mindful of the ancient glories of Moslem rule, and

* Report of World Missionary Conference, Vol. I, p. 19; see also p. 148.

† Resolution VII, Lucknow Conference.

* "Mohammedan World of To-day," p. 156.

filled with hopes and pan-Islamic ideals for the future, still speak of the great minaret outside of Delhi, the Kutub Minar, the loftiest and noblest minaret in the Moslem world, as *Kuwwat el Islam*, (the strength of Islam). Their political glory is in the past, but the grip of Islam on the hearts of these millions is still as deep and unrelaxing as the sculptures in Moslem architecture.

II. Special Character and Developments

The Moslems who were foreigners both in race and in creed came to conquer India. Nine hundred years ago there were no Mohammedans east of the Indus; to-day they number more than fifty-five million, and yet neither the Arabs in Sindh, the Turks in Delhi, Mahmud, the idol-breaker of Ghanzi, nor the Mogul emperors from Babar to Aurungzib succeeded in making Islam dominant over Hinduism. In other parts of the Moslem world there was complete conquest: here there was compromise, and the character of Islam in India is only understood when we remember that Indian Moslems have by their long residence in India, among people differing widely from them in race and language and religion, been profoundly influenced by their Hindu environment. This is especially true of South India and of Bengal. Instead of converting the idolaters to their own views, the Indian Moslems added to their own religion idolatrous elements and practises from Hinduism.

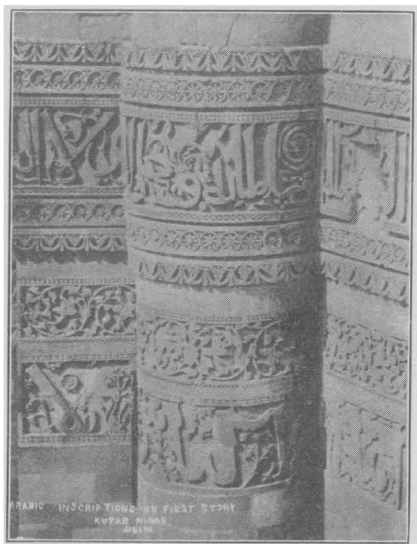
According to Sir William Hunter, "not one in ten of the Moslems in lower Bengal can recite the brief and simple *Kalima*, or creed, whose constant repetition is a matter of almost unconscious habit with Mohammedans."

* Another writer intimately acquainted with the conditions describes the Moslems of Bengal as "a sect which observe none of the ceremonies of its faith, which is ignorant of the simplest formalities of its creed, which worships at the shrine of a rival religion, and tenaciously adheres to practises which were denounced as the foulest abominations by its founder." And if any one thinks this judgment severe, he has only to read a recent dissertation by an educated Moslem on conditions in South India. The writer shows the influence of Hinduism on dress, religious beliefs, practises and superstitions, as well as in architecture, social customs and ceremonies. He states that caste, utterly foreign to Islam, is observed by Moslems, and that in their daily life many of the Moslems of South India can not be distinguished from their Hindu neighbors. "However, much Moslems may deny it," he says, "there can be no doubt that popular Islam in southern India has been considerably influenced by the religion of the Dravidian Hindus. Plain traces of fetish worship are found, and the propitiation of demons by sacrifices and offerings is current among uncultured Moslems of all classes. . . Moslem women of the lower class break cocoanuts at Hindu temples in fulfilment of their vows." The mosques are built in the style of the Hindu temples; Moslems observe Hindu feasts, and altho widow marriage is favored by Moslem law, such marriages are decreasing year by year because of Hindu social influence.†

* Beach, "India and Christian Opportunity," p. 121.

† "South Indian Musalmans," pp. 45-67; Census Report of India, Vol. XV, p. 59.

One reason for this semi-Hindu character of Islam in India is the gen-



ARABIC KORAN INSCRIPTIONS ON THE KUTAR MINAR, NEAR DELHI

eral illiteracy of the people. The illiteracy of the Moslems in India is as surprising as it is appalling. One would think that a religion which almost worships its sacred book, and which once was mistress of science and literature, would in its onward sweep have enlightened India, but facts are stubborn things. According to the latest census the total number of illiterates among the Moslems of India reaches the enormous figure of 59,674,499, or about ninety-six per cent. of the population! Among women illiteracy is well-nigh universal. The census of 1902 reported only 91,059 women in Moslem India as being able to read and write.* Such figures would be almost incredible if they were not based on government returns. It remains to be seen in how

far the intellectual awakening during the past decade will modify the statistics for illiteracy in the coming census.

Polygamy is more prevalent among Moslems than among any other class of the population in the Indian Empire. "Musulmans show a higher proportion of wives to husbands than any other religious community."*

Moslems themselves admit the backward character of their coreligionists. The leaders of the All-India Moslem League and the various anjumans grow eloquent in contrasting the fancied condition of Islam as a religion of culture in the Middle Ages with the sad state of Moslems in India today. The superintendent of the census in the Punjab thus characterizes the backward condition of the Moslems: "It is hardly possible to take up a Punjab settlement report without finding a lament over the short-

(SPECIMEN PAGE.)

REV. WM. G.



BENGALI TRANSLATION OF THE KORAN
With Christian Footnotes by Rev. Wm. Goldsack

* Wherry, "Islam and Christianity in the Far East," p. 109.

† Census Report, 1901, Vol. XIV, p. 61.

comings of the Mohammedan as a cultivator, his lack of energy, his thriftlessness, his capacity for getting hopelessly into debt. In the towns no part of the population felt the effects of scarcity more than the Mohammedan artizan class of Delhi, Amritsar and Lahore.”*

It was not until the formation of the All-India Moslem League at the close of the year 1906 that the Mohammedans of India entered into the political arena. The reasons they themselves give for this are very interesting. Mr. Syed Nabi-Ullah, in his presidential address before the Moslem League at Nagpur, declared: “We have often been reproached for keeping aloof from politics till so late in the day as the latter end of 1906. Even if to-day we are politicians it is not so much from choice, I am afraid, as by force of circumstances. I think myself, however, that this long abstention from the active pursuit of politics has debarred us, if from nothing else, at least from the advantages of political training and education so much needed in the changed conditions of the India of to-day. Various causes have contributed to prevent us from joining hands with the Hindus in their political activities, or starting political business on our own account; as, for instance, the great influence of our late revered leader, Sir Syed Ahmed Khan, of blest memory, who enjoined us to avoid, as far as possible, the thorny paths of politics; a disinclination on our part to embarrass the Government by engaging in political agitation; an instinctive feeling, that owing to our wide-spread deficiency in English edu-

cation and capacity, we, as a community, should have to play second fiddle in the game of politics.” But at present, when the Government is in many ways favoring the Moslem community, and they on their part are losing no opportunity to ventilate their grievances against the Hindus, the political ambitions of the Moslems of India for greater recognition and power are evident on every hand. One has only to read papers like *The Muslim Review*, a monthly published at Allahabad, *The Mussulman*, published weekly at Calcutta, or the vernacular papers published at Lahore, Delhi, and Lucknow to see how anxious the educated Moslems are to try their hand at political reform and nationalism for India.

In spite of recent attempts on the part of the leaders of Islam to India to bring about a reconciliation between Hindus and Mohammedans, the age-long hatred breaks out again and again in disturbances and riots, especially on the occasion of the Moslem feast of sacrifice or during their religious processions at Moharrum. Our illustration shows a crowd of Moslem devotees in Bombay, following the Taziah during the Moharrum procession. Almost every year the troops are called out to preserve order in the large cities of India, and frequently there is riot and bloodshed. How the Moslem looks upon the problem is evident from a recent article on the subject in *The Muslim Review*. The writer says: “It must be plain after all that Mohammedans are very reasonable in their practise of cow slaughter at the Bakr Eed. The Moslems hate idol worship, and the Government has permitted idol worship to be performed under the

* Wherry, “Islam and Christianity in the Far East,” p. 111.

very nose of the Moslems. The Hindus hate cow-killing, and the Government has required the Moslems to sacrifice cows precisely in the manner in which thieves divide their booty, in secrecy, constantly afraid lest a Hindu sees them in their business."

This mutual mistrust and hatred is one of the factors of the Moslem problem in India.

In regard to present-day movements of Moslem thought there are in India, as in Egypt and Turkey, two distinct tendencies. The modernist movement touches every Moslem who has received a Western education, and the advocates of the new Islam are trying to save the ship by throwing overboard, if need be, cargo, compass and captain. No orthodox Moslem recognizes their interpretation of Islam. To them the Koran is not literally true and the ethics of Islam must be accommodated to modern conditions. Civilization compels them to adopt a new theology, a new philosophy and new social standards. Nawab Ali of Aligarh illustrated the wideness of the chasm between orthodox Islam and the liberal movement when he said: "Mohammedanism as it is generally believed by Moslems is mere cant. It has lost its force. It has no stimulating influence on the minds of believers. The prevalent Islam is a series of questionable doctrines set forth by Abu Hanifa, Hambal and Melik."*

The tendency of the new Islam as represented by a certain section of the Moslem press, but more especially by Aligarh College, is to rationalize the teaching of the Koran and to whitewash the character of Mohammed by a new interpretation of his

life. Three young men came to see me at Lucknow who were followers of the new Islam, and one of their first statements was that in our conversation no reference should be made to Moslem tradition, which they said was wholly unreliable; while the Koran should be interpreted as a progressive revelation suited for the Arabs of the desert, but no longer applying in every detail to educated people in India! The new Islam has just published an English translation of the Koran, which they advertise as combining all the excellence of former English translations but "free from such remarks and misleading notes as would make it distasteful to Moslem readers and positively dangerous for the young men who derive their knowledge of Islam through Western sources." They advocate monogamy, the abolition of the purdah, social reform and the education of women.

Strong efforts are being made to establish a Mohammedan university in connection with the college at Aligarh. The number of students at Aligarh is increasing every year, but the tone of the college is agnostic rather than Moslem, and secular rather than religious. It is my opinion, after visiting the college in 1902 and again this year, that it is a disintegrating force as regards the future of Islam. Orthodox Moslems are of the same opinion, and that is why the Arabic theological college established at Deoband in the Northwest Province in 1866 is the rival of Aligarh. The aim of this institution is to strengthen orthodox Islam. All instruction is based on the Koran, and the students who came from every part of India, graduate from

* Quoted in Madras Decennial Conference Report, p. 344.

this school intensely prejudiced and the bitter enemies of all infidels, including Christians. Orthodox Islam is endeavoring in India, as in other Moslem lands, to put the hands of the clock back to the Middle Ages and keep them there lest the new civilization abrogates the old Koran.*

Meanwhile new sects are arising on every hand, some tinged with rationalism, others with Christian elements, and others like the fantastic charlatanism of the ambitious adventurer, the late Ghulam Ahmad of Quadian.

III. Neglect

If the Moslem population of India is to have the Gospel message at this decisive hour, and in a land where every door is open and where converts from Islam enjoy more liberty than anywhere else, the problem must no longer be neglected. That the Moslems of India are a neglected class of the population was the opinion of the Madras Decennial Conference: "This Conference feels deeply the comparative fewness of the converts from Mohammedanism. It is of the opinion that this is due not so much to the character of the religion as to the neglect of systematic efforts to reach the sixty-two million Mohammedans of India, who are more accessible than those in any other part of the Mohammedan world." At the same conference the late Dr. Rouse of Calcutta stated: "Until thirty years ago the Mohammedans of Bengal were very much neglected by Christian missionaries, but the census of 1871 revealed the fact that nearly half the population were Mohammedan,

and since then more effort has been made for their evangelization."

At the Cairo Conference in 1906, a paper was read by the Rt. Rev. Dr. Lefroy, Bishop of Lahore, on the "Preparation of Workers," in which he regretted that there were so few missionaries even in North India qualified by special preparation to deal with the Moslem problem.

"Not infrequently during my years in Delhi, when I wanted to refer to some tradition which I knew existed in one of the well-known collections, but the exact source of which I did not know, it was a cause of real pain to me—and, as I thought, a reproach to the missionary cause—that there was scarcely a single missionary, so far as I knew, in Upper India to whom I could turn for the needed reference—not more than two or three indeed in the whole of India, and to them I sometimes turned in vain. Surely this reproach ought to be wiped out."

And still later the volume of correspondence that came to Commission Number I of the Edinburgh World Conference in regard to this subject, led them to record the conviction that "missions in India have hitherto sadly neglected the Mohammedans. In southern India only a few missionaries have been specially set apart for this work. In northern India special work among them is carried on only in the Punjab, in the Frontier Provinces and in the United Provinces, where alone (except in Eastern Bengal) they are found in great numbers."*

The call is loud and urgent to every society working in India to set apart missionaries for special training, to

* See an interesting article on this college, its character and its tendencies, by H. Martyn Clark, *Church Missionary Intelligencer*, August, 1900.

* World Missionary Conference, Vol. I, p. 152.

work among Moslems, men of dauntless faith and mighty in the Scriptures; and mindful of past neglect, surely the present condition of Islam in India is an urgent call to prayer. May it not be true that "the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer life, alike in the home churches and in the branches of the church which are springing up in foreign lands,"* and that therefore there is no factor so potent to solve the problem of Islam in India as that of intercession?

* Lucknow Conference Resolutions.

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CHINA'S REVOLUTION SPELLS PROGRESS

BY Y. S. TSAO*

On October 11th the world woke up to be surprized by the news that China is facing an intelligently directed revolution. Prior to this, speculations upon the political situation of China made by observant students had declared the obstacles to a revolution to be insurmountable. On account of past experiences, uprisings in China are associated in men's minds only with imminent danger to foreign lives and property. Thus far, however, the contrary has been the case in the present revolution, and the world is all the more surprized. The rapid succession of events within the past fortnight have repeated in the Far East great political events that have required centuries for their accomplishment in European history. This makes it

impossible for a reader to follow closely the course of development. It is evident, however, that the revolutionary movement has been supported by public sentiment, and has gained at least a strong foothold in no less than ten provinces.

Causes of the Revolution

At Wu Chang, the public execution of four rebel leaders was given as the immediate cause of the uprising, and in the Sze-chuen riot, the conclusion of the foreign loan was the pretext. Tho the loan from the Four Powers was really a diplomatic achievement and should be welcomed, yet this measure conveniently adopted by the government to forget its obligations to the people of the four provinces, who have been

* Mr. Tsao is a Chinese Christian, now a student at Harvard University. He is editor-in-chief of *The Chinese Student's Monthly*.

paying specially heavy taxes in order to finance the roads, was too glaring a breach of trust for them to tolerate. The real causes, however, lie still deeper. The anti-Manchurian feeling has been strong, but after a review of the deeper-rooted causes, we can see that even if the government were not Manchurian, under similar circumstances the same popular resentment would have resulted.

The fundamental key-note was *mis-government*. The rulers have been not only inefficient and autocratic, but absolutely selfish and untrustworthy. They have been selfish in practising nepotism with the abrupt dismissal of able and public-spirited leaders; selfish in peculating additional taxes levied specially for reform measures. Even more intolerable have been the insincere promises made to the people similar to those made by King John. While the high-handed action of the government in imprisoning or exiling the provincial representatives for demanding an immediate convocation of a national parliament was remembered by the provincial assemblies.

The opening of new schools, the increasing number of returned students, the publication of radical papers and magazines, have liberated the individuals and have inspired a national feeling. Nationalism naturally breeds impatience, self-assertion and pro-Chinese inclinations. The people were ready to dictate better measures for the government if the national parliament had been granted. The desire for a more aggressive action was most keen and intense when Japan, Russia, and England were making military demonstrations last year. This bubbling caldron of dis-

content and impatience has been ready to boil over at any moment since last year. It was only prevented by the lack of some eminent leader, and some plausible pretext.

For a time the country silently bowed its head in sorrow when the three specters—plague, famine, and flood—stalked over the land. These calamities came to a population already suffering from the results of industrial invasion and non-employment. The economic factor was the last straw that broke the camel's back. That is why in two short weeks so much could be accomplished by the revolutionists.

Parties in the Uprising

Generally speaking, the extent of the revolutionary territory is along the Yangste valley, stretching from the province of Sze-chuen to the Pacific coast. The recent capture of Shanghai has been of supreme strategic importance, for with it the three provinces, Kiangsu, Cheh-kiang, and Fukien, declared themselves independent of the Manchu dynasty. On the north, the rebels are also in control of Singan-fu, the capital of Shensi, and Tai-yuan-fu, the capital of Shansi. The three provinces, Kwangtung, Kwangsi, and Yunnan in the south have merely declared themselves independent republics, but are generally in sympathy with the revolutionaries. Practically, Chili and Shangtung are the only two provinces which have not yet fully stated their sympathy.

Thus, as the southern provinces are extreme Republicans, the central are moderate Republicans, and the northern are loyal Constitutionalists. The central region, with its head-

quarters at Wu-Chang, is by far the strongest party, and is gaining strength every day. General Li Yuen Heng, the revolutionary president and general, distrusts the promises of the government, and demands the support of Yuan Shih Kai. The northern constitutional party is led by the National Assembly, and is supported by the Army League of Lan-chau, under General Chang, commander of the Twentieth Division. They have demanded a National Parliament from the throne, and have time and again offered the temporary premiership of a responsible cabinet to Yuan Shih Kai.

