

MISSIONS AND ROMAN CATHOLIC EUROPE

Most of the Protestant missionary societies believe in conducting missions among Roman Catholics for much the same reason that they would carry the Gospel to Protestants who were in the same condition of ignorance, superstition and sin. The policy and practise of the Roman Catholic Church, in keeping the Bible and the right of private interpretation from the common people, has kept the masses in ignorance of what should be their only infallible rule of faith and practise. As a result, also, the people have remained largely illiterate and unprogressive. Their religious leaders, being exalted to positions of supreme authority, have often abused their opportunity and with an ignorant populace have not found it necessary to be highly educated or spotless in character. The need for Protestant missions to the masses in Roman Catholic countries is evident from the contrast between Papal and Protestant Europe and Papal and Protestant America. The Protestant Episcopal Church conducts no missions for Roman, Greek or other normally Christian sects.

The American Presbyterian Board of Foreign Missions conducts no missions in Europe, but many Presbyterian churches assist such continental Protestant work as that of the McAll Mission in France, and Waldensian Church in Italy.

The American Board of Commissioners for Foreign Missions conducts missions in Spain, Austria and Bulgaria.

The Baptists (South) have a prosperous mission in Italy. The Methodist Episcopal Board (North) conducts missions in Italy, Germany and Austria under the care of a Methodist bishop. The American Seamen's Friend Society and the Bible societies also carry on useful and extensive special work. From the British Isles and Protestant Europe many missionaries are sent to preach in the Papal lands.

The total Protestant missionaries in Papal Europe reported are 276 with 930 local helpers in 184 stations and 296 outstations. The Protestant converts reported number 10,097 communicants and 28,086 adherents.

ROMAN CATHOLIC MISSIONS TO THE NON-CHRISTIAN WORLD

According to the "World Atlas of Christian Missions," the 200,000,000 Roman Catholics of the world support some 15,801 foreign missionaries, in

contrast to 25,000 missionaries from Protestant societies.

The Roman Catholic missions in various countries are as follows:

	Societies	Foreign Priests	Native Priests	Lay Brothers	Sisters	Stations & Outstations	Chapels	Native Members	Catechumens
Japan	2	145	33	99	363	242	244	62,703	16,452
Korea	1	45	10	—	53	45	47	64,070	8,220
China and Dependencies	11	1,201	550	291	3,846	13,046	6,025	986,168	426,480
Farther India	3	621	632	164	3,169	5,081	4,475	1,060,369	22,576
East Indies	3	77	1	32	408	156	76	56,217	1,133
Oceania	9	383	9	291	531	547	553	170,074	4,844
India	13	1,049	1,755	517	2,933	4,677	5,080	2,242,922	55,443
Persia	1	16	3	88	177	22	26	—	—
Turkey	10	765	2,253	1,811	1,187	1,708	1,721	—	—
North Africa	5	230	41	376	957	158	177	120,109	2,072
West Africa	6	378	—	88	304	334	228	74,032	17,480
South Africa	6	313	—	445	1,667	258	269	58,548	3,930
Central Africa	9	587	—	309	323	1,569	1,384	231,358	272,929
African Islands	6	335	—	128	467	1,354	1,325	468,473	259,870
South America	10	476	—	239	435	418	340	401,796	—
Central America	5	186	—	46	263	284	282	350,953	—
U. S. Indians	6	114	—	55	391	—	147	67,255	—
Diocese of Macao	1	64	—	—	—	23	45	40,000	—
Grand Totals	107	6,985	5,287	4,979	17,474	29,922	22,444	6,455,047	1,091,429



SIGHTS AND SCENES IN GREAT BRITAIN AND EUROPE

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| 1. A Russian Greek Bishop. | 12. St. Peter's Cathedral, Rome. |
| 2. A Swiss Village Scene. | 13. Some Hungarian Peasants. |
| 3. Babics' Castle, Barnardo Homes. | 14. Seamen's Bethel, Naples, Italy. |
| 4. Seamen's Mission, Antwerp. | 15. Some of Barnardos' Raw Material. |
| 5. Cathedral, Cordova, Spain. | 16. Moravian Headquarters, Herrnhut, Saxony. |
| 6. Typical Sight in Holland. | 17. A Spanish Peasant Girl. |
| 7. Fatherless Waifs in London. | 18. Gibraltar—The Pillar of Hercules. |
| 8. Protestant Mission in France. | 9. A Spanish Express Cart. |
| 9. Candidates for Barnardo Homes. | 20. Selling Onions in Spain. |
| 10. Russian Peasant. | 21. Dry Land Training Ship, Quarrier Homes. |
| 11. The Quarrier Homes in Scotland. | 22. David Baron's Mission to Jews, London. |

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Signs of the Times

LIGHT AND SHADOW IN TURKEY

OPPOSITE the American Mission Normal School in Sivas, in Asiatic Turkey, stands the Turkish Normal School, the erection of which marks a new educational era in Turkey. Its pupils are to be prepared for the task of teaching in the village schools, and thus modern education is to be provided for the Turkish children.

At Erzerum, a little east from Sivas, an association of Armenian women has established a normal school, which is preparing 20 young women for teachers of village schools. A number of schools for girls have been opened in villages of the province, and the work is conducted creditably. Its support comes from Armenians in Egypt and Constantinople.

At a recent conference of Armenian-speaking teachers, held under the auspices of the American Normal School at Sivas, the teachers of the Gregorian with other Christian teachers present. This cooperation of Gregorian with other Christian teachers is a most hopeful sign. The meetings were well attended. The chief

address, by Professor Minassian, had for its subject, "The Fundamental Conditions for the Reform of Our Schools."

The work of the American Board is progressing. The schools are crowded, an increasing number of pupils coming from the best Mohammedan homes; hospitals are thronged with grateful patients; and church activities are much in evidence. At Smyrna they are starting buildings for the International College, and the Girls' Institute is rejoicing over securing a beautiful new site through the generosity of the Woman's Board. At Marsovan they are building a hospital, a church, a library and a gymnasium. These new structures will make Marsovan one of the greatest missionary centers of the world.

On the other hand, Sisak Manoukian, secretary of the Young Men's Christian Association at Adana, Asia Minor, tells a pathetic story of the need for Christian help. When Bahri Pasha, the last governor under the old constitution, went to Adana, there were only 14 drinking places in the city. During the ten years of his

* 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.

stay, by the advice of some of his friends, the number was increased to forty. After the declaration of the new constitution, in order "to be close followers of civilized peoples," leave was given for more saloons, so that just before the massacre they numbered about seventy. Now, two and a half years after, there are more than 220. Another terrible fact is an alarming increase in the number of houses of ill-fame.

CHRISTIAN GOVERNMENTS AND ISLAM

THE friendly attitude of the German Government to both Roman Catholic and Protestant missionaries in its African colonies has been noted * and now the German Colonial Secretary, Dr. Solf, at the meeting of the German Parliament (Reichstag) has spoken again to the same purpose. On April 30, 1912, the socialistic member of the Parliament, Noske, spoke of the fine educational influence of Islam upon the African negro, when Dr. Solf arose and said, "Islam has been placed over against Christianity by the preceding speaker manifestly for the purpose of praising Islam for its effect upon the natives. That is a merely academic question for us. When we, a Christian state, have acquired countries containing uncivilized inhabitants, it is our duty to make propaganda for Christianity, without paying attention to any other religion. The history of Islam proves that its effect upon the natives is by no means favorable. Islam has done nothing for the wide world, it is no carrier of culture and civilization." Dr. Solf's statement was much applauded.

In France voices are beginning to be raised against the favoritism shown by the French Government to Islam, in that it employs mollahs in the public schools of its African colonies and thus indirectly aids the Mohammedan propaganda. In the independent newspaper *La France d'Outremer*, an experienced high official, Mr. Bobichon, Gouverneur honoraire des Colonies, warned against this dangerous favoritism. He stated that favors shown to Islam almost always have been detrimental to the fetish worshiping negroes, that Islam always needs strict supervision because it causes ferment and excitement among primitive people, and that precautions against the spread of Islam should be taken. In the well-known newspaper *Le Temps*, which is usually very friendly to Mohammedanism in North Africa, the question, if Islam aids the negroes in Africa, has also been discussed and negatively answered. It pleaded for greater care in the treatment of fetish worshiping negroes by white men.

THE DISTURBANCES AT FEZ

SERIOUS disturbances took place in the city of Fez, in Morocco, during the month of April. Fez, located about 125 miles south of Tangier, is an ancient city, having been founded in 786 by the younger Mulai Edris, a descendant of the prophet, and is the northern capital and holy city of the empire. The number of its inhabitants is estimated at 150,000, of whom about 15,000 are Jews. It is a most picturesque city, with walls and narrow streets which are spanned by arches, with many sightly mosques and decorated houses, and

* MISSIONARY REVIEW, June, 1912, page 402.

with the Sultan's palace and a Moorish college. It has two parts, a new and an old.

The disturbances took place mainly in the new part of the city and were directed against the Christians, native and European, and, as usual at all disturbances in Morocco, against the Jews. Religious hatred of the Mohammedans rose to its height during the riots, the women taking a prominent part by encouraging the men from the roofs with cries of "The blessing of God be upon you, oh! ye holy warriors!" and "May God help you, oh! ye holy warriors!" and by shrieking joyfully that the Christians were being killed. Even well-drest, better-class women participated in this.

The missionaries of the North Africa Mission found a refuge in the English Consulate, and it, as well as the district containing most of the houses of the Europeans, was closely guarded. Many Christians found a refuge there.

A number of the Christians were in their offices in the town when the slaughter began. Some were saved by Moors who hid them. Some tried to escape from the mob which broke into the houses, by getting on to the roofs, but, horrible to state, they were actually thrown down from the roofs by the women. Of one, it is reported that the women first battered him about, then cut his throat and threw him down into the street. Thus the slaughter and the spoliation went on, until thousands of French troops poured into the city. Twenty French officers and thirteen civilians had been murdered, besides a large number of native Christians. While many Christians suffered from the

violence of the infuriated mob, the Jews suffered worse. Moroccan Jews are used to persecution. They can not hold property. They may only ride on mules or asses, and outside the towns. They may not defend themselves when attacked by Mohammedans, except in their own houses. They must wear dark clothing. They must live in their quarter, the Mellah, the gates of which are guarded by soldiers, whom the Jews are obliged to pay. In a general way, it may be well said that the life of no Jew is very safe in Morocco at any time. In the Mellah of Morocco about 15,000 Jews huddled together, when the outbreaks occurred. The butchery among them was brutal, probably hundreds being killed. The Mellah was plundered and a large part of it was destroyed, so that thousands of poor Jews were left homeless, naked and starving.

In this connection it is interesting to note what a colporteur of the British and Foreign Bible Society wrote concerning native Christians in Fez a very short time before the outbreak. He said, in *The Bible in the World*, "When we reached Fez we lodged with a native Christian and his wife. In their house a little group of Christians met each Lord's Day to study the Word of God. Even when one did not understand their language, one could not but feel that the power of the Spirit was inspiring this little congregation. Our host was converted many years ago. Since then he has led a number of men and women to Christ. He is also interested in several others whom he hopes soon to win."

With thanks to God, we believe

that the native Christians in Fez were well prepared to meet persecution and death.

OBSERVATIONS IN EGYPT

A PRIVATE letter from an experienced friend who has sojourned three months in Egypt, during which he met students, missionaries and educationalists, and interviewed public and business men, nationalists, Copts, English and French, relates some interesting observations. One is political, viz.: that England is really governing Egypt and is there to stay. Lord Kitchener, the soldier-hero of Khartum, seems to be omnipresent from the Mediterranean to the Sudan. He is the reason why the Turkish army did not march across Egypt to Tripoli, why the nationalists are so quiet, and why so many irrigation and drainage plans for the reclaiming of agricultural Egypt are being made and carried out.

Another observation is religious, viz.: that Mohammedanism is inadequate to satisfy the New Egypt. The observer visited El Azhar, the greatest Mohammedan university in the world, being accompanied by Sheikh El Ghamrawi, a graduate of El Azhar and of Oxford, also a devout Moslem. His observations strangely confirmed the need of modernization, recognized by the Moslems themselves, of which we spoke some time ago (see *MISSIONARY REVIEW*, June, 1912, page 401). There are the same studies, the same methods, and the same text-books as at the founding of the school 900 years ago. The Koran remains the chief text-book, and all studies of commentaries, logic, rhetoric, and Mohammedan law are

preparatory only to the understanding of this book. The library consists of 30,000 volumes, but there is not one book representative of modern science, or art, or literature, or philosophy. Students from more than a dozen nationalities spend from 12 to 15 years in the institution, but pass out into the world as ignorant of modern life as when they entered. Teachers and pupils cry, "It is all in the Book," but modern Egyptians feel the insufficiency of Islam, as it now is, and its blind teachers.

A third observation is educational, viz.: that the hope lies in the government and mission schools. The leading men of Egypt agree on that. Our observer visited 30 institutions, ranging from the Moslem village "kuttab" to the highest colleges of law, medicine, engineering, commerce and agriculture. The government spends annually about \$2,500,000 in the development of its schools, with more than 250,000 students, and it furnishes the type for hundreds of other native schools of all grades throughout Egypt. The missionary institutions are doing efficient and noble work, especially among the Copts, and education is creating better citizenship, better domestic life, and a clearer conception of true religion.

Education is opening Egypt to the preaching of the Gospel in the same measure in which it is weakening the dominion of Islam and of superstition.

INTEREST IN MISSIONS IN GERMAN UNIVERSITIES

THE German Christian Students' Federation has decided to appoint a laborer for the specific purpose of increasing the interest of German

students in missions and strengthening the Students' Union for Mission, which is comparatively far weaker than the Student Volunteer Movements in North America and Great Britain. The appointee is Rev. H. Kieser, who has been a teacher in the Missionary Training School in Basel for some time and who expects to visit the universities of Germany and Switzerland and, if possible, the Bible Schools of Wurtemberg and the numerous German Training Schools for school teachers.

At the same time the appointment of the first missionary pastor for students is announced, Pastor Fr. Sigmund-Schultze, founder and director of the first University Settlement in Berlin, having been called to look after the spiritual welfare of students from Asia in the German universities.

MISSION STUDY IN GERMANY

THE International Mission Study Conference at Lunteren in Holland, last September,* caused the stirring up of interest in the movement in Germany. An Executive Committee, called the "Mission Study Commission," was created by the interested societies and met in Halle on February 14th and 15th. This commission decided to publish missionary text-books through the Basel Missionary Book Store. One of the first text-books will deal with the important subject, "German Colonies and Missionary Work." It is also proposed to make the use of already published missionary books easier by adding "keys" and "skeleton outlines," and to publish a number of wall-maps and missionary pictures.

* See *MISSIONARY REVIEW*, December, 1911, page 943.

The American Summer Schools of Missions are to be imitated; and two such schools are planned for this year, the one in Beneckendorf from August 7 to 15, the other in Altenbrak from October 2 to 10. The latter is to be for young men especially, but the number of attendants at each is to be limited.

ENCOURAGING PROGRESS IN SIAM

SINCE 1840 the Presbyterian Church is the only Protestant body working in Siam and Laos. There are 85 missionaries. The religion of the country is Buddhism, but the government has made the Christian Sabbath a legal holiday, when all government offices are closed. The late king, who reigned 42 years, abolished slavery, established railroad and telegraph systems and made some progress toward the suppression of gambling and the opium habit.

The new king has distributed memorial gifts to churches, temples, hospitals and schools. Useful furniture was given to all the mission schools and hospitals, and His Majesty has assured the missionaries of his sympathy and good will. In a letter published and read in all the schools, the King clearly states that all religions will be respected and have perfect freedom, but whatever religion a man professes, he must truly believe and live up to its requirements.

ANTI-CLERICAL REVOLT IN BELGIUM

THE little kingdom of Belgium, whose population consists overwhelmingly of working people, has a peculiar election law. The triple vote is based on fatherhood, property and education, and thus gives a great

advantage to the conservative, clerical element. Thus, all efforts looking toward the adoption of universal suffrage have been defeated and a minority has been maintained in power. Thus, all measures disagreeable to this minority can be easily side-tracked by it.

Recently parliamentary elections were held in Belgium. Their main issue was a demand by the clericals that the church schools shall receive from the government the same financial support that is now given to public instruction in the various communities. Liberals and Socialists combined in antagonizing this proposition, but they were signally defeated, mainly, it appears, on account of the plural voting power.

As a protest, thousands of workers quit their employment, and the violence in some quarters necessitated the summoning of soldiers. The chief disorders took place in the Walloon provinces, which are not as rigidly clerical as the Flemish provinces. It was quite clear that back of these disorders which were called "strikes" in our daily press, there was the indignation of the anti-clerical masses over the determination of the clerical minority, kept in power by the triple vote based on fatherhood, property and education, to secure governmental support for its parochial schools throughout the kingdom. In Belgium, as in France and Italy, the masses have grown weary of clerical dominion.

THE GOSPEL IN GREECE

THE King of Greece adheres to the Protestant faith of his father, tho, with the exception of the wife of the

King's fourth son, the rest of the royal family and the great majority of his subjects belong to the Greek Orthodox Church. Yet none can sell or give away a copy of the New Testament except in the ancient Greek. Every offender, if caught, is fined or imprisoned.

The Greek Orthodox Church has less of the worship of Mary and more worship of Christ than her Western Latin sister. While no images are allowed in Greek churches, the icons (pictures of Christ or the saints), are regarded with utmost veneration. The ignorance of the Greek priests is said to be appalling, at least in the smaller towns and in the country, tho a good theological seminary is found in Athens.

The Roman Catholic Church has nearly 40,000 adherents in Greece, while the Church of England and the German Lutheran Church are also represented, chiefly in Athens. The Greek Evangelical Church is the real representative of the Protestant forces of the little kingdom. Its churches are but few in number, but they are strongly evangelical and organized according to the Presbyterian order of government. Its founder was the famous Dr. Michael D. Kalopothakes, who died a year ago.

There are no missionaries of Protestant societies laboring in Greece today, those of the American Board and the Southern Presbyterian Church having been withdrawn not long after the Greek Evangelical Church had been organized. But the people of Greece undoubtedly need more light and the attention of Protestants should be turned toward that country.

THE MIRACLE OF THE NEZ PERÇES

THE TRANSFORMATION OF ONCE POWERFUL SAVAGE WARRIORS INTO A LAW-ABIDING, INDUSTRIOUS, CHRISTIAN PEOPLE

BY REV. A. M. MC CLAIN, SPOKANE, WASHINGTON
Formerly a Missionary Among the Nez Perçes



LONG the Clearwater River in Idaho and its tributaries, may be found the remnant of the once powerful tribe of Nez Perçes (pronounced Nā-Pēr'-cy) Indians. The name is of French origin and signifies "pierced nose." Why this name should have been attached to them is not certainly known, for they did not practise wearing ornaments in the nose more than other tribes. Their own name for the tribe is Chopunnish. At present the people number about 1,700, having been decimated by wars, small-pox, measles, and the worst of all their enemies, tuberculosis, from several times as many.

They dwell in comfortable houses on their allotments, till the soil, and care for their flocks and herds. Some have hundreds of head of horses and cattle. Others have wheat ranches of 500 to 800 acres. The great majority are respectable, law-abiding citizens. But best of all, more than one-fourth of the entire population are Christians and members of their six Presbyterian churches. This after only three-quarters of a century of missionary effort.

Many theories have been advanced to account for the existence of the American Indian, but the Nez Perçes have a legend of their origin, interesting in itself, but of greater interest because it throws light on their former religious belief.

Sixty-five miles up the Clearwater River from Lewiston, Idaho, is the Kamiah Valley, one of the most beau-

tiful spots of the Pacific Northwest. Instead of the precipitous canyon through which the river plunges along most of its course, here is an open valley three or four miles in width by seven or eight in length, hemmed in by mountains 1,500 to 2,000 feet high. These walls rise by benches, one above another, like the steps of a giant's stairway. Clumps of fir and pine ornament the sides.

Breaking away on the west is the great Nez Perçes Prairie, a great stretch of tableland, now famous for the immense crops of grain produced, while to the east is the vast Bitterroot Forest Reserve. The Kamiah climate is delightfully mild, and in the early spring the genial sun woos the myriads of wild flowers, while great numbers of birds of all kinds congregate before mating and going to their summer homes. In this charming nook centers much of legend, history and religion of the people.

Near the center of this fertile valley rises a cone-shaped mound of basaltic rock, some 75 feet high, known as "the Heart." Centuries ago, before there were any people, a huge monster made his way from the great ocean to that point. He was so great that he filled the entire valley. Everything was being destroyed, animals and vegetation. The coyote was wiser than the other animals. The fox was his friend. Calling the fox, he suggested that they combine their efforts to destroy the monster. The coyote always carried five sharp flints, and, entering the creature's mouth while he was taking

food, began cutting at his heart. The mound of rock is the point of the heart cut off.

After the monster had been killed, the coyote and fox decided to divide the remains and make people, so from the feet they made the Blackfoot Indians and sent them off to South Idaho. From the great head they made the Flatheads, and sent them over into Montana, and so on, till all the parts were used, and all parts of the earth peopled. The fox said, "We have sent people to all parts of the earth, and there is nothing left from which to make more people for this most beautiful spot of all. The coyote, lifting his paws still dripping with the best heart's blood of the creature, shook them, and from the drops of blood there sprang up the Nez Perçes, the noblest of all the Indian tribes.

The First White Visitors

It was September 20, 1805. The Nez Perçes were in their autumn camp in the Weippe gathering the winter supply of berries and camas root. Some boys came breathlessly into camp and told a strange story of a party of men whom they had seen, pale-faced men, men with glass eyes and hair on their faces. The writer heard the story in 1900 from an old, old woman who has since died, who claimed to have been present as a child.

The braves decided to ambush the party and kill them. Wat-ku-ese lay dying in her tepee. Overhearing the talk, she asked more about it, and said, "No, no, do not do so. They are the Su-i-yap-po (white people) of whom I have told you. Be kind to them and they will teach you many things."

Wat-ku-ese had been taken captive when a little girl, passed from one

tribe to another till she finally fell among white people, who were kind to her. While still a young woman, wasted with disease, she took her babe on her back and started on the long trail toward the setting sun, to die among her own people. With her own hands she made a grave for the little one in the Flathead country. Pressing on, with a sorrowing heart, not knowing that a kind, overruling Providence was guiding her weary footsteps, she became the unconscious deliverer of Lewis and Clarke and their companions, as they came over the Lolo Trail.

The Four in St. Louis

On their return journey in the spring of 1806, Lewis and Clarke spent a month at Kamiah. Whether the Nez Perçes first learned of God and the Bible from them, or from the Hudson Bay traders, or from some Catholic priest, will never be certainly known. However, the mission of the four Nez Perçes who went to St. Louis in 1831 for the "White Man's Book of Heaven" is so well authenticated that there can be no reasonable doubt as to the object of their visit. Many attempts have recently been made to discredit the story of that heroic journey, but having talked with relatives and acquaintances of all four of the men, the writer is convinced that the embassage was sent "to seek the Light," and that all four were Nez Perçes, altho many writers have referred to them as Flatheads.

Miss Kate McBeth, in her admirable book, "The Nez Perçes Since Lewis and Clarke," (Revelle), page 30, gives their names: (1) Tep-ya-lah-na-jeh-nin (Speaking Eagle), who died in St. Louis; (2) Ka-ou-put (Man of the

Morning), who also died in or near St. Louis; (3) Ta-wis-sis-sim-nim



HE-OH'KS-TE-KIN

"Rabbits' Skin Leggings." Catlin's picture of one of the Nez Perces Indians who went to St. Louis and the only one of the four who lived to return after his fruitless search for the Whitman's Book of Heaven.

(No Horns on His Head), who died on the return journey, and (4), Hi-youts-to-han (Rabbit-skin Leggings), the only survivor of the expedition, altho he never resided among his people again.

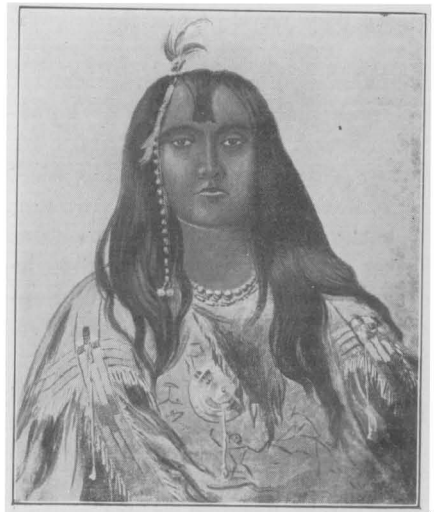
This Macedonian Call from Oregon by these four Nez Perces braves was heeded by the church, and in 1835 the Methodist Episcopal Church sent out Dr. Jason Lee and Daniel Lee, who came West and located in the Willamette Valley. The same year the American Board of Missions sent out Rev. Samuel Parker, a Presbyterian Minister, and Marcus Whitman, M.D., a Presbyterian "Ruling Elder." They were met by a band of the Nez Perces over in the "Buffalo Country" east of the Rocky Mountains, wither they had gone year after year to meet

the coming teachers with "The White Man's Book from Heaven."

After gathering what information they could from the Indians, Dr. Whitman returned to New York to secure recruits. The worshipers in the little church in the home town were fairly startled one Sabbath morning that autumn to see the intrepid doctor, whom they supposed to be across the continent, walk into their service, clad in his traveling garb and accompanied by two Nez Perces boys. It is said that his old mother spoke right out in meeting and said, "It's just like Marcus."