Evidently, Yuan is the central figure, and he is between two fires. On the one hand, he is doubtful of the sincerity of the throne; on the other, he is not in full sympathy with the republican program. While the constitutionalists have the support of a small body of well-drilled troops, the assembly and the tottering government, the revolutionaries have the sympathy of no less than 13 provinces. The issue has therefore resolved itself between a republic and a limited constitutional monarchy. If the revolutionaries could be convinced of the greater desirability of having a constitutional government like that of Great Britain, the fusion should not be difficult to effect. In either case, if Yuan should come forth and declare his sympathy with either side, the crisis of permanent secession might yet be avoided, and Yuan is not likely to remain silent long on such an important issue. We hope that he will decide early enough to avoid international complications arising from any extensive destruction of foreign lives and property.

The Law of the Pendulum

There is a law that has been in evident operation in the land of Siam. Ever since the China-Japan War, the country has been in a state of unrest. According to the law of the pendulum, action is equal to reaction in the contrary direction, so the course of progress in China has been twice set back by conservative and reactionary influences. Nevertheless, the progressive party is ever gaining strength in each sweep of the pendulum.

The reverses of the war with Japan caused a rude awakening, and the late emperor, with the assistance of the reform party, headed by Kang Yu Wei and Liang Chi Chiao, decreed a series of radical reforms that led to the *coup d'état*. The reaction blindly led to the painful experience of 1900, and when the Manchurian leaders of the Boxers, Tung Fuh Hsian and Prince Tuan were banished, the cause of reform again developed a brighter prospect. The late Empress Dowager was convinced of the necessity of reform, and she had the man to direct her. Yuan most successfully organized a new army, a police system, an educational system, a judicial court at Tientsin, he systematized the railway management, improved foreign relations, recommended a Constitution, and other similar reforms. The pendulum reached the limit at the deaths of the Empress Dowager and the Emperor, when Yuan and Tuan Fang, the two most promising statesmen of the day, fell. Since then, the retrogression has been rapid. The people agitated for an immediate parliament, but the government resisted the demand stubbornly. With

this public disappointment, with the vacillating and weak policy of the government, plague, famine, flood, financial stringency and foreign aggressions, the people do not deem it advisable to wait any longer. Thus using the foreign loan as a pretext, the revolution was precipitated.

Whenever the conservative element of the government gains control, there is retrogression and chaos. It is highly significant that now the entire public demands a better order of things—and the people shall rule.

The Probable Outcome

The recent developments up to November 7th indicate the utter demoralization of the Imperial Government. The National Assembly, supported by the Army League for a short time, dictated remedial measures, but without any strong leader to serve the cause, the responsibility has finally shifted to General Chang, leader of the Army League. Yuan has steadily declined the premiership offered by the assembly, but we must not construe this to mean that his hand has not been seen in active operation attempting to affect a compromise between the Republicans and the Constitutionalists. Latest news informs us that Yuan is in actual possession of a document from Li Yuen Heng, outlining no less than 25 of their demands, the most significant of which is to provide adequate pensions by the new Republic for the members of the Imperial Court to be confined at Jehol.

While these negotiations are pending, the revolutionaries have not been losing time to acquire new territory or capture cities of strategic importance. The facility with which

they accomplish their operations is not surprising when we consider the current sympathy of the local leaders. The government officials could not and did not offer any stubborn resistance against popular sentiment, especially in places where the Manchurian community is too small and too weak to make any defense possible.

Judging from China's conditions and national characteristics, a republican form of government is not desirable, and is not likely to be established. The majority of the public and the constitutionalists are agreed on this point. So the supreme issue is "What about an emperor?" Both the northern and the southern parties could not supply a ruler, thus the constitutionalists advocate the retention of the present emperor, while the Republicans ask for a president. Had any strong leading family championed the revolutionary cause from the beginning, that leader could have been enthroned by common consent.

Whatever be the form of government, the revolutionaries are likely to succeed, and with the tide, men of modern training would guide the Ship of State. This is not by virtue of self-assertion, but by public opinion as evidenced by the men appointed or elected by the Hankow and Shanghai administrations. There is a general desire among all parties to restore peace and order as speedily as possible, so as to avoid possible foreign intervention. The revolutionary leaders are men of modern education, who are alive to this necessity, and they have it within their power to terminate all hostilities when they are reasonably assured of a republic or an honest constitu-

tional government as the result of a compromise.

Prospects of Progress

Before proceeding to generalizations, let us make a bird's-eye-view study of the personalities involved since the war with Japan in the alternating land-marks of progress and retrogression. During the war, Marquis Li Hung Chang was the only one who realized the absurdity of fighting with modernized Japan. He appreciated his solitary position and he could only serve in negotiating the peace treaty. Then the reform party appeared with Kang Yu Wei and Liang Chi Chiao at the head, but the conservative element was so strong at the court that before long the Emperor was imprisoned and they had to flee for life. When the invulnerable Boxers exercised their magic, the Manchurian leaders, Prince Tuan, Tung Fuh Hsian, Jung Lu and Li Lien Ying (the chief eunuch) were in power. Upon the return of the court from Shensi, it was purified considerably, and Yuan Shih Kai, backed by the late Empress Dowager, achieved numerous reforms. Then the Manchurian progressive princes sought for power, but while progressive, they lacked real knowledge of modern world conditions and experience; thus, when the best men were dismissed through their jealousy, the government became inefficient and inert. This brief résumé points out convincingly the gradual process of eliminating the conservative and the inadequate.

Henceforth, there will not be the opposing parties of radicals and conservatives of the old school or the

progressives of the new and the radicals of the old, but primarily the rivalry of two modern cooperating parties. These might be typified by the constitutional Yuan and the Republican Li. Therefore, in order to depict the prospects of general progress, socially, politically, and religiously, we should not judge from the actual results achieved within the past five years, but it should be interpreted in the dominant progressive spirit when Yuan Shih Kai was at the height of his power, and with the retarding influences that caused his downfall removed. Progress, observed Lord Macaulay, should not be judged by short periods of time, but by the general trend of affairs. Hitherto, China's reform has been sporadic and spasmodic, but henceforth with the air purified of existing reactionary influences, the spirit made homogeneous and a national ideal unified, the path of progress would naturally be smoother and broader.

We realize at the same time, there are other difficulties to be contended with, notably the problem of foreign relations, the indebtedness to the powers, the financial stringency, the hardships of industrial revolution, the elimination of self-seeking men, the development of a new moral ideal and the solution of the religious problem. But if China is more capable of facing these questions, it is China unified and purified. Bitter experiences have taught that the mere acknowledgment of the necessity of reform has proved insufficient. People are emphasizing cooperation, self-sacrifice, and social service. They are asking why can not our men organize more successfully, why is there a lack of cooperative spirit, and

why is the sense of public service weak and the desire for selfish gains strong. In this inquiry, what will be the answer and the only natural answer. Indeed, the advanced guards have already realized that while knowledge is important, and patriotism necessary, only religious conviction is *vital*. True religion is not fanaticism or ethics, but the strict adherence to the fundamental divine principles of righteousness and justice. This ideal widens one's horizon, deepens one's convictions, and strengthens the whole being.

The Religious Awakening

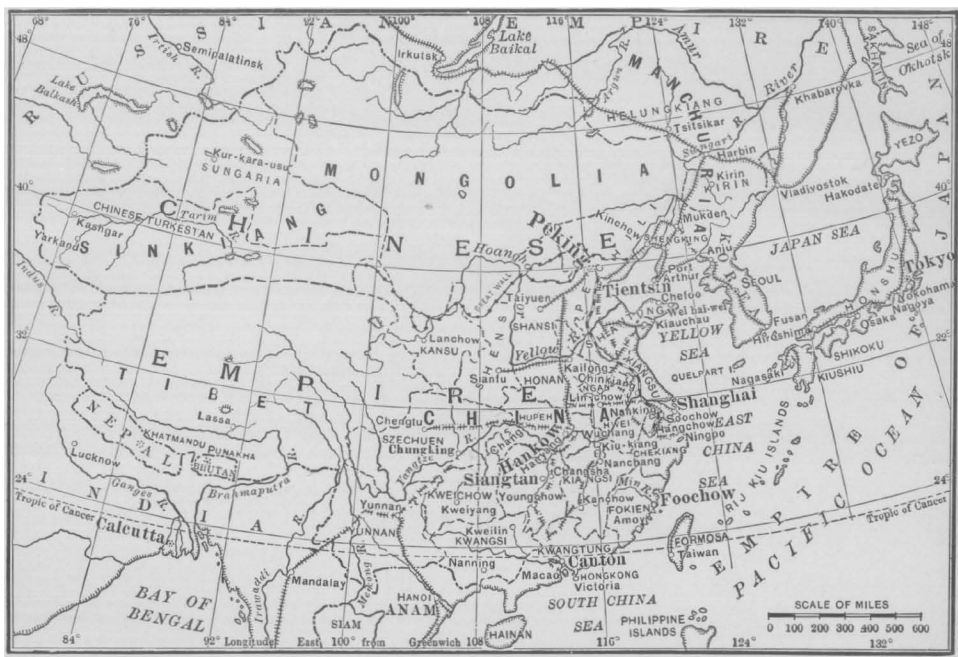
Of the thousands of students in Japan, Europe, and America, large numbers are annually being convinced of this truth. Many have become professing Christians, while others are only following in the distance. Last year in China no less than 600 young men volunteered to be Christian workers, in spite of the tempting and remunerative positions offered to them. Such examples could not fail to produce a salutary influence upon their elders and fellow-students, who admire their personal ability and the zeal for service. The day is approaching when young men of strength and moral courage will feel proud to stand before the public and declare their convictions. "The period of suspicion and misconception of the missionary ideal can be safely said to be over, the period of indifference and antagonism shown to Christianity as a foreign religion is rapidly passing, and the conception of the Gospel as having no higher significance than mere ethical teachings is vanishing. In their stead, there is a nation-wide open-mindedness to inquire and accept, strong na-

tive Christians, leaders of deep convictions are rapidly developing, and the enterprise of organizing a native church has been attempted."

When Yuan Shih Kai was in power, he prepared a treatise known as "Harmony between Church and People," to be used as a text in all schools. "To-day the government gave its sanction for the holding, in the very heart of the country, of a conference of government school students, with the express purpose of studying 'Present-day Problems and Christianity.'" Many cities are inviting the establishment of Young Men's Christian Associations, and at Shanghai, Tientsin, and other large cities, the associations are packed with active young men who will eventually direct the destiny of the country. Three active members of the Shanghai Association were appointed as directors of the Shanghai Nanking Railroad, of the Indemnity Fund Scholars, and the Commissioner to the International Opium Conference at The Hague.

What more evidences do we require to prove that with the coming of a new régime, which would enforce universal education and acknowledge equality and religious freedom, the onward progress of real civilization and Christianity is assured. This belief is not built upon an imaginary optimistic portrayal, but based upon the analysis and interpretation of recent historical events.

[Note—Latest news confirm the final success of the revolutionary cause. Recent acts of brutality and incendiarism committed by the Manchus militate against them strongly. Even Yuan Shih-Kai formally declares his allegiance to the people's will and counsels peaceful abdication.—Nov. 11.]



By courtesy of *The Outlook*, New York.



By courtesy of *The Outlook*, New York.

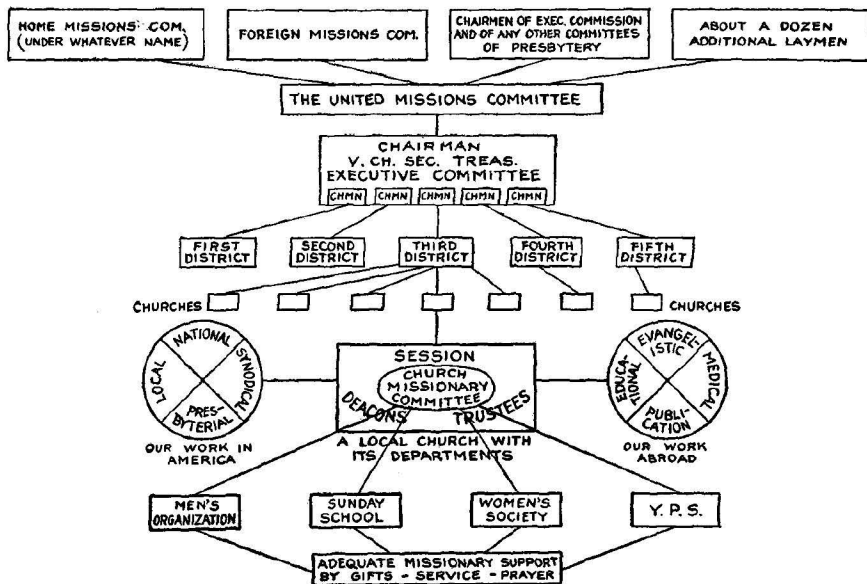
SCENES OF STRIFE IN CHINA AND AFRICA

THE CHURCH MISSIONARY COMMITTEE

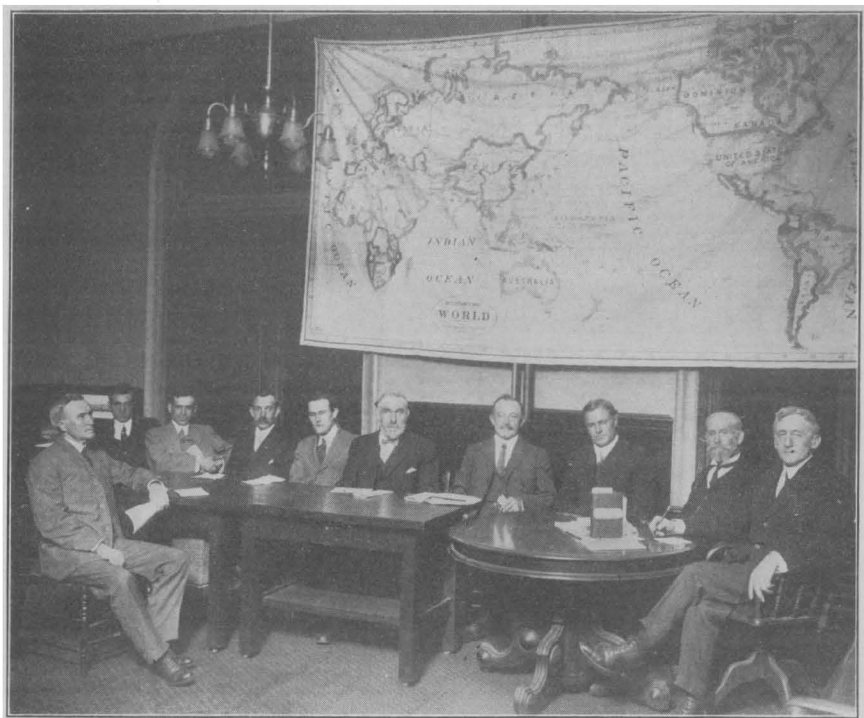
ITS FIELDS (INNER CIRCLE)
ITS FUNCTIONS (OUTER CIRCLE)



PLAN OF MEN'S MOVEMENT FOR MISSIONS



HOW TO ORGANIZE THE MEN



A REPRESENTATIVES MEN'S MISSIONARY COMMITTEE AT WORK IN NEWARK, N. J.

SOLVING THE PROBLEM

THE CHURCH FINDING A BETTER WAY TO FULFIL HER MISSION TO THE WORLD

BY DAVID MC CONAUGHY, NEW YORK

Forward Movement Secretary of the Presbyterian Board of Foreign Missions

I.—The Genesis of the Church Missionary Committee

EVERY CREATURE IS TO BE GIVEN THE
GOSPEL

EVERY CHRISTIAN IS TO HELP GIVE THE
GOSPEL TO EVERY CREATURE

EVERY CHURCH IS TO CONSIST OF
CHRISTIANS, EVERY ONE OF WHOM
IS UNDER COVENANT TO HELP GIVE
THE GOSPEL TO EVERY CREATURE

Christ conceived *the Church in her entirety to be a missionary society*—in fact, the one and only missionary society. It is utterly foreign to His thought, that any section of the Church should do what the whole was designed and commissioned to do.

Every member—man as well as woman—is appointed to be a missionary, whether permitted to go abroad or obliged to remain at home. For this end each member of His Body is saved of God, that he may be sent into the world, to make known His salvation.

The Church has, however, drifted far away from that primary purpose. It is a far cry from the primitive Church—the whole membership of which was essentially a missionary society, composed mainly of men, to the modern missionary society, made up of a minority of the members in any church, and these exclusively

women. Whatever has been gained from thus setting up "a wheel within a wheel," the loss of the sense of the solidarity of the Church in fulfilling the one great purpose of her existence is surely a heavy price to have paid. Nowadays the average member has little or no idea that, in joining the Church he is becoming part of the missionary society which Jesus established for the propagation of the faith through all the earth. "We do the missionary work of our church through our Women's Missionary Society," is still the unconscious confession of faithlessness that represents the decadence of many a church.