A Wedding Journey

There were some consultations with the Board of Missions. Rev. Henry H. Spalding and his bride were inter-



H'CO-A-H'CO-A-H'COTES-MIN

"No Horns on His Head." Catlin's picture of one of the Nez Perces chiefs who died near the mouth of the Yellowstone, on his way home from St. Louis.

cepted on their way to do missionary work among the Osage Indians, and persuaded to go to Oregon. Dr. Whit-

man returned to his home and there was a hurried wedding, when Narcissa Prentis became Mrs. Whitman. In February of 1836, Dr. Whitman and Rev. Henry Spalding, with their brides, together with Mr. William H. Gray, set out on what has been called "the longest wedding journey on record." It was not until November 29, 1836, that the Spaldings were "at home" in their tent at the foot of Thunder Hill, in the Lapwai Valley, Idaho, Dr. and Mrs. Whitman and Mr. Gray having located at Wai-il-lat-pu, about six miles from the present city of Walla Walla, Washington.

When Dr. Whitman left the Nez Perces in the Buffalo country in the summer of 1835, he told them to meet him there the next season. As the missionary party were celebrating Independence Day crossing the Great Divide they were greeted by a company of Nez Perces. A large number of them, men, women and children, had made that long journey on horseback to meet their teachers, who were coming with the "Book from Heaven." From the moment of that meeting friendship was sealed between the Nez Perces and the missionaries. From the Great Divide to Wai-il-lat-pu and Lapwai they were not without a Nez Perces escort.

The advance guard of a Christian civilization had reached the Pacific slope. Two refined American women had crossed the Rocky Mountains six years before Fremont gained renown for himself as "The Pathfinder." It was not to better their own condition that the missionaries came, for they left good, comfortable homes. It was no desire for wealth that enticed them, for they sought not wealth. It was not the allurements of gold, for they were

ignorant of the existence of gold in the very hills that afterward produced millions of it. They had the love of Christ in their hearts, and they came solely to bear a message of Him to others.

Those were years pregnant with heroic self-sacrifice. They were to make their homes where the first tree had not been felled from which to build it. They must wrest a living from the soil when the ax had not yet been laid to the first tree toward clearing the soil. They must live among a people of whose language they knew not one syllable, and not one word of which had been reduced to writing. All of this must be endured in such isolation as is scarcely possible on the face of the earth to-day.

In a few weeks a log house 18x48 feet was built. Preparations were made to raise some provisions the following season. Ground was put under cultivation and crops of potatoes and wheat were grown. The raising of wheat called for the erection of a grist mill. Burrs were made from native stone, and water from the Lapwai Creek furnished power to turn them. The old mill race may still be seen. Mr. Spalding foresaw that with the coming of the white man, game and fish, upon which the Indians chiefly subsisted, would become scarce, so he encouraged them to engage in agricultural pursuits. They profited by their instruction, and many a white prospector or settler in later years has been thankful that he could buy beef, grain and vegetables from them.

The First Church and Printing Press

It might seem from the foregoing that the missionary had forsaken his calling and become a farmer. Not so.

These things were only necessary incidents. While he was teaching the Indians to work with their hands, he also instructed them in the truths of the Gospel. In one of the reports of the earlier years he said the congregations at the religious services numbered from two to eight hundred. He has left the record of the organization of a Presbyterian church in the autumn of 1838, two years after their arrival. He was the Pastor and Dr. Marcus Whitman was ruling elder. This church still exists in the Lapwai Indian Presbyterian Church, of which Rev. Mark Arthur, a full-blood Nez Perçes, is the efficient pastor. This has been truly "a mother of churches." There are to-day six Presbyterian churches among the Nez Perçes, all ministered to by native pastors. Workers have gone out from these churches to a score or more of other tribes to tell the story of love. This Lapwai Church was the vanguard of Presbyterianism on the Pacific slope with at present 764 churches, having a membership of over 78,000. The Pacific Coast now boasts the largest church in the denomination, the First Presbyterian of Seattle, Wash.

Mrs. Spalding taught the Indians, her school sometimes numbering more than 200. They came flocking around her in crowds; men, women and children. From early morning till late at night her house was thronged. Women came in to see how she drest herself; eager eyes observed the preparation of the meals; they watched her wash and dress her baby; they followed her about as she swept the floors or made the beds. Thus it was one continual strain.

At first all their lessons were printed and illustrated by hand, for Mrs.

Spalding could draw. It was a great day for the Lapwai Mission when a printing outfit was unloaded from the pack animals, given by the native church at Honolulu. "Upon this, the first printing-press west of the Rocky Mountains, the typesetting, press-work and binding done by the missionary's own hands, were printed a few school-books, the native code of laws, a small collection of hymns, and the Gospel of Matthew."

Saved From Massacre

The work continued without interruption till November 29, 1847, the eleventh anniversary of the arrival at Lapwai. On that fateful day, with the suddenness of a bolt from the clear sky, the murderous tomahawk of the Cayuse Indians fell, annihilating the mission at Wai-il-lat-pu. Dr. and Mrs. Whitman, with twelve of their associates were murdered, and it was designed that the Spaldings should share the same fate, but they were protected by their faithful Nez Perçes friends. However, they were obliged to flee from the country. Mrs. Spalding never recovered from the shock and hardships of that ordeal, and four years later went to her heavenly home.

And was the mission to be counted a failure? No; a thousand times, no. The labors of those eleven years have been summed up thus: "The Indians were settled in homes; their crops of grain were 20,000 to 30,000 bushels a year; the cows brought by the missionaries had multiplied into numerous herds; the sheep given by the Sandwich Islanders had grown into flocks. In the school which Mrs. Spalding taught there had been 500 pupils. A church of a hundred members had been gathered. The language

had been reduced to writing. A patriarchal government had been established. They had adopted a code of laws. The Sabbath was observed. The people had been brought from the darkness of heathenism into liberty in Jesus Christ."

If we paused here in the sketch it would be a great record. But there is more. For twenty-four years Mr. Spalding was deprived of the privilege of returning as a missionary to his beloved people, but he never lost his interest in them. Finally a change in the government policy permitted his return. In 1871 he went back to resume the work so abruptly terminated by the Whitman massacre. Stopped with age and broken in health, he returned amid the great rejoicing of the people.

They had neither forgotten him nor his message. He found them still observing the Sabbath and keeping up their family worship. A new generation had grown up in the meantime, but they had been instructed by their parents in the methods of worship.

The Great Revival

During the remaining three years of Mr. Spalding's life there was one continual harvest of souls. For years the Nez Perçes had celebrated the Fourth of July by a great camp-meeting lasting several weeks, and held near the Lewis and Clarke camping ground at Kamiah. To this camp came renegade Indians from many other tribes. The meetings were a mixture of horse-racing, gambling, trading wives, heathen ceremonies and Christian worship. More and more the evil was in the ascendancy until in the summer of 1870 four young men of the Yakima Methodist band came into the camp

and conducted the religious services. The Spirit of the Lord so used these messengers that many of the people forsook their heathen ways and renewed their allegiance to Christ. Such was the condition when their old missionary returned to encourage their faith. Churches were built at Kamiah and Lapwai. During those three years Mr. Spalding baptized 694 Nez Perçes, and nearly 300 among the Spokanes and Umatillas, making nearly 1,000 in all.

On the third of August, 1874, the sturdy, old pioneer passed to his reward, and his remains were tenderly laid to rest by the sorrowing people who venerated him as a father. The people meet Sabbath after Sabbath and sing the hymns translated by him, and read from the Gospel of Matthew printed by their teacher and friend. His name is spoken with reverence and his life is held in blest memory. Near the confluence of the Lapwai Creek and the Clearwater River, in a clump of locust trees, there stands a modest marble slab bearing the following inscription:

REV. HENRY HARMON SPALDING

BORN AT BATH, N. Y.

NOV. 26, 1803

COMMENCED THE NEZ PERÇES MISSION
in 1836

DIED AMONG HIS PEOPLE AT

LAPWAI, I. T.

August 3, 1874

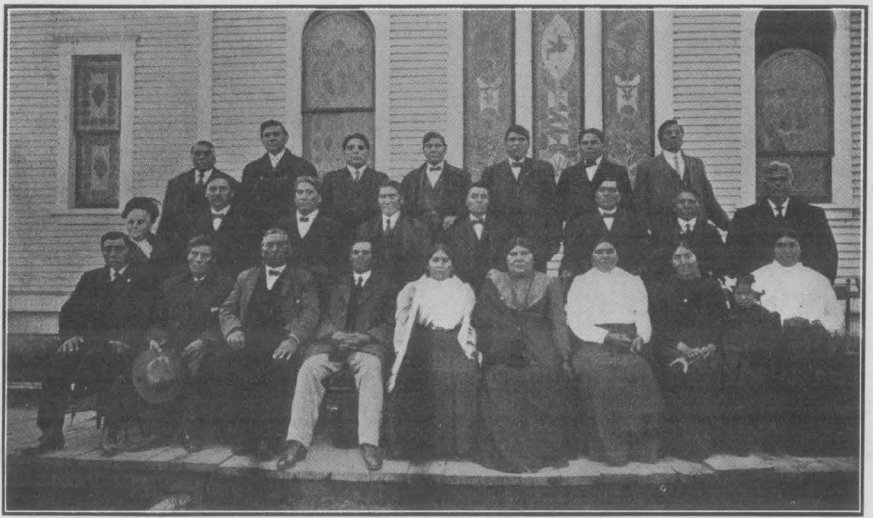
Aged 70 years, 8 months and 7 days

BLEST WITH MANY SOULS AS SEALS TO
HIS MEMORY

Among others who rendered efficient and heroic service were Mr. W. H. Gray, the companion of Whitman and Spalding in 1836, and

the young bride whom he brought three years later. Mr. Gray immortalized his name by giving to the world "Gray's History of Oregon." A Mr. Rogers was at Lapwai, and Rev. A. B. Smith and wife were at Kamiah, during those early years. During the years following 1872 a number of ministers were located at Lapwai and Kamiah as missionaries, or as government agents or employees.

almost an invalid, so frail that when she left St. Louis her friends thought she would never reach her destination. But the loving Father who had sustained the dying Indian girl till she should succor Lewis and Clarke, and whose kind Providence had guided the footsteps of the embassy to St. Louis for "The Book," and preserved the Spaldings from the tomahawk of the bloodthirsty savage, had a care



NEZ PERCE INDIAN MEMBERS OF THE PRESBYTERIAN CHURCH

Two Scotch Sisters

Whatever may be said of the faithfulness, devotion and efficiency of the early missionaries and their contemporaries, and they were a heroic, godly company, the welding together of each other's work and the ultimate marvelous success of the mission, belong to the McBeth sisters. For more than a third of a century, quoting from a government special agent, "they have been law, wisdom and conscience of the tribe."

The autumn of 1873 witnessed the arrival at Lapwai of a frail woman,

unto this frail bit of clay that was to be the vessel of honor.

Born in Scotland, endowed by a kind Providence with a keen intellect and a deeply religious nature, educated in the best schools open to women of her day, softened by sorrow, trained by experience as a teacher in a college, as a missionary among the natives in the Indian Territory, serving as a nurse to the soldiers in the Civil War, and as assistant to Rev. James H. Brooks, D.D. in his St. Louis parish, Susan Law McBeth came equipped to grapple with the problems of the

Nez Percés Mission, and to master those problems as perhaps few, if any, missionaries have done anywhere.

Miss McBeth grew weaker in body year by year, but as the body became frail she grew strong in mind and spirit. She did not mingle much with the people, and in later years rarely ever attended their services, but she gathered a few of the choicest men about her and trained them for Christian service as ministers of the Gospel, officers of the church, and Sunday-school superintendents and teachers.

When her pupils appeared from time to time before the Presbytery to receive ordination to the ministry, doctors of divinity, who had been trained in college and seminary, marveled at the wonderful insight into divine truth manifested by these children of the forest. She was joined by a younger sister, Miss Kate, in 1879, who entered into the work with the same zeal and devotion, but with the aid of a robust body. She followed somewhat the methods of the older sister, and with the same remarkable success.

The elder Miss McBeth passed to her reward in 1893, after twenty years of service, but Miss Kate still teaches, prays for and loves the Nez Percés.

Their field was limited. They dealt with hundreds where others have come in contact with thousands, but the methods employed by the McBeth sisters with the Nez Percés if adapted to the conditions and applied to the evangelization of the millions of China, India or Africa, would undoubtedly bring about the same happy results.

To the McBeth sisters belong the credit of the present splendid organization of the work. Miss Sue McBeth's experience among the Choctaws led her to the conclusion that no one can

reach an Indian like an Indian, hence she began at once to train a native ministry. There was and is now no short cut to the ministry. Men are recommended for ordination only after years and years of hard, earnest study, and then only after they have demonstrated their moral fitness for the sacred office, and have developed a high standard of spiritual life.