It may be asked, why should not the men in each church likewise constitute themselves into a men's missionary society—the complement of the women's society? Because that were unscriptural, undesirable, and unsatisfactory. It is *unscriptural*; for "in Christ Jesus, there is neither male nor female." The Church was never designed to be divided into sex-tight compartments; it was meant to act as a unit—the Body of Christ. Such division into societies is *unnecessary*; for rather than multiply special meetings for missions, missions should be magnified in the regular meetings of the Church. That divinely appointed mission to the world which is the *raison d'être* of the Church should be put in its rightful place, central in all the Church's services and activities. To organize men's missionary societies would be *unsatisfactory*, too; for the experiments that have been tried have uniformly failed. Usually, where men's missionary societies have been formed, they have been a sort of syndicate to underwrite a missionary's salary, or to assume the support of

some other specific object on the field abroad. Most of these organizations have been short-lived. It has been a more common experience for circles, whether of men or women or young people, to be formed for purposes of study.

The mission-study leaders have laid it down as a cardinal principle that the mission-study class is not another missionary organization, but simply a grouping together of individuals for the time being for the specific purpose of mutual help in study. The functions of the Church are not thus usurped, nor is the sense of its solidarity impaired, by segregating a fraction of the membership in a separate society.

At last the Church is awaking to this necessity, and is supplying the missing link in her chain of organization. In most sections of the Church there has long been in existence a system of missionary committees, starting with the several boards as the committees for the Church at large, with corresponding committees of supervision for the conference, or Synod, and then extending down to the district, or classes of Presbytery. But, strange to say, in most of the communions, there has been no provision for a missionary committee serving as the link in the local church to complete the chain and connect the individual member with the carrying out of the Church's mission. Of late, however, the call has rung out clear and strong, reaffirming the claim of that mission to be made central in all the plans of the Church. Under the joint auspices of the Annual Conference of the Board of Foreign Missions, the Home Missions Council, the Laymen's Missionary Movement, and the Missionary Education Movement

(until recently known as the Young People's Missionary Movement), a commission has been at work, since January, 1910, upon A UNIFIED PLAN OF MISSIONARY EDUCATION AND GIVING.

A recommendation was submitted during the early part of the present year to the various bodies concerned, and unanimously approved. The Commission was continued, with authority, to prepare and publish a Manual for the use of the Church Missionary Committee. Pursuant to these instructions, "The Church Missionary Committee: a Manual of Suggestions," has been prepared, which may be obtained from any of the boards, home and foreign, or from the interdenominational missionary movements.

II.—The Enlisting and Training of the Church Missionary Committee

The need for a missionary committee in every church is being emphasized all over North America, in connection with the Laymen's Missionary Movement, the Men and Religion Movement, and allied efforts. The Missionary Committee, representative of all departments of the Church, appointed by the official body, and annually renewed, meeting each month, charged with the educational as well as the financial aspects of the whole mission of the Church, at home and abroad, becomes a nerve-center in the Church's life. Because the Church in her entirety is essentially and primarily a missionary society; because what is everybody's business in general is liable to become nobody's business in particular, unless it be made the business of some Body in the church to get everybody to attend to this business; because the official

body is too much absorbed with the many other interests for which it is responsible to do justice to the manifold and exacting demands of the Church's mission to the world; because a maximum of efficiency with a minimum of machinery can best be secured by the simplest type of organization, which is the committee; because the Church Missionary Committee coordinates the work of the several departments, unifying the activities of the men and women and young people around the central purpose of the Church; because it supplies the missing link between the local congregation and the agencies of the church at large, in each communion; because it develops lay leadership and service, distributing responsibility and relieving the overloaded shoulders of the pastor, thus permitting him to be primarily a seer, instead of immersing him in executive duties—for these reasons the Church Missionary Committee is indispensable.

With the awakening of the Church to her mission, such committees have multiplied, until they are now to be found in many churches. As yet, however, the scope of the Church Missionary Committee's work has been but imperfectly grasped. Its importance, its place, its functions are only beginning to be appreciated by the Church in general. The publication of the Church Missionary Committee Manual challenges the attention of the Church as never before to this vital part of her organization. Interesting experiments are being tried with a view to its development.

The Newark Experiment

A sample of such laboratory work recently carried on in the Presbytery

of Newark, N. J., is suggestive of what may be possible elsewhere.

Realization of the need of closer cooperation between the Home and Foreign Mission forces led to the adoption of the following "Plan of the Men's Movement for Missions":

Advantages of the Plan

(1) By bringing together the Home and Foreign Missions forces in real concert of action for the promotion of the interests common to both *it removes the greatest barrier* that has hitherto hindered the progress of both causes.

(2) It happily *combines the conservative and progressive forces*, recognizing and including on the one hand the official committees of Presbytery, and on the other the voluntary lay agency which the Men's Missionary Movement is calling forth. Thus men of great possibilities, who, not being elders, have no place in the Presbyterial committees may relate themselves to the Missionary Movement.

(3) *A far more effective approach is made to the churches* and particularly to the sessions, when in the interest of the entire work, and not merely in behalf of some special interest, the appeal is made for the speedy enlistment of the whole Church to fulfil her whole mission to the world. By thus presenting a united front, the appeal is doubled in effectiveness.

(4) *A point of contact with the interdenominational Missionary Movement* is, likewise, afforded. Presbyterian men may thus take their place in campaigns such as those of the Laymen's Movement and the Men and Religion Movement, while at the same time loyally supporting the agencies of their communion.

(5) Without adding to the present organization but rather reducing it, combining what already exists, this plan *makes for a maximum of efficiency with a minimum of machinery*. At the same time the integrity of the

Presbyterial Committees, which thus combine for specific purposes, is carefully preserved. The function of the United Missions Committee is a limited one, and may prove to be only temporary. In any case, its permanence must depend upon its efficiency.

How to Put the Plan Into Operation

Preliminary Conference

1. Begin with a conference of the members of the Foreign Missions Committee, the Home Missions Committees (National Synodical or Presbyterial) and the chairmen of the Executive Commission and of any other standing committees of Presbytery, together with about a dozen of the leading laymen who are most alive to the missionary obligation of the Church (some of these may be selected later).

Have clearly presented and thoroughly discuss:

(a) Our Distinct Missionary Responsibility (at home and abroad) and how far it is being met.

(b) Interests common to Home Missions and Foreign.

(c) How best combine our forces and adapt our methods to fulfil our responsibility.

(d) How relate ourselves to the Interdenominational Missionary Movements.

Let this conference agree upon cooperation and appoint a small special committee to work out a plan for a United Missions Committee, in the light of experience in other Presbyteries (see leaflet, "The Presbyterian Men's Movement for Missions United Committee"). It should also be authorized to complete the United Committee.

ORGANIZATION OF THE COMMITTEE

2. At an adjourned meeting, adopt the plan presented by the special committee and elect the officers of the United Committee, viz., a Chairman, Vice-Chairman (the Chairmen of the Home and Foreign Missions Committees may be made *ex officio* Vice-Chairmen of the United Committee), a Secretary and a Treasurer. Very

much will depend upon the man at the head—as well as behind—the plan. Take special care to select the men best fitted, especially for chairman and secretary. The officers, together with the chairmen of the several districts into which the churches of the Presbytery are to be grouped, constitute the Executive Committee. The United Committee will be too large to meet frequently. It will afford a representative and influential backing for the Movement, the initiative and direction of which will be furnished mainly through the Executive Committee and the several district committees.

Divide the churches into groups, according to geographical and other considerations with a view to accessibility and effective cooperation—ordinarily not more than seven churches in a district.

THE EXECUTIVE COMMITTEE

3. The Executive Committee should give its most thorough attention at the outset to finding the strongest possible leaders for the several districts. These men become members of the Executive Committee in virtue of their appointment as chairmen of the district committees. They are authorized to find out in each church, by consultation with the pastors and officers, the best qualified man for appointment as a member of the District Committee, subject to confirmation by the Executive Committee. Important as it is to complete the district committees with the least possible delay, it is even more important to get the right men for these responsible positions; it may, therefore, be wise in some cases to make haste slowly. Usually the chairman of the Church Missionary Committee—or the man who is to become the chairman of such committee when constituted—should be selected. The District Committee should be composed as far as possible of laymen.

In addition to constituting and constantly cooperating with the several district committees, the Executive Committee is charged with the following other duties:

(a) To secure and circulate suitable literature for the information of the members of the United Committee and the district committees as to the purposes and plans of the Movement, both Presbyterian and interdenominational; and to furnish the same to the district committees, also, in such quantities as may be required to supply the missionary committees in the churches.

(b) To hold a rally of the men of the Presbytery annually, and to co-operate with the district committees in holding conferences in the several churches.

(c) To plan for and conduct occasional campaigns participated in by missionaries and other representatives of the boards of the church.

(d) To cooperate with the Presbyterian Men's Movement in other Presbyteries in securing representation at conventions of the Movement.

(e) To cooperate with the interdenominational Missionary Movements (Laymen's, Men and Religion, Young People's) in securing representation at training conferences and in participation in campaigns which may be held from time to time.

(f) To secure the funds required for carrying on the Movement.

(g) To meet regularly (preferably on a fixed day of each month) during the active season, to review the reports of the district chairmen, and for such other business as may require attention.

THE DISTRICT COMMITTEE

4. The main objective before each District Committee is *to secure in every church an efficient Missionary Committee*, representative of the several departments, appointed by the Session and annually revised. (See "The Missionary Committee Manual.")

The District Committee should keep constantly in close and sympathetic touch with each Church Missionary Committee:

(a) In ascertaining the financial method and actual status of missionary and benevolence contributions, in-

cluding in the analysis the number of contributors as well as the aggregate amounts contributed and the *per capita*, for work in America and abroad, compared with current expenses.

(b) In planning and carrying on a continuous course of education, by means of literature and study, in both congregation and Sunday-school.

(c) In carrying on a cooperative missionary meeting. In order to introduce such a meeting where it is not yet established, the District Committee might undertake to conduct such a meeting, visiting the church as a body for the purpose; thus the committee would itself be getting valuable training, while greatly helping the churches.

(d) In cooperating in arrangements for a Men's Conference, to inaugurate an every-member canvass for the enlistment of the entire church in support of its entire Missionary and Benevolent work; such an inspirational and educational conference should be held in every church at least once each year.

(e) In securing a complete card index for the men for use in distribution of literature and invitations, to missionary gatherings both denominational and interdenominational.

(f) The District Committee should meet at least quarterly for prayer and conference and mutual help.

The United Missions Committee met, divided the churches of the Presbytery in five workable districts, and constituted its Executive Committee. This executive is the real driving-wheel and steering-wheel of the movement. It is made up of the officers of the United Committee, together with the chairmen of the five districts. Care was taken to find real leaders for these district appointments, men of executive ability, forceful, tactful, persistent, and with undoubted heart interest. It took several weeks before all five had been

secured. A regular time for the monthly meeting of the Executive Committee was fixed. The first month was devoted to a still-hunt for the best man available in each church, to serve as a member of the District Committee—preferably the chairman of the Church Missionary Committee, or (if none had yet been appointed) the man who was most likely to become chairman.

For the next month, the Executive set out to find the most likely material for the committees in the several churches. It was agreed that this could best be accomplished by attempting to carry out some one of the lines of work for which a Church Missionary Committee should be responsible. As a starting-point, the MONTHLY MISSIONARY MEETING was selected. How could the idea of such a meeting cooperatively carried on by the members of the church best be given? Surely by seeing it demonstrated. Where was such a meeting to be seen? A church was chosen in which the ideal was already being realized, and to that church, on the night of the monthly missionary meeting, the district chairman brought a man from each of the churches of his group. This is the type of meeting they saw: They found a layman in charge—the member of the missionary committee to whom this special duty had been committed. After an opening Scripture reading, hymn, and prayer, there was a swift survey, in which several different persons contributed fresh items of current events, each from a particular section of the world-field; they had been asked to serve as reporters, not attempting to make a speech, but to state a single fact, the liveliest that could be found,

presented vividly, with a special view to stimulating prayer. No one was allowed more than two minutes, for the leader rose as a signal if any one failed to stop within the limit. Then followed an interval of intercession and thanksgiving, called forth by the information given. The main topic was "The Bible at Work in the Non-Christian World," presented by three men in six minutes each.

Covering: (1) Its Translation, (2) Its Publication and Circulation, (3) Its Fruitage (in concrete incidents). By ten minutes before nine o'clock the meeting had been thrown open for voluntary prayer or for contribution to the main topic, and before the clock struck, the congregation was dismissed. The men who had been brought together from nine churches then gathered around a table in a side room, and were formed into a church missionary committee; a sample session was conducted, as of an initial meeting for a season in a local church. Thus this group of men got two working ideas which they carried back to put into operation, each in his own church. Within two weeks twenty-six of the churches had thus been put in touch with the committee's plan. The district committeemen were also asked whether they would go to other churches and reproduce what they had just seen illustrated. They cheerfully responded and then the impression was extended yet farther. By such team-work three advantages were gained:

(1) The very fact that a group of men from adjoining churches were coming to conduct a missionary meeting, constituted a challenge to the church visited, and in each instance was largely increased.

(2) The object-lesson given proved a revelation of what it is possible to make such a meeting by cooperation, under the leadership of the Church Missionary Committee.

(3) The reflex effect upon the committee members themselves, from making the necessary preparation for the meeting, was most helpful in deepening their interest and, also, in enriching experience.

By means of such laboratory work, men were discovered in the various churches, who could be utilized as the nucleus, in each case, of a Church Missionary Committee.

The next step was to afford more thorough training with a view to increased efficiency for the work of the committee. To accomplish this it was decided to conduct

A MONTH'S CAMPAIGN

at the opening of the active season in the autumn. Early in September a program for this campaign took definite shape. It included three distinct features: A rally of the men of all the churches, a course of training for church missionary committeemen, and a missions week in the local church with a simultaneous every-member canvass.

1. The rally of the men of the churches at a supper-table conference commenced at 4 P.M., and continued throughout the evening. The tickets for this conference were assigned proportionately to the churches, the number being limited to the capacity of the largest room available for the purpose. There were two hundred men in attendance, thoroughly representative of nearly all of the English-speaking churches. A registration fee of \$1.00 was charged, including the cost of the supper.

The program covered "the Mission of the Church to the World," "The Methods by which the Church May Best Fulfil Her Mission," a report by the chairman of the United Missions Committee followed by conference, and a closing address on "The Moving of God Among the Men of To-day."

2. The Course of Training for Church Missionary Committees was laid out to cover:

- The Missionary Aim and Motive.
- Our Field and Achievements.
- Our Force and Methods.
- Our Funds and Administration.
- Our Base of Supplies and How to Develop It.

These circles met at the most convenient center in each of the five districts. With a total registration of 56 (of whom 53 were men) representing 30 of the 36 English-speaking churches, there was an average weekly attendance for the first four weeks (up to the time this record is written) of 51. Among those enrolled were 8 ministers, 18 elders, 2 deacons, 3 trustees, 4 Sunday-school superintendents, 3 officers of the young people's societies, and 2 officers of the women's missionary societies. The list of occupations included the banker, the lawyer, the manufacturer, the merchant, the publisher, the teacher, etc.

3. The Missions Week in the local church covered two Sundays, and the intervening days. Eleven outside speakers were secured through the Home and Foreign Mission Boards, and assigned appointments in the va-

rious churches, providing thus for 50 services. The churches were urged to prepare for an every-member canvass to be conducted during this period by a force of canvassers, sufficient to reach the entire membership with a personal visit, going out two and two. It was suggested that these canvassers be specially set apart for this visitation at the Sunday morning service in public prayer, being gathered in front of the pulpit, and specially commended to the congregation upon whom they would be expected to call. The report of the canvass was asked for so as to be presented to the people on the closing Sunday.

Practical Results

One of the most conservative old churches, with a large endowment, appointed a church missionary committee before the course was completed. Two elders, a deacon, and a minister of this church attended one of the circles. Such committees are already organized in more than a dozen of the churches, and there is reason to expect that the large majority will have their committees at work in the near future. At least a score of these churches have put their missionary support upon the basis of an individual subscription with a weekly offering in worship by envelop. The Executive Committee of the Men's Missionary Movement is pushing persistently toward the securing of like results in every church at the earliest possible day. Systematic effort is being made to follow up this short course with more extended courses of mission study in the individual churches.

TRIPOLI AND ITS MISSIONS*

Tripoli is the name both of the city and of the country in North Africa. The country of Tripoli is situated on the North African coast where the Mediterranean bends furthest to the south. On these shores there are the famous quicksands which the Greeks and Romans knew as the Greater and Lesser Syrtes, and which were an object of great fear to ancient navigators.

Tripoli has been since 1835 a province of the Turkish Empire, and extends eastward from Tunis to the tableland of Barca (Benghazi), which in 1869 was formed into a separate province. Politically Tripoli includes the pashalic of Fezzan, an inland country, which physically belongs to the Sahara. The area of the state of Tripoli is about four times that of Great Britain, but owing to the encroachment of the desert the area of cultivated land is not large.

The population of the country is very sparse—(estimated at about one million). The coast line extends for some seven hundred or eight hundred miles, but there is only one seaport of consequence, the city of Tripoli, which is the capital. This city, with a population of about 30,000, lies in a fertile plain with the sea in front and the desert behind.