Visiting an Indian Church

Go into any one of the six Presbyterian churches (there is no other except a Roman Catholic Mission*), on Sabbath morning, and you will see as orderly and devout a congregation of worshipers as can be found anywhere. The men are seated on one side, the women on the other. The minister is a Nez Percés. The worshipers are Nez Percés. The Scripture is read from an English Bible, but translated in the Nez Percés language. The prayer is in Nez Percés. The sermon is in Nez Percés. The singing is in Nez Percés. And such singing. Every one sings, and sings lustily, if not always harmoniously. There are no hymn books, no choir, no organist. They just sing spontaneously and from memory. Their hymns are translations from the best Gospel hymns. You have not understood a single word of that service, but if your spirit is in accord with the Spirit of God, you have been lifted into the very presence of the Divine.

As you go out from the church you will see horses tethered to trees and fences all about. Some have come in carriages but more on horseback. Groups are gathering here and there preparing to eat their noon meal. If

*Recently the Southern Methodists have organized a church, near Lapwai, composed of members from the Presbyterian churches.

the weather is not too severe (and it is usually mild), they will eat their lunch under the trees, or if it is cold or stormy in a nearby house. Upon inquiry you will find there is to be another service after noon. The people have come long distances, some five miles, some ten, and others fifteen miles or more. They have come too far to make a second trip, and then the Indian does not like to be out after dark, so their second service is held soon after noon. You decide to forego your own Sunday dinner and attend this meeting also. You go early and are given a seat near the rostrum, where you have a good view of the people. They come in reverently and quietly, taking their seats in an attitude of devotion. Not a word is spoken.

When all are seated the minister rises in the pulpit. This is the signal for all to stand. An earnest prayer is offered which is followed by singing. The service is like that of the morning, except that after the sermon there is a prayer and testimony meeting. First the elders speak, one after another. Then another begins, and before he has finished another has begun, and then another, all speaking at once. You begin to count, five—ten—twenty—all speaking at once. The first are beginning to sit down, but larger numbers are getting up—thirty—fifty—all standing at once and all speaking (in an unknown tongue to you), of their love to God and their gratitude to Him for the gift of His dear Son. In ten minutes a hundred people have given a testimony of from one to three or four minutes each. A hundred souls have been blest, and a few moments later a hundred souls go out stronger to resist temptation.

The July Camp-meeting

After the great revival of the early seventies, gambling, drinking, immorality and the observance of heathen customs again crept into the Fourth of July camp-meetings more and more each year. Finally, in 1897, a separation was made through the efforts of Miss McBeth, and the Christians went into camp by themselves. This was a testing time, for it meant in many instances a separation of parents and children, or husband and wife. To make the matter worse, a minister from a neighboring tribe was secured and religious services held daily in the heathen camp; the devil's old method of mingling truth with error. Not without fear and trembling, but with great firmness the officers of the churches warned their members against going into the heathen camp upon penalty of suspension. A few went but the great majority of the Christians, with the younger members of their families, went into the Christian camp. It was a great victory.

Let us look in upon the camp of 1898, the first one attended by the writer. A large tent had been secured and set up a little way south of Miss McBeth's residence. This was comfortably seated and lighted, and would accommodate about 500 people. In a circle around the big tent were nearly a hundred tepees which sheltered some 700 souls. On the other side of Miss McBeth's, not more than half a mile distant, was the heathen camp. We could distinctly hear the shouting and the beating of drums, and by casting the eye across the level space intervening, could see the parades by day and the dancing by night. More than once during those days was it necessary to start a hymn during a

service to drown out the din from the other camp, but it was effectual, for when 500 lusty voices broke in unison with

"Tuk-a-lukt i-ku-in Jesus-pa,"
('Tis so sweet to trust in Jesus),

nothing else could be heard in that vicinity. As I was returning to camp on Sunday night after preaching to a white audience in a neighboring village, when at a point four miles from camp, the words of that hymn burst forth upon the night air, clear and distinct. Reining up my horse, I sat in the saddle and joined in the singing, and altho the congregation was four miles away my heart was with them.

The eight Nez Perçes ministers and several white brethren of the Presbytery were present on the platform during the services. The camp would be roused about 5:30 in the morning by a crier making the rounds on horseback, calling to prayer. In a few moments the big tent would be filled, and for an hour and a half a Spirit-filled and a Spirit-led devotional service would be held. Then we breakfasted. About 9:30 the people reassembled for a more formal service at which there would be two or more sermons by Nez Perçes. The people then went to their tents for dinner and afterward rested. At 2:30 another meeting was held, when there would be a sermon or Bible reading by a white minister and interpreted into Nez Perçes. This was usually followed by a prayer and testimony meeting.

The great meeting was at night. The seats were filled. People filled the aisles, sitting on the ground. The sides of the tent were raised and scores of people stood or sat on the ground

around the edge. When the proper time came the service began with "the dignity of a general assembly." One of the Nez Perçes ministers presided. As the meeting progressed the fervor increased, the interest became more and more intense, and the singing more vigorous. One after another of the ministers made some remarks or led in prayer. An hour and a half, two hours, or perhaps more, would pass thus before the real sermon began. Sometimes the eyes of a white brother would grow heavy with sleep at the midnight hour or after, when suddenly he would be roused from his slumber by a fresh outburst of song that seemed to surpass in volume any that had preceded.

I do not recall that any night service closed before midnight, but I do remember that some of them continued till two and three o'clock in the morning. But no matter how late the meeting held at night, the lusty tones of the crier were heard at 5:30 next morning calling to prayer, and again the tent would be filled. Religious fanatics? Would to God there were more religious fanatics. Results? About a dozen heathen Indians converted to Christianity. Five hundred Christians shielded from the snares and temptations of heathenism. Five hundred Christians strengthened in faith.

As the years have gone by the heathen camp had become less formidable and less attractive, so it is not so hard to hold the Christians. The July camp-meetings have more Bible study now, and have become more like a summer school, but they are still intensely spiritual and extensively evangelistic. Space forbids to tell of the solemn communion service held on the Sab-

bath nearest the Fourth; of the great feast on the Fourth, for which several beeves were slaughtered; or of the great patriotic meeting on the afternoon of Independence Day, attended by a great throng of both whites and Indians.

No commercial value can be placed upon a human soul. If it were possible to do so the church has been amply repaid for the expenditure of life and money by the salvation of hundreds of Nez Perçes who have believed, even tho nothing else had been accomplished. The Nez Perçes have not been content with their own salvation. They have "the mind of the Master," and have heeded the Great Commission. Scores of the ministers and laymen have gone to neighboring tribes to tell the Gospel story. At least six Presbyterian churches have been planted or fostered among other tribes by these Nez Perçes "Heralds of the Cross," and often these pulpits have been supplied for long periods by Nez Perçes ministers.

The Story of Mu-tu

The Nez Perçes are liberal givers, and during the last sixteen years their contributions for benevolences, outside their own work, have almost equalled the amount expended by the Presbyterian Board upon the mission during that time. We will let Miss McBeth tell the story of Mu-tu in the days before money was plentiful among them as it has been more recently. The account is found in her book, "The Nez Perçes Since Lewis and Clarke."

"The name Mu-tu means 'Down the River.' She came down to Lapwai a short time before the Semi-Centennial meetings in the new Lapwai Church.

Slowly she comprehended what was meant by celebrating the fiftieth anniversary of the Nez Perçes mission, and she concluded to remain till the meetings were over, for she could remember much about the first missionaries.

"I sewed two sheets together and filled it with straw to make a bed for Mu-tu in my house while she stayed for the meetings. She told me that she was in Lewiston the day before, 12 or 15 miles distant, and saw there such a nice, warm, red, woolen hood, and said, 'I did want one for the winter so much. You know how far I have to ride to church in Kamiah (eight or ten miles). But I could not get it for I only had two bits (25 cents).'

"That afternoon she earned four bits more piling wood, and as much the next day. How rich she was then. One dollar and twenty-five cents. She put all her bits together in a kind of pocket with strings to it, and tied it around her waist under her dress, telling me with a beaming face, like a happy child, all she was going to get with the money. First of all that hood, and then tea, coffee and sugar for the winter. She would go to Lewiston for her things after the meetings were over.

"The meetings began the next day with Mu-tu always present, morning, afternoon and evening. On the last day Mr. Deffenbaugh explained to them what a thank-offering was, and put the question, "Now is it in your hearts to make a thank-offering to the Lord for what He has done for you?" There was no response. He said, "If such is in your hearts, I will receive it, and send it to the Board of Foreign Missions, so they can send, or help

send, the light to some other tribe or people sitting in darkness.' One after another stepped up to the stand and laid down their silver pieces. Their silver 'bits' must have turned to gold under the Master's eye, for none of them were rich. A few women slept up, and among them Mu-tu.

"Elder Billy sat with Abraham in the seat just before me. I could not help it. I whispered to Billy, 'Won't you please find out how much Mu-tu gave?' His son, Robert, at the stand, received the offerings. Without attracting attention he did what I requested, and whispered back to me, 'One dollar.'

"One dollar to the Lord, and twenty-five cents for herself. I could see—not the dollar, but the coffee, the sugar and tea for the winter, and that beautiful hood—all lying at the Master's feet.

"In a moment two pictures came before me; at first glance they seemed just alike. But, no. This Nez Perces widow, with her old shawl, faded dress and cotton handkerchief on her head, looked darker and older than the Jerusalem widow, but there sat the very same Jesus over against the treasury, watching the gifts, and turning, said, 'She hath cast in more than they all.'"

Robert Williams, one of Miss Sue McBeth's pupils, was the first Nez Perces to receive ordination to the ministry. After receiving his orders in 1879, he became pastor of the Kamiah Church, which position he filled faithfully until his death in 1896. He was succeeded by one of his converts, Rev. James Hayes, who still continues as pastor of the church. Mr. Hayes has great power as an evangelist, and his services are often sought in the other Nez Perces churches, and by

other tribes. At different times he has visited nearly all the tribes of Idaho and Washington, besides going into Oregon, on down to southwestern Utah, and pushing down 150 miles into Nevada.

The Shoshone Romance

Follow them on a mission to their old-time enemies, the Shoshones and Bannocks of southeastern Idaho, the story of which reads like a romance. In the summer of 1896 Mr. Hayes and a few members of his church went across the mountains about 300 miles on horseback on a mission to the Lemhi Indians. After holding meetings with them for about a week, they left their horses and went by train to Fort Hall in southern Idaho. Reaching there about two o'clock in the morning, they camped by a creek. When they showed themselves to the Indians the next day they were given no shelter, and none would attend their meetings. "Despised and rejected of men." After a few days they returned to Lemhi from whence they started on the return horseback journey to Kamiah.

In the summer of 1896, seven members of the Kamiah Church accompanied their pastor to Fort Hall, but that time all the way on horseback. Again they met a cool reception. They were given no pasture for their horses, and no place to camp on the reservation. They pitched camp just outside the reservation limits, and for a week held meetings every day, morning, afternoon and evening. But no Shoshones or Bannocks attended. Only a few skulked around the outskirts of the camp and listened.

Next July Mr. Hayes set forth again on the mission, but this time accompanied by 22 of his members, men and

their wives. That year they were met by a delegation of the Shoshones and Bannocks and escorted to a camping-place on the reservation, and given pasture for their horses. This change of attitude was doubtless largely due to the influence of a Christian teacher, Miss Frost, who had been there for several years.

The meetings were conducted much as the camp-meeting among the Nez Perçes, only on a smaller scale. A number of the people attended, and several profest conversion. Before the meetings closed seven came to Mr. Hayes and desired baptism, but, with a caution born of experience, he said to them: "I will come again next year, and if you are of the same heart, I will baptize you then."

At the Christmas time the Nez Perçes camp around their churches and have a week or more of meetings. The next Christmas we were engaged in such a meeting in the First Church at Kamiah. The evening service had progressed about an hour, when two men stepped in the door. Mr. Hayes stopt in the midst of his sermon. One of the elders went back, and with great dignity, escorted the strangers to the front and gave them seats at the side of the platform. The sermon was resumed, but many sly glances were cast toward the strangers. Presently they were introduced as Pat Ty-hee, a Shoshone, and Alex Watson, a Bannock, both from Fort Hall reservation.

In a speech made by one of them, which was interpreted to the congregation, he said they had been sent by their people to see "how the Nez Perçes worship God." After the close of the meetings they went home and tried to do it the same way.

A Great Sacrifice

The next April the Presbytery of Walla Walla granted Mr. Hayes a six-months' leave of absence from his pulpit, in order that he might spend the time on the Fort Hall reservation. On the Sabbath following the meeting of Presbytery, when their action had been made known to the Kamiah Church, one of the elders said: "We don't like to give up our pastor for six months, but we know how the white missionaries gave up their homes and came to tell us about Jesus, and we want Mr. Hayes to go." It was not only decided to let him go, but also to continue his salary for the six months. Then some one said he ought not to be separated from his family for so long, so a collection was taken to pay the expenses of moving his family. When the plates came back they were fairly heaped with money, \$140 in silver, and before another Sabbath Mr. Hayes and his family were settled on the Fort Hall reservation.