The importance of Tripoli is that it is the center of the trade which comes across the desert from the Sudan states. It is the point of arrival and departure of the camel caravans through the oases of Fezzan, south-westward to Timbuctu. Murzuk is the capital of Fezzan, and a caravan center, and has a mixed population of about 11,000 souls. The town of Chadamis has about 7,000 inhabitants.

In 1869 the maritime plateau of Barca and the deprest region inland from it, which contains the oases of Anjila and Jalo, were formed into a separate government dependent directly on Constantinople. This country is the seat of the ancient Greek Pentapolis of Bernice, Arsinoe, Barca, Apollonia, and Cyrene.

At Tripoli there is an encampment of Haussas who live in zarebas or huts of bamboo and palm-leaf; hundreds of these zarebas fill a great enclosure, or kraal, as in Central Africa. These dark-skinned strangers with their pearly white teeth secure plenty of employment in Tripoli, and find themselves quite at home. They are nearly all Mohammedans, and in the center of their village there is the hut of a black marabout, who exercises religious control over the encampment.

The slaves who are sold in Morocco and Tripoli are all brought from the Sudan and the regions extending from Lake Tchad to the Guinea coast have furnished an almost inexhaustible supply to the slave raider. The chief depots of this trade have been Timbuctu in the west, and Kuka in the east.

There are four different routes across the desert. That followed by Caille, when he entered Timbuctu; another avoiding Algeria, and coming out at Ghadamis; a third from Kuka, via Murzuk; and lastly, a secret route, known only to the Senusi (a large fraternity of Moslems located in Tripoli, and who make proselytizing wars and expeditions), from Wadai to their capital. The ports of embarkation for Turkey are both in Tripoli, and slaves are still conveyed to Canea, Salonica, Constantinople and Smyrna. Never less than fifteen caravans, which bring about 10,000 captives alive to tell the tale, cross the desert every year. Mr. Spont estimates that about 40,000 victims fall en route, and it is said that you can not lose your way, for the road is lined with human skulls.

Tripoli is of especial interest from a missionary point of view, as it is a possible stepping-stone to work in the Sudan. The city of Tripoli has been in past years the starting-point for travelers such as Denham and Claperton, who visited Lake Tchad.

Twenty-five years ago the whole country of Tripoli was without any Protestant missionary or even a consular chaplain. It had been in Moslem hands since the conquest, 1,200 years

* From *The Gospel in North Africa*.

before. The population was about 1,000,000, of whom all but a few were Mohammedans, but they were divided into two classes—the true natives, and their Turkish rulers and oppressors. There was as much, or as little, freedom for the preaching of the Gospel in Tripoli as in other parts of the Turkish Empire.

The city of Tripoli is practically built in an oasis on the edge of the Mediterranean Sea with the desert around it. The Turks object to Europeans going beyond this oasis, for they say that the country is not secure, and fear that travelers may be robbed or killed by the tribes, whom they can not well control. This, of course, is an admission that their rule is not satisfactory, but it is a good excuse for stopping travelers or missionaries. Probably there is more danger from the Turkish soldiers than from the natives. While therefore the caravans going into the Sudan may be reached, the missionary himself has been unable to penetrate beyond a few miles from the coast. In 1889 the council of the North African Mission sent two missionaries, Mr. Michell and Mr. H. Harding, to begin work there. The latter was a qualified chemist who had had considerable experience with a doctor. On arriving they soon began visiting the cafés and giving medicines to the sick. Since then other workers have entered the field. Working under Turkish rule is in some respects more difficult than under the French, and in others less so. It is easier to do medical work, but more difficult for Moslems to profess faith in Christ. The visible results of the work are as yet small, but an abundance of the good seed has been sown, and a few grains have sprung up and are beginning to bear fruit.

Here, as in many other places, the Gospel work gathers largely round the medical mission. At least 60,000 visits have been paid to the dispensary, and these people have been faithfully dealt with about the great realities of the Word of God. Some of these patients have come from several days' journey,

and some even from the Sudan itself. When they return they carry with them the report of what they have heard, and it is often remarkable to discover how correctly they have grasped the truth in their minds, tho their hearts may be still sealed against it.

The work of visiting the cafés, stores, and workshops has been most diligently followed up, and the visiting of the homes, and conducting classes has been mainly the work of the ladies. Itinerating has had very little place in the work of this country on account of Turkish restrictions on traveling.

There is a bookshop which has done useful work, and there have been some lantern services and work among the Italians, but not to the extent that has been possible in Tunis and Susa. This is partly because the staff has been smaller, and also because the opportunities have not been so good.

The attitude of the people generally toward the missionaries has wonderfully changed for the better, and they recognize that the missionaries' lives are much superior to those of the best Moslems. The Arabic scriptures have been scattered far and wide, and are being read in places little thought of. In due season the reaping time will come. Already a few Moslems have given evidence of being truly converted.

Among the Italians a certain amount of work has been done, and there have been hopeful cases of conversion. Services have also been held for the few English people who reside in the city, and some of them have availed themselves of these opportunities. On the whole, however, results have been few, and we need to pray specially for God's blessing on His servants in this difficult field.

The North Africa Mission is now the only Protestant missionary society having workers in the country. The Roman Catholics have missionaries working among the Italians in Tripoli, and Barka, but Tripoli is, on the whole, a greatly neglected field.

NEW-BORN MEN IN CHINA*

A REMARKABLE STORY OF CONVERSION

In the autumn of 1909 the Young Men's Christian Association at Tientsin decided to inaugurate a campaign to secure 42,000 taels for the purpose of buying a lot upon which to erect a new building. In considering how this money should be secured, the Board decided that if it were secured it would be necessary to secure at least one subscription of 25,000 taels, together with other smaller subscriptions of 1,000, 500, 100 and less. At that time we had no idea of any person in Tientsin willing to give such an amount of money. There are no Christians of large financial ability. Much prayer was made that God might raise up some man either in the community or outside willing to make such a gift. We decided to conduct a rapid canvass covering but four weeks.

Just before the opening of this canvass, we learned through Mr. Chang, one of the leading educators of the city who had recently become a Christian, of Mr. Ou Yang, who it was believed would give generously toward such a cause. Just at this time Mr. Ou Yang sent for Mr. Chang to learn the reasons which had led him to become a Christian. The whole city had been stirred by the conversion of Mr. Chang, who had been prominent in educational work, and who had been under very little religious influence. Mr. Chang accepted Mr. Ou Yang's invitation, and spent the whole of one Saturday afternoon in giving the reasons why he had been led to believe in Christ.

In the evening Dr. Chapman and Mr. Alexander were announced to hold a meeting in the Young Men's Christian Association, at Tientsin. Mr. Chang invited Mr. Ou Yang to attend this meeting. Mr. Ou Yang accepted. In that meeting more than fifty young men publicly express their desire to accept Christ as their Savior. This made a very deep impression on Mr. Ou Yang, and led him to ask that Mr. Chang spend the follow-

ing day at his home still further explaining Christianity to him. He did not at this time decide to make a public profession, but admitted his belief in Christ as the only Savior. During this conversation the subject of the money which the Young Men's Christian Association desired to raise was talked of, and Mr. Ou Yang offered to make a subscription of 15,000 taels toward this object. At this time he had never been seen by any of the secretaries, with the exception of a few moments during the meeting by Chapman and Alexander.

A day or two later, in conversation with another member of the association, he agreed to give 5,000 taels toward the building fund. The two secretaries of the association, learning of these offers, then called upon him to thank him for this gift. He spoke of it as a very small thing, and told of his great desire to render some larger service for China. He said that from a child he had been seeking to know what was true, and had tried almost everything that he could learn of, but was now convinced that the only hope for China lay in Christianity. He expressed his own belief in it, but still unable to decide to make a public profession.

This large gift, however, committed him in a very public way in the community as a friend of Christianity, and also brought upon him much of ridicule and persecution, which only served to strengthen his conviction as to its truth. Early in June, 1910, Pastor Ding Li Mai, who for a number of months had been conducting meetings in the colleges of Manchuria and North China with very remarkable success, came to Tientsin to conduct a series of meetings for the students in the mission and government schools. Many people had prayed that this visit might result in Mr. Ou Yang publicly acknowledging Christ as his Savior. He was unable, however, to attend any of the meetings except on the afternoon of the last Sunday. At the close

* From the Neander Series No. 2.

of this meeting, Pastor Ding, Mr. Ou Yang, and the pastors of the American Methodist, English Methodists, and the secretary of the Young Men's Christian Association were invited to dinner. As they were on the way to dinner in Mr. Ou Yang's carriage, the secretary raised the question with Mr. Ou Yang as to why he did not publicly confess Christ and be baptized. He said: "Why may I not be baptized to-night?" The pastors explained to him that it was customary to have a period of probation before baptizing those who had decided to become Christians. Mr. Ou Yang said that he had first made this decision sixteen years before, as the result of the work of Dr. J. Young Allen, of Shanghai, but that during the intervening years he had been led away by his desire to accumulate wealth and name, and had never carried out this purpose.

After some discussion, one of the pastors said he felt that he should be baptized that evening, and that it was most appropriate in view of the fact that it was a union service in which all the missions working in Tientsin were to be represented, so that Mr. Ou Yang could be baptized into the whole Church represented by all these missions. In this conference were the Chinese pastors of the Methodist Episcopal Church, the English Methodist Church, the London Mission, which was Congregational in form, and the American Board Mission. In addition there were Pastor Ding and the secretary of the Young Men's Christian Association, who are Presbyterians. The question was raised by one of the pastors that in case Mr. Ou Yang was baptized in this union meeting representing all the missions, as to church or mission would he belong. All felt that he should belong to them all in the sense that he should help them all equally, but in the discussion they soon saw that the present form of

church organization made it necessary that he should join one of the churches. They decided that while he should help all the churches equally, yet he should be considered a member of the one in whose building he was baptized. There was no question raised as to doctrine, form of baptism or church organization. That evening he was baptized by Pastor Ding, and became a member of the London Mission, having been baptized in the college chapel of the Anglo-Chinese College belonging to this mission.

One week later he attended the third annual student conference of the Young Men's Christian Association at Tung-Chow. At this conference he gave a very strong testimony as to his faith in Christ, and told the story of the influence leading to his conversion.

Mr. Ou Yang is one of the leading Chinese business men of Tientsin, the manager of a very large building corporation engaged in the construction of hundreds of houses in the new city of Tientsin. He is a man of considerable wealth, and has the rank of Taotai, and is probably one of the most influential men who have become Christians in North China. He is a man of very rare spirit, is very humble, and seems to have no ambition to secure the praise of men because of his rank, or because of his gift, which is probably the largest single gift given by a Chinese to a distinctively Christian work.

"Some are zealous of being successors of the Apostles. I would rather be a successor of the Samaritan woman, who, while the Apostles went for meat and forgot souls, forgot her water-pot in her zeal to spread the good tidings."—*J. Hudson Taylor*.

"Study the habit of delight in God. This is a most valuable law of life. It gets out of our way all unrepented sin, all hindrances to fellowship and communion. 'The joy of the Lord is our strength.'"—*J. Hudson Taylor*.

EDITORIALS

THE YEAR 1912

THE MISSIONARY REVIEW OF THE WORLD has had an unbroken history of usefulness for the past 34 years. It was founded in 1878 by Rev. Royal P. Wilder, who had long been an active and honored missionary in India. Ten years later Arthur Tappan Pierson became the editor-in-chief, and so continued to the time of his departure last June. The question now arises in the minds of many—what about the future? As Judson replied to the same question—"the future is as bright as the promises of God." The growth of the missionary propaganda; the increase of missionary interest; the improvement in facilities for gathering and presenting missionary information, and the experience of past years, all make possible increased efficiency and development of the MISSIONARY REVIEW. The present managing editor has been connected with the REVIEW for the past 20 years, and is expected to continue in the general management. Every reader and friend will miss, beyond words, the personality, power, and positive messages of the late editor-in-chief, Dr. Pierson, but we know that the same God who spoke through him can and will speak through others, and the same Holy Spirit that empowered him is ready to empower others. God calls His servants up to higher service, but he raises up others to carry on the work that they have laid down here.

The past and the present history of the REVIEW and the needs of the hour indicate that God has still a great purpose and field of service for the MISSIONARY REVIEW—it may be much larger even than in the past. We earnestly invite the prayers and co-operation of our friends and the friends of missions to this end.

The plans for the coming year have not yet matured sufficiently to be announced, but it is hoped and expected that one of the leading advocates and writers in the missionary world will join the editorial staff of the REVIEW. There are further plans for securing the active cooperation

of representative missionary leaders in such a way as to insure increased interest, influence, definiteness of purpose, accuracy, and world-wide scope.

The policy of the REVIEW, unless there should be a radical change in management, will continue to be practically the same as in the past 20 years—with every improvement that co-operation and financial resources make possible.

1. Loyalty to God, the Father, as the Creator and Ruler of heaven and earth, the source of all wisdom, life, power, and love.

2. Allegiance to Jesus Christ, our Lord, as Son of God, and Savior of men, the only hope of sinful man.

3. Dependence on the Holy Spirit as the One Power through whom Christians are enabled to be living witnesses to the Gospel, and through whom men's hearts are regenerated, and by whom they are brought into the Kingdom.

4. The Bible as the inspired Word of God, given to man for guidance, and the great basis of the missionary's message.

5. The need of entire consecration to God on the part of every believer and the responsibility of every Christian in the work of winning the world to Jesus Christ, through prayer, gifts, sympathy, and testimony.

6. The necessity of training up a native church on the mission fields to do the great bulk of the work of evangelizing their own people.

7. The looking for the personal return of Jesus Christ, in accordance with His promise, to end the present prevalent evil, and to usher in the reign of righteousness. This does not lessen, but increases the duty of every Christian to help to "redeem the time, because the days are evil."

During the coming year we are to have an unusually strong series of articles by able missionary writers. Dr. James S. Dennis is to contribute a unique paper on "The Balance Sheet of Foreign Missions for 1912." A symposium is to be given on "Practical Ideals for Unity and Cooperation

on the Mission Field." Other papers are promised or in hand on "Missions in Tripoli"; "A Chinese View of the Situation in China," "The Influence of America on Chinese Students," by a Christian Chinese; "Progress in Africa," by Rev. Melvin Fraser; "The Heights and Depths of Hinduism," by J. N. Farquhar, etc., etc. There will also be articles on

Spiritual Power and Ideals.

Noted Native Converts.

Heroic Missionary Workers.

Best Missionary Methods.

Difficulties and Progress.

Unoccupied Fields.

Non-Christian Morals and Religions.

Ideals for the Church at Home, etc.

MISSIONARY MIRACLE-PARABLE

The ancient Hebrew lepers, who found the plentiful supply of food in the Syrian camp while famine was destroying the people of Samaria, set a noble example to professing Christians in their sensitiveness to the needs and claims of their fellow men. Here is a striking historic parable, marvelously instructive and stimulating. At every point there is a singular resemblance.

1. There is a famine—world-wide to-day—accompanied by wide-spread moral ruin. It is a spiritual famine for want of the "bread of life," a famine shown by ignorance and superstition, war and corruption. Even natural affection gives way before this famine, so that wives and children are sacrificed. Idolatry in heathen lands and the worship of Mammon in civilized countries take the place of worship of God. Cannibalism and the selfish oppression of the poor are found in place of love to man. Slavery and the degradation of woman or the prevalence of vice and the "white slave traffic" take the place of purity and self-restraint among men. The tyranny of caste, the evils of luxury and social inequalities and the neglect of children prevail instead of true brotherliness in Christ and the divine ideals of the family.

2. There is the wonderworking God. Changes impossible to man are wrought by the power of God. A sup-

ply for the need of man has been provided by God in a way that would be incredible and impossible for man. Stupendous changes have also taken place in the world even in the last hundred years. Art, science, discovery and invention have opened doors and multiplied workers and agencies so that it is actually true that the windows of heaven have been opened to supply men's needs.

3. There is a great impulse to missions. Many have come to realize that this is a day of good tidings. There is no need for a continuance of the terrible famine. All that is needed is that those who know and have tasted go and tell that all may be supplied. The call of humanity should be sufficient. The humblest may have a part in the magnificent work of bringing the good tidings to the famishing multitudes.

4. Both faith and unbelief are manifested before and after the proclamation of the good tidings. Some have been praying to God in confidence that He is able and ready to help. Others have scoffed at the possibility of deliverance. The attitude of each one conditions their share in the blessing. The facts remain the same irrespective of the faith or unbelief of men, but only those who believe can share in God's gracious provision.

Why are men so slow to see the spiritual famine and help to supply the need from God's marvelous stores? Only because they are so engrossed with material and temporal things that they are insensible to spiritual, eternal things.

A. T. P.

THE MISSIONARY'S PERSONALITY

There are those who think that they are missionaries equipped for service in foreign fields if they have a clear knowledge of the Gospel and are willing to go and proclaim it to the "heathen." Missionary history proves otherwise. Some of the most intelligent and best trained men and women have been the greatest failures, and, on the other hand, some of the least educated and least experienced have been most success-

ful. The early apostles were unlearned and ignorant men in the eyes of the world, but they "turned the world upside down." The power of the Holy Spirit is the most important factor in missionary work, and the necessity for intellectual training and practical experience is not to be discounted, but, an asset of great importance is apt to be overlooked—it is the missionary's personality, including character, tact, sympathy, courtesy, magnetism, magnanimity. The true missionary not only carries the message of the Gospel of Christ, but, in a sense, *he is the message*. Non-Christians will read him long before they will read the Bible. They will interpret his words by his life, and a slip in conduct will outweigh the most convincing words. Living epistles are known and read of all men.

One missionary of our acquaintance was obliged to return home because of an ungoverned temper; another was powerless because of impatience in family life; many have lost influence through pride and others through selfishness or careless habits. Dr. Whitfield Guinness, of China, tells of the lesson that has been burned in upon his heart in the fifteen years he has spent in China: the missionary must adorn the doctrine that he preaches. Dr. Guinness tells of a testimony meeting at which a young Chinese said to a missionary: "I want you to forgive me for the feeling I have had against you for two years. One day, when I had been away for a visit to my home, I came into your room and found you lying down on a chair. You did not rise to greet me, and I could not forgive you for the discourtesy. I could not receive your words after that."

How many missionaries have been stumbling-blocks because of their discourtesy, and how many have hidden their light under the bushel of conceit, or pride, or selfishness!

On the contrary, multitudes of Christian workers wield immense influence because of their character and personality in the midst of persecution and the most trying circumstances.

As a rule, the missionaries are beloved for what they are and for the lives they live. When one missionary in Korea was transferred to a new station the people whom he was leaving, heathen and Christian, rose in a body and said he must not go; they could not spare him.

Even the non-Christians in darkened lands recognize reality. They know when a man or woman lives the Gospel even if they do not understand all his teachings.

ARE GOVERNMENTS OPPOSED TO MISSIONS?

It seems scarcely credible that governments of men would be opposed to the government of God. Laws and rulers are set for the restraint of evil-doers and for the direction of good works. No man or State can prosper that opposes the ideals and will of the Ruler of the universe, and yet the history of the world seems to prove that human rulers are in direct opposition to the Heavenly King of kings and Lord of lords. Pharaoh oppress the children of Israel, who were God's peculiar people. The kings of Canaan sought to destroy the Israelites. The Hebrew kings frequently opposed the preaching of the prophets of Jehovah. Herod sought to slay the child who was declared to be the promised Messiah. The Jewish rulers and Roman governor united in the plan to murder the Prince of Peace and Lord of Life and continued in the persecution and killing of His followers. Nero burned the early Christians at the stake. In the middle ages the kings of Europe joined with the Pope in the endeavor to crush out the reformation in the Church. Great Britain and the British East India Company sought to prevent missionaries from entering India. South American governments have bitterly opposed the preaching of the Gospel and the circulation of the Bible by Protestant missionaries. In the Dutch East Indies the government actually favors Islam in preference to Christianity. In Egypt and the Sudan Great Britain

recognizes the Mohammedan Sabbath in preference to the Lord's day, and promotes the teaching of the Koran to the exclusion of the Bible. In the Philippines the United States Government forbids the teaching of religion by school-teachers and others in government employ, and opposes and tries to prevent such Christian teachers and officials from teaching the Bible or taking part in religious work even during their leisure hours.*

Each government has its own reasons for such a course, but any ruler who neglects to recognize those forces which best represent God and which draw men nearer to Him and to His ideals, that ruler fails to follow the divine leading or to cooperate with Him. He is fighting against God and courts defeat.

TWENTY-FIVE YEARS OF THE STUDENT VOLUNTEERS

In 1886 the first Christian student conference met in Mount Hermon, Mass., at the invitation of Mr. D. L. Moody. At that time one hundred students volunteered for foreign mission service and Dr. Arthur T. Pierson first sounded the watchword, "The evangelization of the world in this generation." Out of this has grown the Student Volunteer Movement and subsequently other student Christian work for missions. No movement in modern times has been more far-reaching or influential from a Christian point of view.

The growth of the Student Volunteer Movement has been phenomenal, and is only explainable on the ground that God has directed it. Under the leadership of a few able, consecrated men it has now attained the proportions of a great army of trained and educated men and women, who are carrying into the work of world-evangelization the best talent, the noblest influences and the wisest methods that have ever been applied on a large scale

to such a task. In reviewing the foreign missionary work of the movement for the last twelve months, we find these striking statistics:

Student Volunteer missionaries sent out in 1910.....	368
Student Volunteer workers now in mission field in twenty countries	4,784
Mission study classes organized in 1910	2,379
Institutions where classes are conducted	596
Total enrolment of students.....	29,332
Increase over last year's enrolment	6,082
Gifts to Home Missions in 1910..	\$37,708
Gifts to Foreign Missions in 1910.	\$96,053
Institutions represented in these gifts	447

This represents only a small part of their operations, which now include almost every missionary field in the world. In Africa they have 503 workers, in China 1,389, Japan 400, Korea 219, India, Burma and Ceylon 924, Mexico 150, Oceania 58, Philippines 145, South America 288, Turkish Empire 175, West Indies 146. They also have workers in all the Latin and Greek countries of Europe, in Central America, and Arabia. These are well qualified men and women, capable of carrying on large enterprises.

The movement is dynamic both for applied Christianity and the dissemination of civilization. It appeals to men and women of culture and gives a "splendid challenge to every Christian man and woman for testing their devotion to Christ." It calls out the highest intellectual qualities, and the best type of religious life. God has already blest it mightily, and will bless it more and more to the enlightenment and conversion of the unevangelized millions. The Student Volunteer Movement is one of the greatest modern assets of Christianity, and is destined to make further progress in the years to come.

Donations Received

No. 427. Chinese Famine Sufferers...	\$22.57
No. 428. Indust. Evang. Mission, India.	20.00
No. 429. Chinese Famine Fund.....	4.00
No. 430. Chinese Famine Fund.....	3.50
No. 431. Indust. Evang. Mission, India.	5.00
No. 432. Missionary Review Fund....	2.40

* The Circular No. 32, issued by the Board of Education in Manila, says that "No teacher or other person shall teach or criticize the doctrines of any church, or shall attempt to influence the pupils for or against any church or religious sect, even in private."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

The Mohonk Conference

The friends of the American Indians and other dependent peoples met again at Mohonk Lake, October 17th to 20th, to consider the problems relating to their progress and to devise means for their betterment. Mr. Albert K. Smiley, the host, said: "I am sincere in the belief that the progress of the American Indian the last fifty years has been greater, numbers considered, in all paths leading to enlightenment and betterment of condition than of any other uneducated people on the face of the earth."

The Alaskan Eskimos and Indians, Hawaiians, Cubans, Porto Ricans and Filipinos now call for special attention. Progress is being made, but in some cases it must be rapid if the aborigines are to be won to Christ before they become extinct.

Strategy in Home Missions

A special effort is to be made this fall and winter to make a decided advance in home mission fields. In the Western States, the Home Mission Council of 22 Protestant boards have decided to ask all concerned in home mission work to meet for a "Day of Consultation." These will be address by representatives of the Council. The dates are as follows:

Minneapolis, November 15th.
Fargo, N. D., November 16th.
Butte, Mont., November 21st.
Boise, Idaho, November 23d.
Spokane, Wash., November 27th.
Seattle, Wash., November 29th.
Portland, Ore., December 1st.
San Francisco, December 5th-6th.
Los Angeles, December 7th.
Salt Lake City, December 11th.
Cheyenne, Wyo., December 12th.
Colorado Springs, December 13th.
Topeka, Kan., December 15th.
Omaha, December 18th.
Huron, S. D., December 20th.

The general topic for discussion will be "*unmet needs*" in rural districts, among, foreigners, in small towns, in suburbs, in cities, in lumber camps and mining camps, among Indians, and Orientals.

This is not a publicity movement, but a step toward cooperation and progress. Emphasis will be laid on the positive and constructive. Con-

sultation will be followed by united effort. Address inquiries to Room 705, 156 Fifth Avenue, New York.

A Christian Army on the March

Recently 100,000 men, women and children marched in sections through the streets of Philadelphia, gladly proclaiming the Church Militant. The entire city throbbled under the sturdy steps of the marchers witnessing for Christianity and declaring to the world they were followers of the lowly Nazarene. It was a mighty demonstration of the power of the Sabbath-school as an institution far surpassing any political power in existence. The mayor sounded the key-note of the movement when he said, "No one realizes as I in the capacity of mayor of the city of Philadelphia the importance of reaching the younger generation for Jesus Christ. No one realizes better than I the need for such a display of righteousness as you Christian men are leading on this glorious afternoon." Bankers and business men marching side by side with the little children of the primary departments concentrated the thought of the many thousands who watched the demonstration.

Union of Baptists and Free Baptists

The home and foreign missionary work of the Northern Baptists and that of the Free Baptists has been consolidated after long discussions. The Free Baptists separated from the great Baptist body in 1780, under the leadership of Benjamin Randall, at New Durham, N. H., the chief reason for the separation being theological differences which no longer exist. Representatives of the various organizations of both denominations met in Boston in October and the legal documents were signed. The funds of the General Conference of Free Baptists were transferred to the American Baptist Foreign Mission Society and the American Baptist Home Mission Society. The Home Mission schools heretofore conducted by the Free Baptist Conference which now have come under the supervision of the American Baptist Home Mission Society

include Storer College, at Harper's Ferry, Va. The Free Baptist Mission in India, which is taken over by the American Baptist Foreign Mission Society, will be known as the Bengal Mission.

Benefit Fund for Missionaries

At the meeting of the Northern Baptist Convention, in Philadelphia, "a man from Pennsylvania" pledged \$50,000 toward the Missionaries' and Ministers' Benefit Fund of the convention. This pledge is on the condition that \$200,000 more be secured by noon of December 25, 1911. It was received with such enthusiasm by the delegates that a board for the general administration of the fund was chosen at once. We trust that the amount needed, \$150,000, will be readily secured.

The Colored Question Among Colored Methodists

There has recently been held a conference of the recognized leaders among the colored Methodists. At this congress the matter of separation from the Methodist Episcopal Church (North) was the chief issue discussed. It appears that there are 300,000 colored members belonging to the Northern branch of the Methodist Episcopal Church. The purpose of the withdrawal seems to be twofold: to facilitate the reunion of the Methodist Episcopal Churches both North and South, and to bring into being, if possible, a national body of colored Methodists. Of Methodist Churches, the negroes boast 3; the Zion Methodist Church, with 545,000 members; the African, with 452,000; and the Colored, with 235,000 members.

An Apostle to Prisoners

Mr. R. H. McBride is doing a noble work among the common prisoners of the city jail in Chicago. Every Sunday morning for six years he has been preaching to these men and has been able to rescue many from the gutter. With a baby organ and a musician, he preaches to his audience behind the bars, and of the 15,468 prisoners,

13,295 have knelt with him in prayer. There have been many cases of true conversion, and some of these prisoners have become Christian workers.

Red Men in Council

Representatives of all Indian tribes recently gathered in council at Columbus, Ohio. It was the first annual congress of the American red man of today. The remnants of the various races organized a single tribe to be known as the American Indian Association, whose objective is the uplifting and the betterment of the people represented. Only those having the blood of the original American Indians in their veins are included in the association. Among those present were Charles E. Dagenett, a Peorian Indian, regarded as the Moses of his race, educated at Carlisle and subsequently establishing an employment bureau through which Indians are finding a field for their respective talents, and are prevented from lapsing into the free and easy life of the uncivilized tribe; Dr. Charles Eastman, of the Dakota tribe, the greatest writer of his race, now in the employ of the Government; Dr. Carlos Montezuma, a full-blooded Apache, educated in Chicago, and one of the greatest surgeons in the United States; Miss Laura M. Cornelius, of the Oneida tribe, a noted magazine correspondent; A. C. Parker, of the Seneca tribe, New York State archeologist; Mrs. L. B. Baldwin, of Washington, an Ojibway, in the federal office of Indian claims; Thomas L. Sloane, of the Winnebagos, an attorney in Nebraska; Charles D. Carter, a Choctaw, Congressman from Oklahoma.

Neglected Central America

The six republics of Central America—Guatemala, Salvador, Honduras, Nicaragua, Panama and Costa Rica—have twice the population of our thirteen colonies at the time of the Declaration of Independence. Of these Costa Rica, the most southerly, is inhabited, in its high valleys and plateaus, almost entirely by people of Spanish descent. It has a stable con-

stitutional government and enjoys absolute freedom in religion, tho the Roman Catholic Church is recognized as the State Church. The other republics are in a backward state and in dire need of the Gospel. In Guatemala the Presbyterians have two men at work, while some Friends are laboring independently. In Panama (Canal Zone) the Home Mission Board of the Southern Baptist Convention supports three men. But in the four countries between little systematic work is being done except by the American Bible Society and the British and Foreign Bible Society, which employ one able white agent each and a number of native colporteurs, who have been doing good and faithful work. Some twenty years ago the Central American Mission was organized by a group of earnest Christian men in Texas. It is undenominational and pays no salaries, giving to the workers in the field only whatever may be contributed toward their support voluntarily. There are now in the four central republics of Central America one man and three women holding a nominal relation with the Central American Mission. On the Mosquito coast of Nicaragua the Moravians have an old and well-established work among the Indians, while three independent missionaries are laboring in the interior. The Northern Baptists are now planning to commence work in El Salvador, which is the smallest, but the most populous of the republics, and also quite stable and progressive. Its laws guarantee religious liberty, tho there have been persecutions of Protestants in the past.

Guatemala and Honduras are practically lands without a mission, especially the latter. In both countries the Roman Catholic Church has lost its power, and its churches are falling into ruins. In Guatemala its property has been confiscated, and the ruling element has become utterly agnostic, chiefly on account of the lack of all religious teaching in such public schools as exist. There is at least a million of pure-blooded natives, living

isolated in the valleys, who have no other messenger of the Gospel but the colporteurs of the Bible societies who occasionally visit them. The building of the Panama Canal brings us into closer relations with all Central America. It needs the Gospel. We ought to send it there.

Amazon Atrocities

For some time rumors, strengthening in volume, have been rife of atrocities committed by the rubber hunters on the Amazon River. With the consent of the Peruvian Government, Sir Roger Casement was appointed by the British Foreign Office to make inquiries, especially as to matters relating to British subjects in Putumayo. As a result, the Peruvian Government has issued warrants of arrest against a large number of persons, and it is with satisfaction that we note that the Peruvian Amazon Company of London has been voluntarily liquidated. Happily, there is no despot here, as on the Kongo, to defy the conscience of Europe; but vigilance will still need to be exercised if the natives of these rubber districts are to be spared oppression which, in some of its aspects has, we fear, been even worse than the Kongo cruelties. Our contemporary, *Truth*, has had a large share in the unmasking of these horrors.—*London Christian*.

EUROPE

International Mission Study Conference

During the Edinburgh World Missionary Conference a few men from different countries met and discuss the needs for advanced work in missionary education. As a result, the first International Mission Study Conference was planned and met, by invitation of the Dutch Zendingstudie Raad in the little village of Lunteren, in Holland, from September 5th to 11th. There were present 62 delegates, viz.: 4 from America, 1 from Australia, 11 from Great Britain, 5 from Denmark, 3 from France, 9 from Germany, 1 from India, 15 from Holland, 3 from Norway, 6 from Sweden, and 4 from Switzerland. Among the top-

ics discuss were "The Aims of Mission Study," "The Preparation of Text Books and Helps for Leaders," "The Religious Opportunity of Childhood," "Mission Study Among Children," "Missionary Indifference," "Mission Study and the Life of Prayer," "The Training of Leaders." An International Council for Mission Study was created that it may organize an exchange of all literature pertaining to the subject of mission study and also lead to exchange of visits, to correspondence, and to study. It has 10 members, viz.: 3 from America, 3 from Great Britain, and 1 each from Germany, Holland, Norway and India.

The Conference was organized by the Missionary Education Movement of the United States and Canada (formerly the Young People's Missionary Movement), and its meetings were deeply spiritual. The English language was used.

German Missionary Forces

According to the official statements of the German foreign missionary societies (including the Basel Missionary Society), there were at work among heathen and Mohammedans 1,401 German missionary laborers on January 1, 1911. This force consisted of 965 ordained missionaries, 19 physicians, 223 lay missionaries, and 194 female workers. The Basel Society employed 300 laborers, the Rhenish Society 201, and the Moravians 200. The number of native workers had increased to 6,377, while the baptized natives numbered 564,919 (256,596 communicants). During 1910, 18,106 adult heathen were baptized, the Basel Society reporting 2,825, the Rhenish Society 5,511, and the Moravians 581. In 3,361 missionary schools of all descriptions 163,487 pupils received Christian instruction. The income of all German societies was about \$1,900,000, to which should be added, however, almost \$600,000 collected upon the foreign fields. Surely Germany is making progress in the great work of evangelizing the world.

A Missionary Church in Belgium

In such a strongly Roman Catholic country as Belgium it is good to find a vigorous and growing Protestant organization in the Belgian Christian Missionary Church. It has been in existence but seventy years. It began with a single station and a single evangelist, but at the present time it has grown to 35 pastors, 21 evangelists and colporteurs, 42 congregations and 94 preaching stations with 11,000 members. All of these members are said to be "converts from Roman Catholicism." This body is strongest in the coal mining district south of Mons, which it shares about equally with the National Church of Belgium, also a Protestant body of 300,000 souls. A favorite method of this body is to hold open-air services, in which great crowds, of Catholics chiefly, are gathered together, who, it is said, listen very patiently and attentively. This Church, in connection with the State Church, maintains the Kongo Missionary Society.