During that summer a church was organized at Ross Fork, which within two years had a membership of 72. They began to bear fruit at once, for a short time after this it became known to the members of the Ross Fork Church that the white people of the newly organized Presbyterian Church of Pocatello were expecting to build a house of worship. They took up a collection and voluntarily sent a gift of \$21 toward the new church. This act so impressed the people of Pocatello that they went to work with a will, and in a few months had a beautiful and commodious house of worship erected. And still there are some who scout the idea of doing anything for the Indian.

THE FRENCH COLONY OF TONKIN

BY S. POLLARD, CHIAOTING, YUNNAN, WEST CHINA.



ONE of the least known of far Eastern Countries is the French Colony of Tonkin. The constant stream of tourists, which every year flows toward the Orient, passes by Tonkin, and while the travelers spend time in India, Siam, the Philippines, China and Japan, only now and again does one land on the shores of Tonkin to see what the country has to exhibit.

Among other reasons why Tonkin is so little known, is the fact that Protestant missionary work is almost entirely lacking in the country. In the neighboring state of Annam the British and Foreign Bible Society has had an agent working for eight years and the efforts of this agent, Mr. Bonnet, have been felt over a wide area. Again in the part of the Laos states subject to France, some Swiss missionaries have been working bravely, suffering at times heavy loss, and enduring great hardships for the sake of Christ. M. Bonnet has now commenced colportage work in Tonkin with Haiphong as his headquarters. Up to the present however there is not a single Protestant native church in the whole of Tonkin. One hardly knows why such a deplorable state of affairs has been allowed to continue.

Owing to the Revolution in China, the missionaries in the South Western Provinces of the Empire were ordered away from their stations, and a number of us took refuge in Tonkin at Doson, a seaside place, 13 miles south of Haiphong. While resting here we have often met for prayer, and have earnestly besought the Lord

to open Tonkin to regular Protestant missionary work. It seems however as if the colony were already open and that all that is needed, is that some society should send a few well equipped men and women to preach Christ among the Annamese residing here. Apparently the French authorities, if properly approached, would place no obstacles in the way, and there is no reason why much success should not attend work in the colony.

Haiphong, the principal port in Tonkin, can be reached from Hong Kong in two days. From Haiphong there is a fine railway running right through the country to the borders of Yunnan at Laokay. There are also several branch lines and in other places there are fine roads which make traveling about the country safe and easy.

The colony has been under French rule for rather more than a quarter of a century and the natives are now fairly quiet and apparently reap a good bit of advantage from a settled government.

The population is estimated at from nine to twelve millions, of whom two millions are tribes people or aborigines. In ages past Chinese civilization left its mark strongly on the worship, literature and language of the people. Chinese characters are used in their native books. Coming from Yunnan one finds that by using the written language of China, he can carry on a conversation with an educated Annamese. In the village schools the children study books in the Chinese characters, in the temples they worship gods with Chinese names, while scrolls in the familiar Chinese script proclaim the virtues

of the gods or the sincerity of the worshipers, just as similar scrolls do in the temples of China. Confucianism, Taoism and Buddhism are the religions of the people and ancestor worship seems to hold sway almost everywhere. There is much therefore akin to Chinese life and thought. Methods of missionary work which have been successful in China would assuredly succeed in Tonkin.

along the beautiful foreign made streets, as if they were horses or oxen, and as coolies they swing along the streets just as do the men coolies in China.

One wonders who looks after the homes and the children. We may be sure that the women do all this outdoor heavy work, in addition to the hardships of child bearing and child rearing. May the time soon come



THE RAILWAY STATION AT HANOI, TONKIN, FRENCH INDO-CHINA

The people are attractive. They seem to be a pleasant willing race of orientals and deserve to have the gospel of Jesus given to them—women as well as men work hard. It makes one sad to notice in the large French towns of the colony what a great share of the hard work is done by the women. It shocks one to notice that where a large French hotel is being erected, nearly all the heavy brick-laying work is done by women. They carry heavy loads of bricks, stone and mortar, they push or pull large carts

when our Tonkinese sisters will be able to live without doing the heavy work of animals or strong men. Coming from China it was a startling surprize to notice women carrying mountain chairs as men carry sedan chairs in the neighboring country. One was bound to confess the women did the work well, carrying their chair burden at a swinging trot for many a long mile. A Chinaman traveling with us showed unpleasant emotion when he saw women as chair-bearers. He instantly recognized

that this was work for men only.

The majority of the people are agriculturists and in the great Red River delta, where the bulk of the Tonkin population resides, the principal crop is rice. When traveling by train from Haiphong to Hanoi, a



MEN FROM HAIPHONG

wonderful sight is presented by the great stretches of green rice fields, as far as the eye reaches. Maize, coffee, sweet potatoes, mulberry trees and other crops also grow profusely. The city of Hanoi, where the center of government is, is one of the most beautiful cities of the East. The roads and streets are wide and beautifully laid out. The fine lake right in the heart of the city adds a charm to the whole place. By the side of the foreign city, which is well built, well kept, well lighted and well governed, there is the native city where Annamese and Chinese engage in brisk trade and get rich under the

protective rule of the French. Both in Haiphong and Hanoi there are French Protestant churches for the use of the Protestants among the foreign community but there are no native Protestant churches anywhere. It is a terrible experience to spend a Sunday in either of these places and to watch the people, busy as usual, with apparently no idea that God had, in his kindness and wisdom, ordained one day in seven for rest and special worship of Himself. Walking up and down the great streets of these towns, passing the crowds of foreigners who are engaged in or watching an exciting football match, one longed for the time when Tonkin should be won for Christ and when the natives should know that one is the Savior and Purifier of the world, Christ Jesus.

The climate of the colony for nine months of the year is good, and if it is necessary during the great heat of the summer to seek cooler quarters they are near at hand. The railway to Laokay connects with Yunnan Fu, the capital of the mountain province of Yunnan in Southwest China. In a single day's traveling and at the expense of about three gold dollars, one ascends more than seven thousand feet over some of the most difficult railway work in the world. Built at an immense cost, and with a loss of many thousands of lives, the railway ascends the dreaded Namti valley and then climbs right up on to the Mengtsh plain, where in the heart of summer there are cool breezes, and nights which demand blankets or even fires. With such cool altitudes, almost at ones' door, within two days traveling from Hanoi, even missionary wives and children need not fear

life in Tonkin. There are other places also where the summer can be spent.

It is quite possible for American or European missionaries to live and do good work in the colony. Many Europeans have resided here for years and seem still strong and able to work. Of course some suffer as do most westerners in a tropical climate. Tonkin however is better than Siam or Singapore or Ceylon for it has a cool winter when one pulls up after the heat of summer.

The Christian and Missionary Alliance is about to start work here. Already two men have gone to Tourane in the neighboring state of Annam and it is hoped that later on work will be extended to Tonkin. Up to the time of writing this article, there is however not a single Protestant missionary doing regular work among the natives of Tonkin other than the Bible Society's agent, M. Bonnet, who makes no attempt to gather converts into a church. There are no Protestant services for any of the natives.

The Roman Catholics have been here for nearly a century and have a number of converts. The great bulk of the population is still absolutely heathen and ready for the sincere efforts of some missionaries.

On Christmas day in Doson the Annamese, who has charge of the house in which a few of us missionaries were staying, told me in French that a great festival was being held in the city of Haiphong. Taking my pen, I wrote in Chinese characters "Today is the birthday of Jesus."

He read slowly what I had written and could understand it all except the two characters for Jesus. What they meant he did not know. He had no idea of what Jesus was. This was Christmas 1911, nearly 20 centuries after the angels sang their lovely song of "Peace and Good Will"! Is not this a disgrace to the Christian Churches? Have the

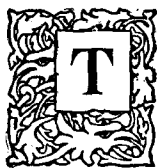


WOMEN AND HATS FROM TONKIN

Annamese not the same right to the Gospel as we? What Society will wipe away this disgrace from the Christian Churches by beginning work at Haiphong and Hanoi and in other centers among the loveable attractive natives of Tonkin? May our Lord, who long ago gave His life that the people of Tonkin might be saved soon "see of the travail of his soul and be satisfied."

HOW TO PRAY "THY KINGDOM COME" *

REV. JOHN H. JOWETT, D.D., NEW YORK



THE Kingdom of God comes in proportion as God's thought and spirits become dominant; His grace pervading human affection and his counsel illuminating human judgment, and His purposes directing human desires, and His will controlling human movements. The Kingdom comes when His throne is revered, and when the Lamb who is in the midst of the throne constrains man's will in glad and spontaneous obedience. The Kingdom comes as human relationships are shaped and beautified by the character of God. His righteousness expressed in our rectitude, His grace flowering in our consciences, and His love finds a witness in all things that are lovely and of good report.

The Kingdom comes when the King is honored, and when the King's statutes become men's song.

How shall we offer the prayer "Thy Kingdom Come?"

Pray as Seers

In the first place that we ought to offer that prayer as seers. Our soul should be possessed by the glorious vision of a Kingdom, the vision of the world held in the majestic, yet gracious sovereignty of God. When we pray for the Kingdom to come, we must see it in holy vision. The poet within us, or, if you will, the prophet within us, must be at will and at work every time we pray. The poet within us is the mystic architect and builder in the soul who builds his temples even before the first stone is laid, and before the first sod has been

turned. The poet deals in the vision of the finished city, even while there is only a shanty on the ground. The poet sees the shining minarets and towers, even while he stands on the first clearing of the desert wastes. The poet dwells in the quiet haven, even in the midst of the stormy seas, and the poet hears the pipes of peace even in the clash and tumult of war. The poet carries in his mind the vision of the finished work, even when it is scarcely begun. So in the Kingdom of Christ, we must see the vision of the perfected city, even when we have only just begun to build.

The poet's perfected vision has always been characteristic of prophets, great apostles, great psalmists and saints. In the Old Testament, turn to that fine dreamer-prophet, Micah, and see how he carried about in his eye the vision of the city perfected that he was going to build. Isaiah, all through his life, even when he was gazing upon ravages and rebellion and social and racial defects, was always seeing the radiance of the finished work. In the glorious Thirty-second chapter, Isaiah lifts his eyes and begins the psalm by singing of the glories that shall be, and while standing in the midst of the waste, he says; "And the king shall rule in righteousness and princes shall reign in judgment and a man shall be as a hiding place from the wind, and a covert from the tempest, as streams of water in a dry place, and as the shade of a great rock in a weary land. And the eye of them that see shall not be dim, and the ears of them that hear shall hearken."

* Report of address at the Conservation Congress of the Men and Religion Movement. Printed by permission of the Association Press, publishers of the official report, "Messages of the Men and Religion Movement."

Isaiah carried the vision of the finished city in the midst of an imperfect world, and Paul, in Colossians, Ephesians, Phillipians, was always lifting his eyes away from the world that is, to the glory and radiance of the finished achievements. "While we look not at the things that are seen, we look at the things that are not seen." It is the glory of the vision, when he says, "I press toward the mark unto the prize of the high calling of God in Christ Jesus." The same is true of the apostle John, who says, "I, John, your brother and partaker in the tribulation and kingdom and patience which are in Jesus, saw the holy city, the new Jerusalem coming down out of Heaven from God."

How little of God's Holy City had been built when John saw it. In place of the Kingdom, he looked toward the imperial throne with her festering *luxuriousness and her sensualism* and her pride instead of the king—Rome instead of Jerusalem; Nero instead of Jesus. The song of the apostle John carried the vision of the finished pile, even when scarcely one stone had been raised upon the other.

Surely this, too, was the song of our Lord. He would look at the man and address him in the terms of his finished manhood: Thou art Simon—a mere hearer, loose as gravel, thou shalt be Peter, a rock. As soon as Zacceus began to turn, He said: "He also is a son of Abraham." Another word of his seems to me to be full of tremendous vision: "I observed Satan as lightning fall from Heaven." It was the vision of the domination not yet accomplished.

We must go to our work as seers, with some vision of the Kingdom to

come, some fascinating vision of the perfected man and the perfected city and the perfected world, when His will is to be done on earth, even as it is done in Heaven.

There are two reasons why this is essential to those who would do a great work. We can continue constantly carrying in mind the vision of the perfected work. We are in constant peril of forgetting the glory of that goal in the distractions of the great task. If a man loses his vision he will spoil his present work. If we lose the vision of the end the very means we employ will become enthroned as the end in view. The things that are great, immediate and intermediate, and instrumental, must not become sovereign and dominant and final, but must be regarded as of secondary importance to the great and glorious end.

The other reason for keeping the perfected vision before the mind's eye is the vital inspiration which is born of the vision of finished achievement.

Consider a man who is always fixing his eyes on the contemplation of *finished disorder*. The man who goes about his work, contemplating defeat, is marching to it. If a man keeps his eyes even on the possibility of defeat he will squander his forces all along the road. On the other hand, to live in the contemplation of triumph, to labor with a Simon in the sureness and vision that Simon will become a Peter, to work upon Zacceus in the radiant confidence that Zacceus may be a worthy follower of the patriarch, Abraham, is to fill the hand with energy. Every time we pray, "Thy Kingdom Come," let our eyes be filled with the glory that has been unveiled to us.

Pray as Laborers

We must offer the prayer as seers; but we must also offer the prayer as laborers. The seer must be a soldier. We need today more than anything, soldier-saints, crusading seers, practical prophets. The vision must get into our hearts as desires; it must get into our souls as verities; it must get into our very bodies as the energy of the surrounding elements. We must have visions, but we must not be visionaries; we must be supplicants, but we must not be cloistered and exclusive.

One of the prophets speaks of the "Valley of Vision," not a mountain, but a valley. It is the man who is laboring away down in the valley who has the vision of the mountain heights. Such a man brings the glory of the Transfiguration down into common practise of daily life. That is the man who enjoys his vision while he is using his mattock and his spade and his hammer or trowel. He is the seer at work. Here is a series of texts in the Holy Bible which come to mind.

"Jerusalem, thou art builded as a city that is compacted together." That is the vision.

"Build thou the walls of Jerusalem." That is the order.

"Let us rise up and build." That is the purpose.

"Was built within the walls." That is the accomplishment.

The builder must not only be a seer, he must be a laborer. So in that prayer of John, listen to the music: "I, John, saw" . . . "even so come, Lord Jesus."

Now listen to the laborer in travail, "I, John, your brother and companion in the tribulation and kingdom and patience which are in Jesus."—in trib-

ulation—"Was in the Isle that is called Patmos"—suffering travail—The victim, the child of persecution, in Patmos, the very sphere of persecution, has the vision of the new Jerusalem.

The apostle Paul, was also a seer, and a soldier. He had visions, he had glorious tasks. Listen to him for a moment:

"That we may present every man perfect." There is the vision. "That we may present every man perfect in Christ Jesus." How does it finish? "Where unto I labored." It is the seer and the crusader.

"My little children," he says, "I am in travail again, in birth until now," night and day working, working. Here is the seer enshrining his own vision in laboring tasks.

This same thing was true of the master crusader;

"The Father worketh hitherto, and I work." "I must work the works of Him that sent me while it is day."

"I hear my Master say to you and to me, 'Son, go work.'" You ask where shall a man work? Take your vision first of all, into your own calling. Build a part of the Kingdom in the sphere of your own labor, in the realm of your own affection. Cherish the highest ideal of the world. Set thy life in the light of the Kingdom. Depict it in all the excellence of the Kingdom. Go to your work in the light of the vision, so that you labor under the inspiration of it.

In my first pastorate I once called on a cobbler, who labored in an exceedingly small room, and when I asked:

"Do you not feel sometimes very much imprisoned?"

"Oh, no," he said, "When I have

any feelings of that sort come up, I just open this door."

He opened that door and through it he had a vision of the infinite sea. He found rest and inspiration by relating his cobbler's bench to the Infinite. He could then come back to his boots and begin work in the light of a glorious vision upon which he had been resting his eyes. Take your vision back to your own sphere of labor. Let the light of the Infinite just shine upon it, and then hold yourselves sacredly responsible to what you have seen. Then, diligently, if not painfully, hold to the ideal and make it visible in work and worker, in every ministry to your fellow-men.

Is it difficult? Of course it is difficult, but why are men in the world, except to confront difficult things, and bend them into obedience by the power of sovereign will?

What we must do with our own callings we are to do with this wider vocation as corporate members of the city, the state, the world. No one can worthily say "Thy Kingdom Come," who does not give consecrated strength to the travail that makes the Kingdom come.

In this city and in this country, in the world, there are crooked things needing to be made straight; there are many bitter paths needing to be made sweet; there are many sorrows to be shared, many broken bodies to be healed, many cloudy minds to be illumined, and many waiting hearts, waiting for spiritual cordial; many little children needing guidance, many young folks needing vision, and many spiritual captives moaning for freedom.

"Is it nothing to you, all ye that pass by?"

"Thy Kingdom Come."

Offer that prayer as a seer, and then offer your strength in consecration, that you may go to the task and bring it to triumphant conclusion.

Pray as Watchmen

My last thought is this: Offer the prayer as a seer, offer the prayer as a laborer, offer the prayer as a *watchman*; we must watch for the coming of the Kingdom, if we pray for it, and we must proclaim the breaking day. The watchmen of the old world did not simply proclaim the terrors of the night, but he also announced the wondrous breakings of the day. The old world watchmen cried, "the morning cometh;" and we should pray, "Thy Kingdom Come," and as watchmen record its coming.

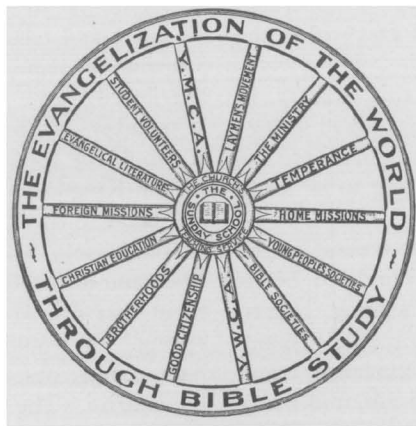
I think sometimes we say too much about the night, and too little about the morning. We say something about the fastnesses of darkness, but we say too little about the glowing splendors of the coming day. I wish we could have a society, whose work it should be to watch for the signs of dawn and record the tokens of advancing day; and it is an honored and privileged duty. I should like to be a member of the circle whose duty it would be to watch for the marks of the Kingdom, and wherever possible make them known. The symbol of the society would be the Morning Star, and its motto would be: "Say to them that are of a fearful heart, be strong." It would be a society of vigilant scouts, observing and recording the sunrise. The members would girdle the world in quest of good things. The daily papers would diligently serve, not for noisome life, noisome gossip, but for the great and winsome

sign that the Lord was marching on. If you want anything inspiring and uplifting, from to-morrow morning, start on your newspaper, and go through it from page to page with eyes that have been anointed with the eye salve of grace. Search your paper for the signs of the Kingdom, and you will be perfectly amazed how one day's newspaper, if you are intently serious in your quest, will give you patent signs, that the Lord is marching on.

Our God is marching on and we who pray, "Thy Kingdom Come," must be watchmen, able to point out as watchmen—"You see the morning, the coming of the day; 'we are saved,' but we save by hope." He is an uplifting and inspiring minister whose people come before him on a Sunday and go out of the church at the close of the service with their eyes filled with the added rays of the coming day of the Lord. Said one leading

citizen of Liverpool to John Watson at the close of the service: "The best thing about your ministry is that you put men in heart for the coming week." John Watson had a great eye for the sunrise. He was not great on sad scenes, and when men were before him in the house of God, he was telling them the Lord was coming, here and there and beyond, until men went out to take up their burden again; and when they got back to the old road they found a new light of halo at the old place and the repellent duty looked at them with a new face. Watchmen, "we are saved by hope."

When in our privacy we kneel to pray, "Thy Kingdom Come," let our eyes be filled with glorious vision, and let us offer our hands afresh to the consecrated calling. Thank God for the signs of the coming day. The Kingdom is coming. Pray as seers, pray as soldiers, pray as watchmen, "Thy Kingdom Come."



THE BIBLE AND WORLD-WIDE MISSIONS*

*Diagram prepared by the International Sunday-school Association.

DIVINE-HUMAN COOPERATION IN THE WORLD'S REDEMPTION

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



WHEN did Christian missions begin? In the divine idea and purpose at least as far back as Eden, when the promise was uttered: "He shall bruise thy head, and thou shalt break His heel."

The beginning of the definite fulfillment of that promise dates from the command to Abram to remove from Chaldea unto Canaan, with the following promise: "In thee shall all the families of the earth be blessed."

Some 2,000 years elapsed between that call and the wondrous birth in Bethlehem, but they were years of constant preparation, during which a long succession of psalmists and prophets depicted in most glowing terms the blessedness in store, not only for the chosen people, but for every nation upon the earth! A Man of Sorrows was coming who should be also a mighty Conquerer and universal King.

In the preparation of the chosen people, and in making ready the world for the advent of the Savior, five nations were employed, Egypt, Babylon, Assyria, Greece and Rome. In each case weighty instruction was joined with severest discipline. When the exiled Hebrews returned from their discipline upon the Euphrates and Tigris no trace was left of their tendency to worship idols. They had attained a knowledge of the one true God, Jehovah, and the Old Testament was nearing completion. The mission of the Greeks for the world's betterment consisted largely in the diffusion of their language, literature and civilization, throughout the East by the conquests of Alexander. The Old

Testament was translated into Greek a few centuries before the advent of the Messiah, and in that form constituted the Bible in universal use for nearly five centuries. The Romans reduced to subjection the entire Mediterranean basin, brought peace, made many paved highways in every direction from the Eternal City to the bounds of the empire, and so aided immensely in the early spread of the Gospel.

After twenty centuries of preparation had passed and when all things were ready, the divine Redeemer was born, at his advent a choir of angels sang Glory to God in the highest and on earth peace, and wise men from the East came to worship the infant King. His ministry was attended by wonderful works of healing, teachings still more marvelous, and a life most divine of all. The crucifixion, the resurrection and the ascension closed His earthly career, but not until He had declared, "This Gospel shall be preached in the whole world for a testimony unto all nations, and then shall the end come." His parting command to his followers was: "Go ye and make disciples of all the nations, and lo, I am with you always, even unto the end of the age." Human hearts were hungering for the Gospel, as had been abundantly proved by the fact that the common people heard him gladly, the children in the temple shouted, "Hosanna," the Samaritan woman felt the power of His words, the woman that was a sinner kissed his feet and bathed them with her tears, and on Calvary, tho one thief scoffed, the penitent thief prayed, "Lord, remember me when thou comest in thy Kingdom."

Next came Pentecost with its endowment of power from on high and an astonishing opening of eyes and an enlightening of minds and hearts. As a convincing token of the favor with which the proclamation of the Glad Tidings was to be met, no less than sixteen regions or peoples were providentially gathered from three continents to hear the Gospel. Not long after, Philip, under divine impulse, set forth to meet the man of Ethiopia, high in authority, a Jewish proselyte hungry for the truth. Philip preached to him Jesus, and at once he was ready for baptism. A little later a Roman centurion, Cornelius, on duty in Cæserea, a Gentile, but living up to the light he possessed, was prompted by a vision to send for Peter. No sooner was Jesus preached to him than he was ready for baptism—the forerunner of a host of Gentiles to enter the church.

Soon after Paul's conversion he began his missionary career, and for years wherever he went men were found ready to believe his message and to choose Jesus as Saviour. So it was in Philippi where Lydia's heart was opened, in Athens where Dionysius and Damaris and certain men clave unto him and believed; in Corinth where so many converts were gained that a large church resulted; in Rome where he preached even under the shadow of the palace of the Cæsars.

So many and so earnest were the heralds of Glad Tidings and so many also were the sad-hearted and the hungry for better things, that within three centuries the Christians became so numerous that as a matter of state policy the old religion was dethroned and Christianity was installed

in its place. By this time the Gospel had penetrated as far eastward as India, and a few centuries later had entered western China. The barbarous Germanic tribes were gathering upon the northern frontiers eager to cross the mountains and occupy the fair fields of Italy, so that for a time, it seemed as tho both Christianity and civilization were doomed to perish. Then Islam arose and spread rapidly, even captured and held the Holy City! No longer could southern Europe, northern Africa and western Asia be called Christian. The vast Mediterranean basin must needs be reconquered by the Cross.

What was the Divine meaning in suffering all this to come to pass? The Germanic hordes were of excellent stock, possessed of both physical and intellectual vigor, and needed only the Gospel of Christ and enlightenment to lift them to their best. In due season they were converted and became preachers of righteousness. Later, the Scandinavian nations were persuaded to exchange Odin and Thor for Jesus, and St. Patrick proclaimed salvation in Ireland. In such strange ways Europe was fitted to play her part in the world's redemption.

Then came the Dark Ages, in which the papacy was supreme. The midnight passed at length and the signs multiplied of dawn at hand. One of these signs was the revival of learning. The Bible was translated and the printing-press began to cooperate in the spread of intelligence among the masses. The mariner's compass was invented to guide the venturesome across pathless seas. Best of all, a revival of true religion came to restore, at least in large measure, the purity and power possessed by the

Gospel during the apostolic age. This priceless boon was brought about largely by supplying the masses with the Bible printed in the vernacular. In due time Columbus was ready to add two continents to the three already known so that no creature bearing the Creator's image should remain ignorant of the Glad Tidings.

A chosen race had been long in preparation, set apart by Divine wisdom to complete the task whose beginning had been assigned to the Hebrews; that is, to carry the revelation of God's love to the ends of the earth. The Anglo-Saxons had been in training almost from apostolic age, that they might have a civilization, an intellectual and spiritual character of their own. This race of mixed blood, combined British, Scotch, Irish with Saxon, Angle, Scandinavian, Teuton and Latin; and Great Britain became a place of refuge for multitudes from the neighboring continent who were persecuted for conscience sake.