A Coming Crisis in Europe?

According to the *Baptist World*, there are strong indications of an imminent crisis in Europe centering about the old city of Prague, in Bohemia. This crisis is believed to be a revival of the Reformation in that land of much tragic religious history. In the year 1915 the five-hundredth anniversary of the martyrdom of John Huss will be observed and the whole of Bohemia is said to be getting ready for that time. Stories are told of the self-denial of the Baptist brethren in Prague that put to shame the sleek selfishness of their richer church-members of other lands. All over that land and the neighboring Moravia, as the people get hold of the Bible, they are turning from the Roman Church. One of the Bohemian pastors writes: "The Pope never trusted his sheep in Bohemia; and because he feared and hesitated he may at last lose them all. He granted them at the start their wishes, viz., preaching the Gospel in the national language, the marriage of

priests, and the New Testament Lord's Supper. They always protested against Romish abuses, and men like Huss and Jerome laid down their lives for being too radically 'Protestant.' The oldest Bohemian song is a Christmas carol from the ninth century, which we sing to-day in our services." To this harried land there seems to be dawning a better day.

Five Years of Separation in France

The hopes of the liberal party of the Roman Catholic Church in France have been disappointed as to the outcome of the separation of Church and State. M. Clemenceau says: "We have foreseen everything except what has actually happened." The church is ruined financially by being deprived of possessions by the Pope and income from the State. The people do not contribute largely or generally, for the laity have no voice in the use made of the funds. The moral condition is still more discouraging. The Pope is using France as a mission field, and the people are losing their respect for church and clergy. Children are admitted to confirmation at seven in place of at twelve years of age, as formerly. Thus, the period of instruction is made practically nothing by the Pope's command. It is also difficult to secure recruits for the clergy from intelligent, respected men. Theological students are forbidden to read papers and magazines. The thirty-eight millions of Roman Catholics in France are largely practically unchurched. There is more than ever need for a faithful preaching of the Gospel among them.

Signs of Promise in Spain

Rev. John Pollock, president of the European Christian Endeavor Union, writes home: "I can not describe the emotions with which I faced the enthusiastic audience in that little Methodist church in Barcelona, situated, as all Protestant churches are in Spain, in a back street. I have seen Protestantism in the wilds of Donegal, in Connemara and Kerry; and my heart

has gone out in sympathy to my brethren living their lonely lives in the midst of a popish population. But those who represent the gospel in Spain are in a crowded solitude to which Ireland can present no parallel. In the popular mind the evangelical propaganda is associated with revolutionary unrest. The prospects of the Gospel in Spain are bright and brightening; but up to the present not a single man of outstanding wealth or influence has declared his adhesion to it. The material resources of the earnest workers in town and country are extremely limited.

TURKEY

Mohammedans in Southeastern Europe

Official statistics place the total number of adherents of Islam in southeastern Europe of 9,250,000, or at about 5 per cent. of the total population, so that they outnumber the Jews living within the same countries. Of these Mohammedans Russia, in Europe, contains 5 millions, and Turkey in Europe 3 millions, while there are in Bulgaria 603,000, in Bosnia and Herzegovina (Austria) 549,000, in Rumania 45,000, in Greece 24,000, in Servia 15,000, and in Montenegro 14,000. Thus, in European Turkey 1 out of 2 inhabitants is a Moslem, in Bosnia and Herzegovina 1 out of 3, in Bulgaria 1 out of 7, in Montenegro 1 out of 18, in European Russia 1 out of 22, in Greece 1 out of 115, in Rumania 1 out of 130, and in Servia 1 out of 180. Of the Mohammedans in European Russia the Tatars (or Tartars) who live in the Crimea, are the most important. They are said to be the most fanatical adherents of Islam in the world, and, having little understanding of what sin really is, trust entirely in righteousness acquired by good works. They believe in fasting, and the Urusa, which is a month of fasting from sunrise to sunset, in memory of Mohammed's plight, is strictly kept, even when they are engaged in the severe labors of the harvest.

The Gospel seems to make little

progress among the Mohammedans in south-eastern Europe, for a German missionary states plainly that "ten times more [nominal] Christians accept Islam than Mohammedans are brought to Christ." If this statement is true, it is high time to pray more earnestly, and to attack more earnestly with the Gospel this stronghold of unbelief and darkness.

ASIA—MOSLEM LANDS

A Great Center of Light

The American Presbyterian Mission in Syria has published nearly 700 works in Arabic, all of which are now offered to the Moslem world at cheap rates. Its press employs 60 persons, and turned out last year 40,000,000 pages. The College of Beirut has enrolled 865 students this year, 138 of whom are in the medical school. The faculty numbers 77, and the number of graduated students 2,000. There is a hospital, a training school for nurses, a children's hospital, and an eye and ear hospital, girls' boarding schools at Tripoli, Sidon, Beirut, boys' boarding schools at Suk-el-Gharb, Schweir, Sidon, and Tripoli, and 108 day schools with over 5,100 pupils. The organized churches of the mission number 34, with 2,970 members, and average Sabbath congregations of over 6,300. Eighty-six Sunday-schools gather some 6,700 pupils.

The Jews and Palestine

Intelligence from Constantinople points to the probability that the Jews will shortly obtain large concessions in Palestine. M. Pavolus, the departmental chief of the Agricultural Ministry, who had been sent to Palestine to investigate the agricultural and industrial condition of that region, has returned and presented a detailed report of his investigations. He contends that, in order to develop colonization in Palestine, it is absolutely essential to grant the Jews far-reaching concessions. M. Pavolus complains that the government neglects the forests around Mount Lebanon, protesting that such neglect will be

disastrous to the country. He maintains that the Jews will develop plantations in sandy places, and thus guard against the destruction of the forests. Any one who has seen the flourishing condition of the number of Jewish colonies in Palestine, he says, could not but come to this conclusion.

Women's Rights in Persia

A member of the Persian Mejliss (House of Parliament) at Teheran astonished the House, on August 3, by an impassioned address on women's rights. Speaking on a clause in a bill for the next election which declared that no woman should vote, an obvious proposition to most of the members, the person in question—Hadji Vakil El Rooy, deputy for Hamaden—declared roundly that women possess souls and rights, and should possess votes, and he appealed to the Ulema to support him. The Mujtahid, however, whom he evoked by name, rose in his place and solemnly declared, to quote the *Times'* correspondent at Teheran, that he had never in a life of misfortune had his ears assailed by such an impious utterance. Nervously and excitedly he denied to women either souls or rights, and declared that such doctrine would mean the downfall of Islam. To hear it uttered in the parliament of the nation had made his hair stand on end. The president instructed the official reporters to make no record in the journals of the House of this unfortunate incident.

Cruelties Practised in Afghanistan

In an article in the organ of the Bombay Y. M. C. A., Dr. Zwemer quotes from a book called "Under the Absolute Amir," by an Englishman who lived for eight years as an engineer in Afghanistan. He says: "A common practise is that of blinding people. This is the usual punishment for those who try to escape from prison or from the country. The manner of doing this is to lance the pupils of the eyes and then put in a drop of nitric acid, and to guarantee

no sight being left quicklime is afterward added. The agony endured must be frightful, and in one case 15 men were blinded together in Sherpur cantonment, where these punishments are usually carried out, and the men were seen on the third day being blinded, chained one to the other, and sitting in a row upon the ground. Three of them were lying dead, still chained to the living, and some of the living, too, were lying unconscious, while the others were moaning and rocking themselves backward and forward. This is not an idle story to awaken pity. It is the testimony of a man who went there as an engineer. And he tells of more dreadful things than that.—*The Presbyterian*.

INDIA

Progress Toward Church Federation

The second Conference on Federation of Christian Churches was held at Jubbulpore, August 9, some 25 delegates and representatives of churches and missions meeting together. The plan of federation proposed by the first conference at Jubbulpore in April, 1909, was considered, in the light of the action taken upon it by various Christian bodies and the criticisms made, and, after some amendments had been agreed to, was adopted in substantially its original form. Provincial divisions were outlined, and committees appointed to organize provincial councils in each area, to meet as soon as convenient. A number of bodies have already ratified the plan, and others are expected to join as soon as their next meetings take place, so that, with the exception of the Anglicans and the American Baptists, practically all the organized churches in India will be connected with this movement.

Lutheran Missionary Conference in India

Many missionaries of the Lutheran societies laboring in southern India spend their annual time of rest and vacation at Kodaikanal, and it has become their custom to hold there an annual missionary conference. This

year it was held on May 29th and 30th, and it was well attended, and most profitable. After two doctrinal addresses, three most important subjects were thoroughly discussed, viz., first, the question, "Is it possible to build up a self-governing and self-supporting church of believers who belong to the oppressed classes only?" second, the part of the Report of the Edinburgh World Missionary Conference which deals with Hinduism; and third, co-operation of Lutheran missionaries in school and ecclesiastical work. According to the *Ev. Lutherisches Missionsblatt*, the report of the Edinburgh World Missionary Conference, in so far as it deals with Hinduism, was declared to be "*unreliable in many points and wrong in its friendly position toward Hinduism as an aid to the understanding of Christianity.*"

The founding of a Lutheran Union College and of a Lutheran Union Seminary was proposed and steps looking toward the unification of doctrine were recommended.

The General Conference of all Lutheran Missions in India will be held on December 31, and the following days. The Moravian and the Basel missionaries are to be invited as guests.

Temple Girls in India

The British Secretary of State for India has addressed the following important dispatch to the Government of India, "My attention in Council has lately been called to the various methods by which female children in India are condemned to a life of prostitution, whether by enrolment in a body of dancing-girls attached to a Hindu temple; or by symbolical marriage to an idol, a flower, a sword, or some other material object; or by adoption by a prostitute whose profession the child is brought up to follow. I observe with satisfaction that an increasing section of Hindu society regard the association of religious ceremonies with the practise of prostitution with strong disapproval. In Madras, where the institution of temple dancing-girls still survives, an

Indian district magistrate, Mr. R. Ramachandra Row, has expressed the opinion that temple servants have been degraded from their original status to perform functions "abhorrent to strict Hindu religion"; and in Bombay a society for the protection of children has been formed with the cooperation of leading Hindu citizens."

The secretary desires information concerning the probable extent of the evil, and the sufficiency of existing laws to suppress it, and he states that "the matter is one in which the weight of public authority may well be lent to the furtherance of reforms advocated by the enlightened leaders of the communities to which the children belong whom the law was intended to protect."

Thus, the Government of India is beginning to pay attention to the evil of dedicating little girls to idols which is most pernicious and degrading and, according to the *Hindu*, has brought it to pass that temples have become brothels.

Some Striking Answers

An Indian Christian who was forsaken, disowned, and disinherited, losing more than 6,000 pounds sterling because he refused to appeal to the courts to obtain part of his inheritance, not long ago gave the following replies to questions put before him: 1.—What first drew you toward Christ? "The sight of my sin revealed to me by the Holy Spirit. Christ drew me to Himself." 2.—What special difficulties had you to encounter, and with what teaching were they overcome? "The special difficulty was leaving home, wife, and children for the sake of Christ, and to become a nonentity. This difficulty was overcome by the thought that Christ died for me." 3.—Did anything seem to you especially difficult and a cause for stumbling either in the doctrine of Christianity or in the lives of its exponents? "I saw nothing but Christ and His death. That filled my thoughts and heart." 4.—What finally led you to accept Christ? "The

thought that there was no salvation out of Him." 5.—How would you proceed if you were to win a Hindu for Christ? "Show what sin is, and that the death of Christ is the remedy."

What Christian Education is Doing

Rev. J. N. Forman writes from Mainpuri: "A few days since a young man, named Gulzari Lal, arose after early morning prayers in the Central Training School and gave a notice of a Christian Endeavor meeting. His position and manner led me to think of his progress. Some four years ago he was an uneducated villager, but he had ambition enough to start out to get an education, even against the wish of his parents that he stay at home. He and his wife came, and have been with us the greater part of the time since, and are now almost ready to go to some village and teach not only books but Christian living.

CHINA

The Number of Chinese Moslems

Not all the inhabitants of the Celestial Empire are followers of Confucius, and according to the *Chinese Recorder* for September, 10,000,000 adherents to the prophet of Mecca are scattered through the eighteen provinces; one-third in Kansuh in the southwest, 500,000 each in Chihli and Yunan, and half as many in each of these provinces, Honan, Kiangsu, and Szechuan.

China's Progress

A writer in the *Chinese Students' Monthly* says: "The country (China) is progressing faster than can be recorded; what is regarded as a piece of news in the American press reports may be a thing of only antiquarian interest to the people at home. For instance, the 'World-in-Boston' Missionary Movement advertises 'The Chinese Opium Den' as one of the striking features of the exhibition, while a traveler in China will have to go to the archeological department of a Chinese museum to find the utensils which were once used by the opium-smokers in the days that have gone by.

The changes are too great, too fast, and too complete for the *Monthly* to keep apace."

Chinese Students at Home

According to the latest statistics reported by the *National Review of Shanghai*, the number of educational institutions, including colleges, industrial schools, girls' seminaries, and primary schools, aggregated 35,188 at the close of 1910, and the number of persons engaged in educational work was 63,937. Students numbered 874,642. The province of Chili (Peking included) deals with 8,524 institutions, Shantung comes next with 3,513, followed by Shensi, Kiangsu, Kwangtung, Hupeh, and Hunan in order. There were 34,210 primary schools, with 55,240 primary school teachers, and 780,325 elementary school children.

While there is some ill-discipline and lack of tidiness and propriety among the students in these new schools, there are many encouraging features, especially a growing interest in athletics, and an awakening to their proper place in society.

A Chinese Girl's Reply

A little Chinese girl, who had confessed Christ in public baptism, was asked by her teacher, after the sacrament, "Are you glad of the privilege of attending a school where you can hear of the Lord Jesus?" Quickly came the reply, "Are you not glad, teacher, that you are in China, where you can teach of the Lord Jesus?" How little we value the great privilege of every believer to teach of Christ!

Chinese Christians and the Future

This is how a writer in the *Century* speaks of native converts in China: "The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling, and unchastity, the besetting sins of his fellows. He abandons cheating, lying, back-biting, quarreling, and filthy language, which are all too rife among the undisci-

plined common people. He shuns litigation, the ruin of the villager. By withdrawing from the festivals in the ancestral hall, and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus, the converts become separatists, with the merits and defects of separatists. Cut off from the world, and thrown on one another, they form a group apart, a body of Puritans, that will one day be a precious nucleus of moral regeneration for China."

Progress Toward Church Union

At Nanking 3 theological seminaries, representing 4 denominations (Methodist, the Disciples, Presbyterian, North, and Presbyterian, South), are to form a Union Bible School to do the work of all these institutions, except that which is technically denominational. The union school is to have its own board of managers separate from the seminaries. Each theological school will also retain its board, its constitution, its faculty, and its students. In practical operation, there will be one institution modeled after the New York Bible Teachers' Training School.

Some Influential Christian Laymen

A high Chinese official, recently baptized by Ding Li Mei, the great Chinese evangelist, now undertakes the support of twenty of the ablest preachers who can be found, at an expense of about \$7,000 annually, for the evangelization of his people. He offers a small settlement on his estate in Manchuria free of charge to all Christians who may apply. Another case is that of Dr. Ming, who has a hospital in Hangchow, where 50,000 patients are treated each year. His work is so widely known in many provinces that if one is being imposed upon one has but to say that one will report the matter to Dr. Ming, and it is usually settled without more difficulty. Principal Chang Po Ling, of Tientsin, is an educator who is also a social reformer, fighting foot-binding, early marriages and other abuses. He led his own brother to Christ, and now

has the satisfaction of hearing that he is the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. As director of the Y. M. C. A., Mr. Chang had the principal part in securing a gift of \$13,000 from H. E. Ou Yang for the new building site at Tientsin. This Mr. Ou Yang, who is a recent convert, is an extraordinary character and a man of large tasks. He has recently formed a corporation to purchase the street-car lines of Tientsin from the present foreign owners. He is also working on plans for colonizing large tracts in Mongolia. Well known among the educators and officials of central and northern China, he has, after years of secret believing in Christianity, taken a fearless stand. His influence among the higher classes in the empire is extremely promising for the future.—*Record of Christian Work.*

Queue-cutting in China

A prominent missionary in Hongkong has well said, "When China shakes herself sufficiently to drop off her queue, what it portends, rather than what is actually done, deserves attention." Thus, the agitation of the student and military classes against the use of the queue is very important among the signs of the times in the great empire. Some months ago a public meeting was led in Hongkong at which, after addresses on the superfluity of the queue as an appendage of beauty or utility, twelve barbers mounted the platform and shaved the heads of six old gentlemen who had worn the queue for an aggregate period of 419 years. Amid intense enthusiasm about a thousand others followed their example. No imperial edict has been issued permitting the people to discard the queue; on the contrary, one has been published requiring those who have cut their queues to suffer their hair to grow again, and army officers have been dismissed and students rusticated for premature action in the matter. The authorities seem inclined to regard the movement as

aimed at the existing dynasty, but many who know China well anticipate the early issue of an edict permitting the abandonment of the historic appendage. For, after all, the queue is nothing but an historic appendage. Nearly three hundred years ago it was imposed on the Chinese by the powerful Manchus, who came down from the north and ousted the reigning Ming dynasty from the throne. As with the passing generations the wearing of the queue became a custom, it became, as all customs in China, a thing to be cherished. But with the awakening of the new spirit, there has come a realization of the dirtiness, the uncomfortableness, the inconvenience, the shame of the queue, and its abolition is being clamored for. Sentiment in favor of queue-cutting is rapidly developing, and some prophesy that in ten years from now China will be no longer a land of long-haired men, and in twenty years it will cease to be the land of short-footed women. God grant the fulfilment of such hopes, together with a glad and willing reception of the Gospel by the awakening nation.