When the Reformation began Great Britain had given no sign of the limitless service it was to perform for humanity. The first step in the performance of its world-service was not taken wittingly, but suddenly, under the impulse of fear. When the Spanish Armada was sent by Philip of Spain to scourge the Protestant kingdom, the British had never dreamed of becoming a sea power and colonizer. When however the Spanish galleons had been sunk by a timely tempest, it was not long before the idea dawned upon the mind of Drake, Hawkins and others of striking a return blow where Spain was weakest and spoil was richest and most abundant—to wit, the

Spanish colonies in the New World.

A British navy came into existence, as well as multitudinous merchant ships, to constitute one of the most marked features of the land and people, and an era of world-colonization began. These dates are significant: The Armada was destroyed in 1588. The East India Company, through which England became ruler of southern Asia was formed in 1600. Jamestown was settled in 1607 and Plymouth in 1620, the seed from which sprang the United States. France was compelled to surrender her possessions in India and Canada about the middle of the next century, and later the Dutch began their colonies in Ceylon and at the Cape of Good Hope. Through the voyages of Captain Cook both Australia and New Zealand passed into British hands. The American colonies became independent, and pushed their western boundaries to the Pacific. The United States has now an area of 4,000,000 square miles, and a population of almost 100,000,000; while the mother country controls 11,000,000 square miles, about one-fifth of the earth's land surface, with 400,000,000 inhabitants, or one-fourth the population of the globe! The total for the Anglo-Saxon English speaking inheritance is therefore 15,000,000 square miles and 500,000,000 to rule and bless. This race, so highly honored, is not wholly recreant to duty as touching the hosts of the ignorant and degraded providentially committed to its care. It rules its dependencies wisely and mercifully and every year bestows large sums upon missions, sending missionaries in large numbers to win the world to Christ.

Modern missions began under the inspiration of Carey's fervid zeal, during the same years in which Captain Cook made his scientific voyages and discovered the islands in the South Pacific. Indeed, it was the reading of Cook's narrative that first stirred Carey's soul to missionary zeal.

Modern invention was then beginning to work its marvels, so as to give new power to the work of evangelizing far off lands. In 1772 the steam engine was invented just when Carey's soul began to burn with desire for the world's redemption, and while Morrison waited in New York for a vessel to carry him to China, Fulton's steamboat made her first trip up the Hudson. Seven years later Stephenson completed his locomotive, and soon railways and steamships were ready to carry the Gospel to the ends of the earth.

Africa with its vast recesses and swarming millions of most degraded savages was still well-nigh unexplored, when Mungo Park, in the interests of science, (1795-1805) penetrated to the Upper Niger. He was followed later by a score of others, like Lander and Barth, Burton and Speke who were prompted by similar "secular" motives but were in reality preparing a highway for God. Livingstone and Stanley followed in their work for missions. Medical skill was called upon to combat the ravages of the deadly fever, the tsetse fly and the sleeping sickness. Then Japan and Korea were opened to the Gospel by political influence and medical skill. Krapf with a coterie of earnest souls in Germany, undertook to evangelize the Dark Continent by opening a line of stations stretching from Cairo to Cape

Town. The plan changed later to one extending east and west from the Indian Ocean to the Atlantic, to be known as Apostle's Street. Principal stations were to be established at convenient points, each named for one of the Twelve! That scheme came to naught, but to-day Cecil Rhodes' Cape-to-Cape Railway is making rapid progress and bids fair to become an Apostle's Street, indeed!

When modern missions began, India, China, Japan and Korea, with half of the earth's inhabitants had been closed for centuries against all foreigners. When Commodore Perry's fleet appeared in Yedo Bay, a steamship among the war vessels struck terror to every beholder. They concluded that he had captured a volcano and held it captive in the hold! Japan was opened thus to commerce, and to missions as well, and through the iniquitous Opium War British guns opened China to missionaries. Korea was opened, not by force, but surgical and medical skill.

In a marvelous way the Divine and human have been linked in close cooperation at well-nigh every point in the onward march of Christianity. The Spirit of God has been working upon human minds and hearts even in the darkest times and the most benighted lands. The history of missions is full of proofs that the Spirit kindles anxiety and longing where Christ has never been preached. Paul declared in Athens: "He made of one blood every nation of men to dwell upon all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, tho he is not far from each one

of us." In Christ's day, while many rejected Him, not a few gave him their hearts. So it has been wherever the Gospel is proclaimed. There are many illustrations of the same truth.

Early in the last century, before the infancy of modern missions was passed, a party of savage Nez Perces Indians made the toilsome journey from Oregon to St. Louis, through an uninhabited wilderness, to find somebody who could tell them about God, about whom they had heard. When Barnabas Shaw entered South Africa to proclaim the Glad Tidings and the Dutch Boers bade him depart, after journeying to the northwest for several days, one morning he found that he had encamped hard by a company of Hottentots who by their chief had been sent to the Cape to find religious teachers to instruct him in the truth. Joseph Neesima of Japan read on a stray leaf of the God who made the heavens and the earth, and worked his way to America to learn more about Him. Later he returned to Japan to found Doshisha University, Japan's largest Christian school. In 1809 Obookiah, the Hawaiian lad, was found weeping on the steps of a college building in New Haven, and exclaimed: "My people are very bad, they pray to gods of wood, I want to learn to read the Bible, and go back there and tell them to pray to God up in Heaven." He died a few years later, ten years before a company of missionaries set forth for the Hawaiian Islands. To their amazement upon their arrival they found that the idols had already

been banished, with no religion in place of the old one. King Kama-hamaha had heard from sailors that idolatry had been cast off in the Society Islands, and he was moved to do the same.

It is our high privilege to live in a time when the earth's farthest bounds have been visited and been made accessible. The Bible is printed in almost every tongue, and missionary societies by the score stand ready to play their part in sending evangelists everywhere. It remains for the people of God to give freely of their substance and for a few thousands of consecrated men and women to offer themselves as messengers of good tidings. Then God's Spirit will use their message to redeem mankind.

Figures can not fully set forth the growth and the ingathering of a century in the great world field but they reveal the progress of the campaigns. Nearly 50,000 stations and outstations are occupied, each one a center of Christian influence. The mission churches have a membership of some 2,500,000 of which 150,000 were received last year at the average rate of 3,000 every Sunday. In addition to these, are 5,000,000 who are friendly to the missionary message and are on the way toward a Christian life. Not less than 1,500,000 children and youth are in the mission schools. To the 22,000 missionaries are joined not less than 6,000 native pastors, and enough of unordained toilers to raise the total of natives to near 100,000 Christians.



THE PROGRESS OF CHRISTIANITY IN KOREA

BY REV. W. L. SWALLEN, PYENG YANG, KOREA



KOREA was long known as the "Hermit Nation." Foreigners were not allowed to enter the land and her own people were satisfied to remain at home. The old Korean name, which has now been adopted by Japan is "Chosen,"—Land of the morning Calm. When a Korean, who had been in the States and had learned to speak English, was asked the meaning of "Chosen," he replied: "In America it is noisy, but our own Land is so quiet you can hear the shadows rustle as they fall to the ground upon a summers' day." One who has lived in Korea can never forget those sublimely beautiful, sunny, quiet days, that begin with the refreshing dews of the early morning, gradually heating up in the middle of the day and then cool again at night. The very seasons come and go so quietly, that one scarce notices the change, tho the summer and winter temperatures mark great extremes.

The people are clever and peace-loving, of a literary disposition, tho few of them have attained great scholarship. Men of leisure love to roam upon the mountains, and oft-times beneath some wide spreading oak, or tall green pine, they sit in meditation, quote their philosophic classics, or write poetry for their own amusement. Tho very poor the people seem to have much leisure and take life easy. They are gentle, courteous, proud, but often are at the same time indolent, filthy and ignorant. When converted, however, they become energetic, active, faith-

ful Christians. They are as a rule kind and self-sacrificing and given to hospitality. I have always found a welcome wherever I went in Korea, and father, mother and several children have more than once left their own comfortable home to sleep with their neighbors at a great sacrifice to themselves, in order to make it more comfortable for me. They are appreciative of kindness done to them, and frequently when I am in the regular work with them, and live on native food, they insist that I accept from their dish the better food which they know that I can eat, because they notice that there is some part of my rations that I am unable to eat. The Koreans are very religious by nature and one man may follow at the same time Confucianism, Buddhism, Taoism, and Spirit worship. He may worship his ancestors, and pray to Buddha, fast upon the mountains to appease the spirits, and recite the Confucian classics so long as he is assured that he is in line with custom. He is not ashamed of his religion and is faithful to the forms that he follows.

Now the old faiths are fast giving way before the preaching of the Gospel of Christ. When God opened the door of Korea to the foreigner, the missionary was among the first to enter, and God not only opened the door to their country, but He opened also the door to their hearts. From the first the missionary was well received, and everywhere he went found those who not only welcomed him, but who gladly heard his message. Some of course rejected it, some listened with curiosity, some received

it with heart burnings as the very message for which they had long been waiting, and some read the New Testament and even believed and preached it before they ever saw a missionary.

The Good News was spread rapidly because those who received it knew it to be good, and that it was just as good for others as it was for them. Faith in Jesus Christ proved to be the transforming power that changed the character and lives of those who believed. A new world was opened up to these new lives. Latent powers were quickened, hope revived, light broke in upon their souls, and divine love nerved them often to great energy. Thus, that groups of believers and churches have sprung up throughout the country even in the most remote places, by the efforts of the believers themselves. Today in Korea, there is a comparatively large active growing independents self-supporting and self-directing Church with 300,000 people who call themselves Christians. About two thirds of these have been enrolled as catechumens, and one third have been baptized. There is a union college with over three hundred students, all Christians. A score of academies, and more than a thousand primary Christian schools have an enrolment of 25,000 pupils. A Presbyterian Theological Seminary is training 134 students, and has 58 graduated.

It has been the policy of the missions in Korea to place the evangelistic department of the work in the forefront. The medical and educational agencies have been strong allies to this one great purpose. It is very blest to be in a work of grace like that which has spread over Korea.

Yet the burdens are not always light, nor the problems always easily solved. However, in the most critical and perplexing moments, God has always been graciously near.

Division of territory between the several Presbyterian and Methodist missions working in Korea has finally been effected, after 25 years, and each mission is now responsible for a definite district. The Christians in each district all belong to one denomination, and upon moving from one territory to another they immediately change denomination also. This has brought a great blessing to the Church and economy in administration. It is hoped that ultimately we shall have but one Christian Church in Korea.

The Christians in Korea may be characterized for their devotion, prayer, personal work, and Bible study. One is not long in company with them before his attention is called to their consecration. They are not like other people. One thing seems to possess their mind and heart above everything else. They love their Lord, and are not ashamed of Him. They speak freely about Divine Grace and of their Heavenly Father. They are not "of the world." Trade unions, guilds and fraternities (heathen) they avoid. They do not marry with unbelievers. They are strict in Sabbath observance, do not indulge in drinking intoxicating liquors, and to church officers and teachers even smoking is forbidden. Men spend their evenings at home with their wives and children. In all moral issues and problems of public interest the Christians are always foremost. In cleanliness, general public improvement, and in education

for both boys and girls they have led the way. In one instance at least, the Christian sentiment has been strong enough to close the Sunday market.

They believe in prayer, and pray in faith. Here in some respects they seem to have attained to a plane beyond that of their teachers. They are often able to cast out evil spirits by prayer, to my personal knowledge. They bring prayer into the practical affairs of life, asking even temporal blessings. Sometimes they pray far into the night, but more frequently they use the early dawn for prayer. One pastor for two months went to the church before daylight to ask God's blessing upon his people, and when this was found out others followed. He was led to announce these meetings and to invite any who wished to join them to meet in the church at five A. M. The next morning the Christians began to arrive at one A. M., by three, there were several hundred gathered, and when the first bell rang there were 600. A week of such meetings showed great results. When the Korean church decided to enter upon that wonderful campaign for a million souls, it first issued a call for a week of early dawn prayer-meetings, which I think was generally observed throughout the entire country. People are known to have traveled over the mountains three miles to attend these meetings before daylight. I was in the country at one of these prayer-meetings and had announced the evening before that we would all meet at five A. M., on the morrow. On entering the church at that hour I found only two or three still on their knees, where they continued for

some time in silent prayer. When we arose they remarked that I was too late as the people had all come and gone. We hope that the prayer of pastor Kil of the Central church of Pyen Yang may soon be answered, "that the Gospel might speedily be carried to every home in Korea, and then that the Korean church would send missionaries to take the Gospel to China as the church of America sent missionaries to Korea."

That which has made the Church grow so rapidly in Korea is the energy with which the Christians push forward in active personal work. Every Christian is a witness, and it is the witness that brings men to Christ. The Church in Manchuria sent two Chinese Christians down to Pyeng Yang to examine into the revival. When they returned they were asked whether there were any Street Chapels in Pyeng Yang. "No," they replied, "every Christian is a Street Chapel."