The New Chinese Currency

After several years of discussion among the high metropolitan officials, and the provincial viceroys and governors, the Chinese Government has at last come to the decision to carry the most urgently needed monetary reform into effect on the dollar basis. About two years ago, an edict was issued in favor of the tael currency, but the matter was allowed to drop for want of support in putting it in force. The following orders, contained in the recent edict, form the basis of the new currency, "the standard of the monetary system of China shall be the dollar (Yuan), which, for the present, shall be minted in silver. The weight of the dollar standard shall be seven mace and two candareens of Kuping ounces (taels). There shall also be subsidiary coins of the value of fifty cents, twenty-five cents, and ten cents, all in silver, five cents in nickel, and one cent, one half cent, and one cash,

all in copper. The rate of exchange between the dollar and subsidiary coins is fixed according to their proportionate value, from which no deviation shall be allowed." Thus, the Chinese Government is to introduce a uniform currency for the whole empire. It will assume full control of the mints, see that the new dollar will always exchange for ten ten-cent pieces, and order that all the receipts and expenditures of the Government, such as taxes, duties, official salaries, etc., shall be collected or paid in the new coins.

A number of practical rules for the issue of paper money has also been sanctioned, so that it now looks as if China will soon have the currency reform, which is perhaps the most urgent need of the moment next to the educational reform.

JAPAN—KOREA

The Decay of Religious Belief

A prominent newspaper, the *Jiji Shimpō*, of Tokyo, commented recently on religious conditions in Japan. It declares that Buddhism is decreasing, and that only the old men and women are followers of Buddha. The most significant statement is that "If we ask the Japanese young men of to-day as to their religious belief, the great majority would, without doubt, reply at once that they have none. Not only so, but we should find many of them rather glorying in the fact. Through the spread of the new education, the intelligence of the people has made great advances, but, on the other hand, the religious spirit of our young men has practically died out. When the older men die and the younger generation comes to the front, we can not view, without alarm, the fact that outwardly at least Japan will be a country without a religion."

Buddhism Decreasing

Writing in *The Religious Telescope*, the Rev. A. T. Howard, a missionary in Japan, says that the fashion in which the Shinshu sect of Buddhists celebrated in Kyoto the six hundred

and fiftieth anniversary of the death of their founder was an impressive sign of the hold which Buddhism still has in that country. The crowds in attendance were enormous—virtually uncountable. However, Dr. Howard noted two significant facts in the vast multitude—there were few young people, and there were few city people. As far as the cities are concerned Buddhism does indeed seem to be dying. And the cities are the only places where as yet the Christian gospel has really been disseminated. So it is not surprising that Buddhism still holds rural Japan. When the present movement of the missionaries to evangelize the country towns has developed tangibly, the Kyoto shrines will no doubt find their crowds of visitors lessened vastly.

The Slums in the Cities

Rev. A. P. Hassell writes in the *Christian Observer*: "When we consider the fact that Japan, including Korea, is smaller by 30,000 square miles than the State of Texas, and yet its population is more than half that of the entire United States; that vast numbers of her population live on less than five cents per day; that consumption and diseases even more horrible are much more common than in America; and that from time immemorial every vice common to sinful man has been practised unhindered by the influences of Christianity—when we consider these facts, and add to them our knowledge of slums in general, then we begin to get some faint idea of the condition of those of Japan. Every town here has its slums and they are all more or less repulsive. But as a rule the larger the town or city the worse the slums. Takamatsu, the town in which we live, altho it has a population of fifty thousand, is considered as country when spoken of in connection, for instance, with Kobe, Yokohama, Osaka, or Tokyo. Hence we should not expect to find conditions here as bad as in the above-named places, but they are such that one feels like saying that he does not care to see worse."

A Traveler's Conclusion

W. T. Ellis has recently written:

"Largely on account of government restrictions in earlier days, with reference to the existence of foreigners, the bulk of the missionary force of Japan is in the ten largest cities. Of 1,003 missionaries in Japan, 572 reside in these cities, containing an aggregate population of 5,500,000 people, while the balance of Japan, with 44,500,000 people, has a total of only 431 missionaries. At least five-sevenths of the Japanese Christian leaders are also in the 10 largest cities. In other words, at least three-fourths of the population of Japan is still unreached by missionary agencies. This presents one of the greatest missionary opportunities of our day."

A Hospital for the Poor

The Salvation Army has set apart 50,000 yen for a hospital for the poor at Hirokoji. Count Okuma, Baron Shibusawa, Baron Serge, and other prominent gentlemen are cooperating in raising an additional 12,000 yen for equipment. In Seoul, where there is a large corps of Korean Salvationists, there are many very poor people. When these die they are roughly and carelessly buried by officials. The Salvationists, therefore, have had a bier constructed and when a body is found uncared for, it is brought out of the city and given a religious burial. This humble charity is now well known among the poor. Weeping widows and bereaved parents send uniformly to Salvationists for help in their distress. This unselfish devotion is leaving a deep mark on the people of the city.

Social Evil in Japan

Yoshiwara, or prostitution, continues to be the giant evil of Japan, tho here and there the earnest efforts to fight the licensed system have been crowned with marked success. The difficulties of those who are leading the fight against legalized vice are tremendous. At a great meeting held at the Y. M. C. A. in Tokyo some time ago

to protest against the continued existence of Yoshiwara in Japan, Colonel Yamamura of the Salvation Army, one of the leaders in the fight, reported that he and his friends had to fight the police for three hours recently to prevent them from sending for the master of a rescued girl to take her back to the brothel. Count Okuma stated at the same meeting that fifty thousand poor, helpless women are suffering under the scandalous system, and the effect on the nation is terrible.

Chinese Students in Japan

The number of Chinese students coming over to Tokyo has steadily decreased since 1907, until it has dropt to some three thousand. The Chinese Government has gradually decreased the number of Chinese students sent to Japan, first, because it was forced to do so by the financial stringency, and, second, because the Chinese students coming to Japan have become more or less imbued with ideas of a revolutionary character, and have been regarded with much suspicion after their return to China.

Chinese students in Tokyo receive training in law, politics, economics, commerce, engineering, sericulture, agriculture, medicine, etc., so that a wide range of subjects is covered. Those who study law and politics constitute the majority of all students. Previous to being admitted to any course the Chinese student must devote at least two years to the study of Japanese and other general subjects. The number of years required for graduation varies and depends on the courses which the student takes, but it may be said to range from five years upward.

Japanese students, we are told, show an offensive spirit of arrogance and an uncompromising attitude toward all Chinese students, and exclude them from their clubs and games, but these Chinese have a number of oratorical clubs of their own, and show much literary activity, issuing various publications with lucid and lively articles. They are organized into provincial

associations. These again are organized into a single central association, which meets twice a year for the discussion of these students' personal interests, and of plans concerning the future of their mother country. All are radicals, holding that the present situation in China calls for radical remedies, and all get imbued with a national spirit, which is more strongly developed in Japan than in any other country of the world. Few of them are optimistic in regard to the future of China, probably because they see how warlike, land-hungry, and ever ready to grab one's possession whenever there is an opportunity, the Japanese nation is.

There can be little doubt that these students have played a great part a few years ago in forcing the Chinese government to grant the constitution, and we believe that they have much to do with the uprising of the present day.

Japan Evangelizing Korea

The Kumi-ai churches of Japan have undertaken evangelistic work for the Koreans at Seoul. Following an evangelistic campaign for the Japanese in that city, conducted by Rev. Messrs. Ebina, of Tokyo, Osada, of Osaka, and Watase, of Kobe, Mr. Watase, who had resigned the pastorate of his church in Kobe for the purpose, was left behind to begin work among the Koreans. He plans to make Seoul his headquarters, and, upon securing a suitable house, to establish his church. The Kumi-ai churches have been considering this venture for some time, and at their meeting last October adopted a scheme involving a term of five years' effort and the expenditure of 30,000 yen (\$15,000). A Korean Christian recently graduated from the Doshisha is to be associated with Mr. Watase.

Activity of the Y. M. C. A.

The Seoul Young Men's Christian Association was organized in 1903. It now owns a large lot worth \$20,000, paid for by Koreans, and a building valued at \$46,000. Its budget of \$11,-

000 is raised wholly in Seoul. It has a day school with a course of four years, which graduated 84 members last year; also industrial classes with shops, supported from local funds. The commercial output of these shops last year exceeded \$1,500. Of its 876 members, 872 are in Bible classes! Last year 752 men became Christians in connection with this work. In a recent campaign \$5,000 has been raised for a gymnasium. Of the 12 Korean secretaries 3 have been through the miserable experience of political imprisonment. One of these, converted in prison, formed a prison class in which he taught the Bible and the "Pilgrim's Progress." He is now a Ph.D. of Princeton and giving his life to the Y. M. C. A. of Korea. Such facts as these make us realize what Prince Ito meant when he said: "I count the Y. M. C. A. my collaborer for the regeneration of Korea."

Buddhists Active in Korea

Missionaries in Korea report that the Buddhists of Japan are redoubling their efforts to spread their religion in that country. They propose to double the money expended there this year, and to establish thirty-five temples and a Buddhist middle school. A number of Japanese priests will be sent to every province to give free instruction in the Japanese language and other branches of study to Korean priests.

Christian Comity in Korea

J. Campbell White wrote home to the *Christian Observer*: "Korea is an object-lesson to Christendom in the spirit of comity among the churches. The territory has been subdivided between the various missions, so that competition and overlapping are practically eliminated. There are only four cities in the whole of Korea where more than one denomination is at work, and three of these have only two denominations each. To subdivide the territory so completely has required all denominations to trade converts. The leader of one large denomination told us that they had

traded about 12,000 of their church-members for those of other communions, and on the whole had got the best of the trade! I was given a map of Korea at Pyeng Yang, showing the exact territorial subdivision of the whole country among the several denominations. I expect to get this map published, as an inspiring object-lesson of real cooperation among the churches."

Presbyterian Union College in Formosa

The Foreign Mission Committee of the Presbyterian Church of England proposes to establish a Union Anglo-Japanese College in Formosa in conjunction with the Canadian Presbyterian Church. Site and buildings are to cost about \$25,000, and each church would have to provide a missionary teacher, besides funds. The need and opportunity for such a college are unquestioned.

AFRICA—NORTH

The Outlook in Cairo

Christianity is meeting the enemy in its own country in placing a powerful Christian university in the city of Cairo. For more than 900 years Cairo has been the seat of the most important Mohammedan institution of learning in the world. El-Azhar has an enrolment of from 10,000 to 12,000 students from twelve to eighteen years of age, who remain in the university for six years, and who are thoroughly grounded in the faith of Islam.

AFRICA—WEST

Murder of Missionary

Dr. Henry E. Crampton, of the Department of Invertebrate Zoology in Columbia University, has brought the only information known concerning the death of Elder O. E. Davis, a missionary of the Seventh Day Adventists, in British Guiana. It appears that Mr. Davis had left Georgetown, the headquarters of the mission, to do work in the jungle among the Indians. He had taught the Indians the sin of polygamy, and had instructed them that each man should give up all his wives, except the first one. This

offended both the men and the women. One of them later shot him with a poisoned arrow, and when he lay sick upon the ground, another cut his throat. Later he was dragged into the chief's hut, where he died, and they buried him beneath the earth floor of the hut. He had written two short notes on two pieces of paper. One of them had arrived at Georgetown just before Dr. Crampton left Georgetown, where Mrs. Davis had been awaiting the return of her husband from the jungle.

Awakening of an African Tribe

One of the tribes now showing most responsive interest in the Gospel is the Mabeyes, who five years ago were practically untouched, and whose language is not yet understood by any Christian missionary.

Rev. F. D. P. Hickman, in a recent letter, describes these people of Kamerun and Spanish Guinea as a small tribe inhabiting the hinterland to the north of the Campo River. Until recently they have been looked down upon by other tribes as thieves and cannibals, wedded to all kinds of heathen practises. Within the last five years, however, there has been a wonderful transformation, and they are now turning to Christ by the hundreds. The awakening is said to have begun when one of the headmen of the tribe, who was dying, called some of his people to him, and urged them to embrace Christianity. Soon after they began to attend the mission, some of their number were converted and became missionaries to their people. There seems to be an unusual hunger for the Gospel, and tho most of those who attend the mission services do not understand the dialect spoken, they attend in large numbers, and after a service one of their number will interpret what has been said.

Persecution of Christians in Nigeria

Native Christians at Ushi, in the Ekiti district of southern Nigeria, have been subjected to severe persecutions, their church having been wrecked, and some of them badly

beaten. According to the English Governor, the heathen chiefs give as the excuse for these outrages that, as soon as a man is converted, he refuses to conform to the tribal customs and obligations, and many occasions arise when the convert declines to obey orders issued by the chiefs, because they are not consistent with his Christian profession, and he appeals in self-defense to the Christian pastor.

Five Kings at a Missionary Meeting

The centenary movement of the Wesleyan Methodist Missionary Society is commanding deep interest in distant parts of the field. Rev. W. R. Griffin, of the Gold Coast, reports a meeting, at Cape Coast in these terms: "The chapel was crowded. Five native kings were present with their retinues. The Ohmanhin (king) of Cape Coast, presided, a man eighty-five years of age, who was nine years of age when our first missionary landed at Cape Coast in 1835. A great spiritual power rested upon the meeting. We held another crowded meeting at night; and before the day closed £300 in cash, almost all in silver, had been paid in. We are hoping that the Cape Coast Circuit will raise altogether £450." Mr. Griffin adds: "What hath God wrought indeed! Seventy-six years ago our first missionary landed here; to-day we have 200 native teachers, agents, catechists, and ministers; 31,000 full, trial, junior, and catechumen members; and about 100,000 people worshipping in our churches."

Good News from Madagascar

After the year of difficulties in the way of Protestant missionaries in Madagascar, and the petty persecutions of native Christians upon that great island by the official representatives of the French Government, a better day seems to have dawned for the Protestants there. The governor-general, appointed a short time ago as successor to the enemy of Protestant missions, shows that he is at least impartial and will do nothing to hinder freedom of worship. Not long

ago a certain official refused to permit the rebuilding of a church building by native Christians, but an appeal to headquarters caused almost immediately the issuing of an order that he must not hinder the native Christians in their work of church erection.

OCEAN WORLD

The Supreme Need in Malaysia

Says the *Malaysia Message*: "Every missionary should strive to possess two indispensable things: (1) The gift of tongues; (2) The gift of the Spirit. The former is a matter of perseverance and hard work. The workers who have a language and use it well are men and women whose dictionary always lies open, and well-thumbed on their study table. Few are brilliant. Foreign languages do not come to many people by nature. They *work*! The latter is obtainable at the throne of grace. God is no respecter of persons. 'Ask and ye shall receive,' and 'tarry until ye be endued.' The two are inseparably necessary. He who learns Chinese without the baptism of the Holy Ghost will have a dead language. And he who hopes to substitute spirituality for a knowledge of the vernacular buys a sweet-toned violin without any strings on with which to express the contained melody."

Penang Schools Crowded

The educational work of Methodism in Penang has grown remarkably. The Anglo-Chinese Boys' School has an enrolment of over 1,000. A high standard of scholarship is maintained. In Singapore the same conditions prevail. The school here is even larger than the one in Penang. In fact, it is so large that they have to divide it into morning and afternoon sections, the morning section beginning at eight o'clock, and closing at twelve-thirty, and the afternoon beginning at twelve-thirty and closing at five o'clock.

Ex-Cannibals Flocking to Christ

Missionary Wagner, of the Papuan Mission in German New Guinea, announces that 2,000 heathen have, in the last few years, joined the churches

there. He describes how parties of them came from great distances to take part in the last Christmas celebration. Numbers arrived days before, and were set to work clearing away brush, weeding and setting in order the station grounds, until they fairly shone. Six hundred of these former cannibals packed the station church. The children from the school sang, "Peaceful Night, Holy Night," and the final choral was sung by the congregation with a mighty power which would have filled the friends of missions at home with delight if they could but have heard it.

MISCELLANEOUS

One Billion Without the Gospel

That there exist to-day 1,000,000,000 of people of the 1,600,000,000 of the earth who are yet unreached by the Gospel was the startling statement of Rev. W. Y. Fullerton, of England, in his address on "Christianizing the World in Non-Christian Lands." He characterized this as the reproach of the Church of Christ in this twentieth century. The solution of the problem is that this is not a sphere where man's discovery and guesses avail, but God's revelations are needed. Commenting on the fact that the whole world is open, Mr. Fullerton said there were few lands—Tibet, Afghanistan, and some native Indian states where the doors are still shut; others where natural conditions form a barrier—Borneo, New Guinea, the Amazon Valley, the Solomon Islands, but broadly speaking the Church of Christ can go where it will, for the door is open.

The Annual Output of Bibles

Twenty-seven Bible societies are printing the Bible; 1 in the United States, 3 in Great Britain, and 23 on the European continent. These 27 societies reported an aggregate output in 1910 of 12,843,196 Bibles. It is conservatively stated that more copies of the Bible were sold last year than of any other hundred books of the

world combined. The Oxford Press turns out 200,000 Bibles a week. The British and Foreign Bible Society prints the Bible in 400 languages. The head of one of the great publishing houses of London stated recently that it had been impossible for several years for the house with which he was connected to print Bibles rapidly enough to supply the demand. It was stated that the Boxer war in China would drive Bible religion from that empire, yet the issue of Bibles for China last year was 428,000 copies. The American Bible Society published and distributed in 1910, 2,153,028 copies of the Bible. The total annual issues of Scriptures are over 19,000,000 volumes.

OBITUARY NOTE

Rev. James H. Messmore, of India

After fifty years of missionary service in India, without a furlough in the past thirty years, Rev. James H. Messmore died at Pauri, North India, October 16, in the seventy-sixth year of his life. He was one of the early pioneers associated with William Butler in the founding of Methodist Episcopal missions in India. Mr. Messmore was born in Ontario, Canada, in 1836, and was educated at Allegheny College and at Garrett Biblical Institute. He sailed for India in November, 1860, and did important work as principal of the "Husainabad High School," Lucknow, which later became Reid Christian College. With James M. Thoburn he founded the Lucknow *Witness* in 1871, which became *The Indian Witness*. He served as pastor of the English churches at Lucknow and Naini Tal; was a professor in the Theological School at Bareilly; was manager of the Lucknow Publishing House; and during different periods was presiding elder of the Oudh, Kumaon, Moradabad, and Garhwal Districts. At the time of his death he was superintendent of the Garhwal District, having held this position since 1908.

FOR THE MISSIONARY LIBRARY

THE FOREIGN DOCTOR. A Biography of Joseph P. Cochran, of Persia. By Robert E. Speer. 12mo, 384 pp. \$1.50. New York, 1911.

Dr. Cochran was an unusual man and lived an unusual life. He was born in Persia, and, after his education, returned to the field of his parents' labors to carry on their work. He was famous as a doctor, the "Hakim Sahib," and exerted great power over the Persians with whom he came into contact. Many of his experiences were of thrilling interest, for he was one of the prominent men at the time of the Kurdish invasion. His influence saved the city of Urumia. He was a minister of life, physical and spiritual, was beloved—almost worshiped by all classes—and was decorated by the Shah for his services. His life gives us not only the sympathetic history of a great man, but shows the methods, difficulties and results of medical missions in Persia, and gives us an intimate view of the people of Persia and the conditions in that ancient civilizations and modern degeneracy. Dr. Speer has gathered a large number of interesting facts, incidents and letters that reveal the man and his experiences as he knew himself and as others knew him.

WILLIAM SCOTT AMENT. By Henry D. Porter. 8vo, 377 pp. Illustrated. \$1.50. Fleming H. Revell Co., New York. 1911.

The thirty years during which William S. Ament was in China were the years of transition, so that the story of his life shows the causes and progress of the change which has taken place. As a missionary of the American Board, Mr. Ament lived and labored first in Paoting fu and then in Peking. A brief period of three years' pastoral work in America intervened, but most of the years were spent in China. He passed through the China-Japan War, and was in Peking during the Boxer uprising. His letters during these stirring times are vivid and striking descriptions. Writing to his wife, who was not with him, he signs him-

self after the release, "your resurrected husband."

To Dr. Ament was delegated the difficult and delicate task of receiving deputations from the villages after the outbreak, and distributing money to those who had lost all in the riots. Great patience and tact were shown, and the Christians of the American Board missions were cared for more promptly than others because of Dr. Ament's promptness and sagacity.

Dr. Ament was also interested in the movement toward union in mission effort in China. The American Board, Presbyterian Mission, and London Missionary Society united in definite educational work, and established a Union College of Arts at Tung Chow. A Union Theological School in Peking, a Union College for Women, and a Union Medical School were also opened. Federation conferences were held, and other efforts were made to promote co-operative effort. In these, and all other good work, Dr. Ament took an active part.

FRANK FIELD ELLINWOOD. His Life and Work. By Mary G. Ellinwood. 12mo, 246 pp. \$1.00 net. Fleming H. Revell Co., 1911.

Dr. Ellinwood was one of the missionary statesmen of the nineteenth century. The great advance in Presbyterian missions in America and the growth of a more serious study of missions and of comparative religion were coincident with his tenure of office as secretary of the Presbyterian Board in the United States of America. This progress was largely due to Dr. Ellinwood's influence.

Miss Ellinwood's biography of her father is a daughter's loving tribute to a noble and honored father. A portion is autobiographical, and Dr. Robert E. Speer and Miss Ellen Parsons contribute two chapters on Dr. Ellinwood's relation to the Foreign Mission Boards.

His life story is of a personal nature, but many of the pages are full of interest and inspiration. They give

the accounts of his pastorates, journeys in America and Europe and Asia, his editorial work on the *New York Evangelist*, his authorship, lectures and thirty-seven years of work for Foreign Missions. The world and the Church need more men of the noble, capable, faithful, lovable type of Frank Field Ellinwood.

CHRISTIAN FAITH AND THE NEW PSYCHOLOGY. By David A. Murray, D.D. 12mo, 384 pp. \$1.50. Fleming H. Revell Co., 1911.

Dr. Murray was formerly principal of Osaha Theological Training School in Japan and is classed among the mediators between the old and new schools of theology. He holds to a doctrine of evolution, but believes it to be an aid to faith, not destructive of it. He seeks to explain scientifically how, in one person, there may be two or more centers of consciousness. He endeavors to give an explanation of the vicarious atonement in the death of Christ, and holds that thought transference helps to explain the inspiration of the prophets. No one will probably agree with all of Dr. Murray's arguments or conclusions, but his book makes an interesting study, as one reverent man's attempt to understand some of the great problems of religious faith that are not fully revealed. It is a fresh and stimulating contribution to Christian apologetics, but must not be looked upon as a final or authoritative utterance on the subjects under discussion.

MEXICO AND OUR MISSION. By James G. Dale. 12mo, 272 pp. \$1.25. Lebanon, Pa., 1911.

"Our Mission" is the American "Associate Reformed Presbyterian Mission," a society whose headquarters are in due west South Carolina, and which has in Mexico four missionary pastors, eight native pastors, six foreign teachers and twenty-four stations and outstations, with 516 communicants. Mr. Dale's book is a brief but comprehensive and readable description of the country, people, history and religion of Mexico, with an account of the associate Reformed Mission

and its workers, difficulties and encouragements. The first portion of the book would make a good missionary text-book.

THE EFFICIENT LAYMAN: OR, THE RELIGIOUS TRAINING OF MEN. By Henry Frederick Cope, General Secretary Religious Education Association. pp. 244. \$1.00. The Griffith & Rowland Press, Philadelphia, 1911.

This thesis for Ph.D. degree in Ripon College brings before us a practical inquiry into an important subject. The survey of the various agencies operating for the religious training of the adult is wide and general and will awaken appreciation of their scope, importance, and undeveloped possibilities. May it also lead to closer economy of operation and to increased efficiency in service through their co-ordination into educational unity.

The Sunday School, the Adult Bible Class, the Brotherhood, and the Young Men's Christian Association are reviewed by the author, who points out their weaknesses as well as their strength, suggesting means of improvement at the same time. The chapters on the work of the college man in the Church and the training of men in the colleges for Christian work are interesting and full of information.

The writer calls for immediate action by the churches that they become really "the light of the world" and serve it in the true sense of the word. His volume is timely and should be read by ministers as well as laymen.

THE FRUITS OF THE TREE. By William Jennings Bryan. pp. 61. 35 cents. Fleming H. Revell Co., New York.

This is the reprint of the magnificent address which Mr. Bryan delivered at the World's Missionary Conference, Edinburgh, on June 17, 1910. It is interesting and instructive, and we recommend it heartily to our readers. The theme is the product of Christianity in twelve manner of fruits. Many of the facts are drawn from Mr. Bryan's visit to the mission fields.

VAL AND HIS FRIENDS. By Agnes Giberne. 12mo, 190 pp. 2s. net. Society for the Propagation of the Gospel. London, 1911.

Val is an Indian boy—one of the vast multitude who is unknown to readers in England and America except as a "heathen." This story for young people presents him as a boy, a brother, one who is human, companionable, lovable, worth saving. It is an interesting little story, a little stilted in style but giving a sympathetic picture of life in India.

THE CHURCH IN GREATER BRITAIN. Third Edition. By G. Robert Wynne, D.D. 12mo, 204 pp. 1s. 6d. net. Society for the Propagation of the Gospel, London, 1911.

The Church of England is here described as it was founded in the British Isles and as it is found in America, Australia, India, South Africa and other colonies. These Donnellan lectures were first published ten years ago, and it is a testimony to their merit that they are now called for in a third and enlarged edition. They make an earnest appeal for more laborers.

MISSIONARY HEROES OF THE LUTHERAN CHURCH. Edited by L. B. Wolf, D.D. 12mo, 246 pp. 75 cents. The Lutheran Publication Society, Philadelphia, 1911.

Who are they? Some are well known like Ziegenbalg and Schwartz. Others are not familiar names, but are worth knowing—Heyer, Officer, Rowe, Harpster, Day and Kinsinger. There is also an account of Lutheran Missions before Carey, the American beginnings in the General Synod and statistics of Lutheran Missions in India and throughout the world. They are a noble band of missionaries. Heyer emigrated to America and from there went to India and founded the Guntur Mission. Morris Officer was an Ohio Lutheran who went to Sierra Leone and founded the Muhlenberg Mission. Harpster went from Pennsylvania to India; Adam Rowe was a children's missionary who went to India. David A. Day worked in the Muhlenberg Mission and Samuel Kinsinger in the Guntur Mission.

Each was well known in his own Church, and some had a world-wide reputation. Each life story carries its own lesson and inspiration.

CONSERVATION OF NATIONAL IDEALS. A Home Mission Text Book. By Mrs. D. B. Wells and others. 12mo, 187 pp. 50 cents net. Fleming H. Revell Co., 1911.

Home missions are receiving more serious attention during late years and are studied with more of the interest and intelligence such as has been given to foreign missions. The problems presented are immense and the field is large. In this new text-book, issued under the auspices of the Council of Women for Home Missions, various authorities contribute the different chapters. Mrs. Wells writes on Home Missions as "a conserving force," and is followed by Prof. E. A. Steiner on the immigrant, Ray Stannard Baker on the Negro, Professor Rauschenbusch on the Church and social questions, Elizabeth Vermilye on non-Christian faiths in America, and Dr. Charles L. Thompson on Christian Conservation.

The book offers a valuable and stimulating series of studies, with variety in subject and author and a large amount of fresh information. In the chapter on "Non-Christian Faiths in America," we learn of the increase of Mormonism, of the coming of Babism, the teachings of Buddhism and Theosophy, and the founding of temples of Hinduism, or Vedantism. Christians have a great opportunity to reach the heathen that are coming through our doors.

STRANGE SIBERIA ALONG THE TRANS-SIBERIAN RAILWAY. By Marcus L. Taft. 16mo, 260 pp. \$1.00, net. Eaton & Mains, New York. 1911.

These are chatty little sketches and observations on a journey from China to New York. They give many interesting experiences, and some good suggestions to travelers along this route. Unique things are pointed out, cities and scenes are described, people are portrayed, and incidents narrated in an attractive style. It is

not a book of permanent value, but is an excellent series of travelers' sketches that will instruct and amuse.

BAPTISTS MOBILIZED FOR MISSIONS. By A. L. Vail. 12mo. 176 pp. 75 cents, *net* Am. Baptist Pub. Soc., Philadelphia. 1911.

This history of the Baptist Home and Foreign missions covers the period from the general missionary convention in 1814, up to the present time—including the Northern and Southern Baptist work. It is a notable history—a good handbook for Baptist pastors.

NEW BOOKS

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By Robert A. Hume, D.D. Fleming H. Revell Co., New York, 1911.

MISSIONARY ADVENTURES. By Georgiana Forde. With an introductory note by the Bishop of Winchester. 205 pp. 2s. 6d. Skeffington, London. 1911.

A MANUAL OF CHRISTIAN EVIDENCES FOR JEWISH PEOPLE. By the Rev. A. Lukyn Williams, D.D. 5s. *net*. London, Simpkin, Marshall & Co. 1911.

REVOLUTION IN CONSTANTINOPLE AND TURKEY IN 1909. By Prof. Sir William Ramsay, D.C.L., LL.D., D.D. Illustrated. 323 pp. \$3.75 *net*. George H. Doran Co., New York. 1911.

THE LAND OF GOOD HOPE, A STUDY CIRCLE BOOK ON SOUTH AFRICA. By Rev. Herbert Moore, M.A. Illustrated. 2s. *net*. Society for the Propagation of the Gospel, London. 1911.

A HISTORY OF CHRISTIAN MISSIONS IN SOUTH AFRICA. By J. Du Plessis. 494 pp. 10s. 6d. Longmans, Green & Co., New York and London. 1911.

THE STORY OF KOREA. By S. H. Longford. 400 pp. 10s. 6d. *net*. Fisher Unwin, London. 1911.

JAVA, SUMATRA, AND OTHER ISLANDS OF THE DUTCH EAST INDIES. By A. Cabaton. \$3.00 *net*. George Scribner's Sons, New York. 1911.

DAYLIGHT IN THE HAREM. A New Era for Moslem Women. By Annie Van Sommer and others. Fleming H. Revell Co., New York. 1911.

THE REVOLT OF SUNDARAMMA. By Mrs. Maud Johnston Elmore. Illustrated. \$1.00 *net*. Fleming H. Revell Co., New York. 1911.

THE UNIFICATION OF THE CHURCHES. By D. W. Fisher. 16mo, 93 pp. 50 cents *net*. Fleming H. Revell Co., New York, 1911.

CHINESE PLAYMATES. By Norman H. Pitman. L. C. Page & Co., Boston. 1911.

THE CHINESE AT HOME: OR, THE MAN OF TONG AND HIS LAND. By J. Dyer Ball. 370 pp. 5s. *net*. Religious Tract Society, London.

THE EDUCATION OF WOMEN IN CHINA. By Margaret E. Burton. Illustrated, 8vo. 232 pp. \$1.25 *net*. Fleming H. Revell Co., New York. 1911.

A MIRROR OF THE HINDU PHILOSOPHICAL SYSTEMS. By Nehemiah Nilakantha Sastri Goreh. Translated from the original Hundi, printed and manuscript, by Fitz-Edward Hall, D.C.L. Third Edition. 12mo, 384 pp. The Christian Literature Society for India, London. 1911.

SOME GREAT LEADERS IN THE WORLD MOVEMENT. By Robert E. Speer. 12mo, 295 pp. \$1.25 *net*. Fleming H. Revell Co., New York. 1911.

A WORLD BOOK OF FOREIGN MISSIONS. What they are, What they Prove, How to Help. By Edward T. Reed. 12mo, 300 pp. 2/6 *net*. Headley Bros., London, 1911.

CUBA AND HER PEOPLE OF TO-DAY. By Forbes Lindsay. L. C. Page & Co., Boston. 1911.

ARGENTINA AND HER PEOPLE OF TO-DAY. By Nevin O. Winter. Illustrated. L. C. Page & Co., Boston. 1911.

FAMOUS PRIVATERSMEN AND ADVENTURERS OF THE SEA. By C. H. L. Johnston. Illustrated. L. C. Page & Co., Boston, 1911.

UNDER THE ROOF OF THE JUNGLE. By Charles Livingston Bull. L. C. Page & Co., Boston, 1911.

THE OLD FAITH AND THE NEW GOSPELS. • Special Addresses on Christianity and Modern Thought. By Rev. A. B. Simpson. 16mo, 101 pp. Alliance Press Co., New York. 1911.

PAMPHLETS

MIRACLES. By the Rev. Canon Weitbrecht, D.D. pp. 16. Christian Literature Society for India, London. 1910.

A PRIMER OF HINDUISM. By J. N. Farquhar. pp. 187. Christian Literature Society for India, London. 1911.

THE CHRISTIAN IDEA OF THE INCARNATION. By S. Rudra. pp. 16. Christian Literature Society for India, London. 1911.

THE ADULT BIBLE CLASS MONTHLY. October, 1911. Eaton & Mains, New York.

THE SEVEN WONDERS OF THE MODERN MISSIONARY WORLD. By Abram Woodruff Halsey. pp. 13. Board of Foreign Missions, New York. 1911.

THE TORCH BEARERS. By Basil Mathews, M.A. pp. 59. London Missionary Society, London. 1911.