Merchants carry Bibles with them and do much preaching along the way, at the inns, and in the market places, and not infrequently groups of believers spring up by reason of this testimony. A few carpenters go to a country town for a few month's work, and when their work is done they return. But they leave behind them not only buildings, but also a group of believers who will soon be formed into a strong church. A young college student spent one month of his vacation in an unevangelized district visiting from house to house, and holding evening meetings. His work resulted in one hundred converts and a strong organization of new Christians. Many of the college and academy students spend

their winter vacation in this manner. Going out by fours or fives they hold evening meetings in the nearest chapel, and make a personal canvass of every house in the neighborhood. Many are won to Christ through their influence.

Two young men came to my study just before I left Korea. One was a former student in the academy, and the other a young man whom he had won to Christ. The young lad was not strong and very poor. On account of his health he decided not to return to school this year. He said, "I am going to try to win a hundred souls this year." I inquired as to how he expected to travel over the country preaching when he was so poor. He replied, "we shall go together, I will do the preaching and my friend here will pay the expenses." Another academy student decided to speak to six persons every day concerning their soul's salvation. After nine months he looked at his record and testified that he had in the nine months spoken definitely concerning their souls' salvation to more than three thousand persons. Is not this also in our hands to do?

But that which underlies, permeates, and strengthens the Christian Church is Bible Study. The Koreans are enthusiastic Bible students, for they study the Book at home, in primary schools, in special classes, in the academies and colleges, in Bible Institutes, in Conferences, and in the Theological Seminary. We have never been able to supply the demand for Bible instruction. For this instruction the women are as eager as the men, often walking two and three days journey to attend the classes.

Last year there were over 1,400 special classes for Bible study from four to ten days in length with an enrolment of 90,000 in actual attendance, and it was estimated that at least 50,000 different individuals studied in these classes which were in the mission of the Presbyterian Church alone. Two years ago a reckoning was made of the actual cost to the Koreans in attendance at the classes of four stations only. There were 743 classes enrolling 42,800 persons at a cost to them of \$25,000. One of the most urgent needs in Korea to-day is that of properly equipped Bible Institutes. There must be one in every station. So impressed was Dr. W. W. White with this important fact that he voiced his sentiment by saying, "If I had millions to invest in Christian work the world over, I would put one million of it in a fund, the income of which should be used to promote Bible study in Korea. . ."

The missionary enterprise of the Church in Korea, consists of missions to her own people on the Island of Qualport, in Vladivostock, and beyond the Yalu in Manchuria, and the far distant are carried on wholly by the native church. In this work they are supporting six missionaries, who are doing splendid work.

We believe that God has had His hand on the Church in Korea throughout all these years, and that these people are being prepared for a great work of God in the Orient. Our vision is so limited, we can not see far into the future, nor can we always understand the marvelous workings of the Almighty. But our eyes are upon Him and we are assured that He will bring it to pass.

THE MISSIONARY COMMISSARIAT

BY REV. WILLIAM M. BREWSTER, HUNGWHA, FUKIEN, CHINA



ONE of the most significant utterances at the Edinburgh Conference, as well as the severest indictment of existing mission methods, was the declaration that a proper readjustment of the existing forces on the field, with a view to elimination of friction and unnecessary duplication of work, would be equivalent to a doubling of the present expenditure of money and workers. What other business could continue to pay such large dividends with a fifty per cent, waste?

It is by no means easy to make the adjustments, even when all parties agree that they are desirable. "Vested interests" present almost insuperable difficulties in many places. No one who has not experienced it can fully appreciate how real and great are these difficulties. The trouble is that the beneficiaries, and often the agents of the missionary societies, are not particularly concerned in effecting the proposed economies. The economy that reduces their own resources does not appeal to them. Human nature is not essentially different from regenerate humanity everywhere, even tho it is transported to the foreign mission field.

Is it the object of this article to point out a line of cooperation that would interfere with no "Vested interests," for the field is unoccupied. This is a day of large "Foundations." The world has traveled far since the Peabody Fund was established. We have the various Carnegie Foundations for Education and Peace: the Sage Foundations for Sociology and Charities; the vast General Education-

al Fund, that bids fair to revolutionize the smaller American College, and will probably reach one hundred million dollars in a few years. But thus far none of these great endowments are in the direction of helping in the largest task that is before Christendom. Is it because we have so closely associated the work of world evangelism with the "penny collection" that it has not occurred to the multi-millionaire philanthropist that here is a field worthy of his best cultivation?

The proposition is that there be established a Missionary Supplies Foundation for the purpose of providing at the lowest possible cost all things used by foreign missions and missionaries in all lands.

Five years ago there were not less than 18,591 Protestant foreign missionaries in connection with the societies represented at the Edinburgh Conference. These societies expended in 1906 more than twenty-one million dollars. The past five years have seen such a marked increase, that it is probable that there are now not far from twenty-five thousand missionaries and contributions are at least thirty millions of dollars. Of this large sum probably at least one-fourth represents expenditures by missionaries for supplies that could be furnished by such a foundation for at least ten per cent. less than those supplies cost under the existing conditions. This is a very conservative estimate of the percentage of saving. It is more likely to be double that. It certainly would be twenty per cent., if the fund was made large enough to own its own buildings in New York, London, and, possibly, Berlin, and in the distributing centers on the field, such as Shanghai, Bom-

bay, and wherever necessary. Such buildings should be located on the best possible sites, commodious enough to provide the natural headquarters for all union missionary activities in their respective regions. They should be large enough to cover by receipts from rents the current expenses of management of the establishment.

Now, let us assume that such a fund has been established and headquarters have been secured at both ends of the line, and that ample funds are in the hands of the skilled and devoted managers to meet all possible requirements, what good might it all do?

1. It would greatly reduce the cost of living for nearly all missionaries. In many of these countries the cost of household supplies is very high. The dealers have a limited constituency, and expenses are heavy. They must charge very high prices. These could be reduced from one-fourth to one-third by the proposed plan.

2. The supplies for the mind are even more difficult to secure than those for the body, under present conditions. The Christian worker in America is generally a neighbor to a good public library, with books and magazines galore. Lecture courses abound. He is constantly meeting people who stimulate and instruct him. The foreign missionary's environment is usually the opposite of all this. But he is expected to rise above this environment, to dominate and gradually to transform it. To do this he must read books, the best and newest; he must keep in close touch with the world movements, through newspapers and magazines, or he becomes a "back number," a fossil of a prehistoric age. Yet he must buy all his papers and magazines, with foreign postage

added, and so with his books. The proposed Foundation could reduce this cost very materially, probably at least forty per cent. might be saved by making special arrangements with publishers; moreover, the average missionary would be kept at a higher point of efficiency, which is vastly more important than the cash saving.

3. But "missionary supplies" are by no means confined to the personal needs of the foreign missionaries. There are the hundreds of hospitals, using medicines and instruments amounting to an average of not less than one hundred dollars a month each.

School supplies make a much larger item. Books and equipment for the thousands of schools with the hundreds of thousands of scholars must amount to at least a million dollars a year. Building material would also furnish a large field of economy and efficiency.

4. The Protestant missionary societies own many millions of dollars' worth of property. The cost of insurance must be very large. The proposed foundation could handle all this upon a cost basis, and save perhaps half of present expense. The writer has vivid recollections of his efforts to provide protection for his family by life insurance. His residence in the interior of China was prohibitive with American companies even at the higher rates that prevail in the treaty ports of the Orient. At last he secured a policy in an English company at very high rates. It is a great privilege to preach the Gospel to the Christless nations, and the missionary is willing to pay the tax for that privilege; but can the Church of Christ afford to require such a sacrifice, un-

less wholly necessary? The herein suggested "Foundation" would make it possible to insure all missionaries at cost.

5. But the ocean tide flows both ways, and so does all normal business. The writer has given not a little attention to industrial mission problems. The experience of two decades leads to the conclusion that the crux of the problem is the connection between producer and consumer. Here is the veritable "missing link" that is responsible for most of the industrial mission failures. The great mission fields are in the countries of cheap living and cheap labor. Fine hand-made articles can be produced at astonishingly low cost. But the consumer is upon the opposite side of the world. He pays a fancy price for them. The producer gets the barest Oriental wage. The consumer often pays five times the original cost. The four-fifths represent transportation and duty, and the profits of importer, wholesaler and retailer. The proposed *Foundation* could eliminate profits of importer and wholesaler, charging only actual cost of handling and return the surplus to the mission producer. With this department in expert hands, the *Foundation* would study markets and methods, place orders, and in every possible way smooth this hitherto rough and thorny path for the overburdened missionary. There is no limit to the possible development of service in this direction.

6. But the largest results of all philanthropy and, indeed, of all things that are worth while, can not be written up in any ledger. "Forest reserves" will pay a good interest on the national investment in the lumber produced, but all experts agree that the

greatest profits are in the improved climatic conditions of rainfall, prevention of erosion, and extremes of temperature, which make whole states inhabitable. Would not similar benefits come, not only to missions and missionaries, but to the whole Christian Church, from the silent influence that would penetrate all Christendom and beyond, from the *Foundation* here outlined. Think of every missionary's table and library, every school and hospital, being supplied through one channel; one protector of property and family for all Protestant missions and missionaries; all mission fields watered from the same fountain! It would be like the scarlet thread that runs through every yard of cordage of the British Navy, marking the essential unity of all this work, and doubtless leading step by step to that larger unity which was the burden of our Lord's prayer for His disciples.

The above suggestion makes no claim of originality with the writer, except, possibly, in its dimensions and variety. The *China Inland Mission* does for its six or seven hundred missionaries much of what is here outlined. The missionary is given a part of his salary in orders upon the Society's Supplies Department. A few years ago an attempt was made to provide for the entire China field in this way. The capital seems to have been inadequate; but the immediate cause of failure was that orders poured in upon the new manager at such a rate that he broke down completely within about three months. The work that fails because of too much business need not fear a new start with ample equipment to meet all requirements.

Napoleon's oft-quoted maxim "an army crawls on its belly," is no less

applicable to the world-wide campaign against wrong and for the enthronement of the "King of kings and Lord of lords," than when first spoken by the dread arbiter of Europe concerning his victorious legions. The world sees only the brilliant forced marches, the invincible onslaughts of the "Old Guard"; but the Great Captain saw behind the scenes the matchless commissariat that made the fight-

ing possible. The Christian army for world conquest may never be able to do away with its many divisions; indeed, it may not be desirable that it should do so, provided all fight the one enemy and not each other. But, in the name of the Great Commander, let us have one commissariat, and let it be as adequate and efficient as wisdom and money can make it.

CITY MISSIONS AND THEOLOGICAL STUDENTS

AN EXPERIMENT IN MINISTERIAL TRAINING

BY EDGAR P. HILL, D.D., CHICAGO, ILL.

Professor of Homiletics and Applied Christianity, McCormick Theological Seminary, Chicago



THE old way of training young men for the ministry was an adaptation of the apprentice plan. A pastor received a promising youth in his home, suggested a course of study, gave him personal counsel, showed the student by example how to preach, how to conduct a prayer-meeting, how to care for the sick and how to lead men to Christ. In those days the spirit and methods of the ministry were taught by encouraging young men to engage in the actual work of the Gospel under the guidance of men busy at the same task.

Later, theological seminaries were established to relieve pastors of the burden of ministerial training and to secure for young men more expert instruction. The result has been partly good and partly bad. Students have been given the advantages of teachers peculiarly gifted and equipped. But the evil results are

most serious. Young men have been trained away from the people. They have become theorists rather than practical workers. Preaching has been a class room exercise rather than witness-bearing. Evangelism has been a problem to be considered, rather than a task to be performed. Pastoral work has become an item in a profession rather than a warm, un-studied expression of the Christ life. The Bible has been a book to be discuss rather than a message to be studied and obeyed and explained.

The demand for a new kind of theological training has become widespread and insistent. For this reason many of our seminaries have been earnestly endeavoring to readjust themselves and to arrange a curriculum which shall have all the advantages of the old plan of pastoral oversight without surrendering any of the disciplines of the latter classroom methods.

McCormick Theological Seminary,

Chicago, has adopted a plan which seems to be proving effective not only in meeting the demand for a new kind of ministerial training, but in making the institution a powerful factor in the evangelization and social uplift of the great city in which it is located. The first step was the appointment by the Presbytery of Chicago of a member of the faculty to the office of Superintendent of the Church Extension Board. This enabled the Seminary to send its students into various missions and settlements in order to learn and to help. The young men were made to feel that they were engaged in serious business. They were encouraged to cultivate the social sense. It was impressed upon them that while a fine social service is rendered when a boy is taken from the street and taught the use of a saw, a more far-reaching service is rendered when the boy is brought into personal touch with Jesus Christ. They were told that the missionary spirit recognizes no geographical boundaries, that the minister who lacks it is not a true missionary even tho he works in China, while he who has it belongs in the class with Carey and Duff, tho his parish is in the slums of Chicago.

As to the details of the plan, all the members of the junior class are assigned some sort of work in the city. That is regarded as a part of the curriculum quite as much as a course in Greek. At the opening of the year the professor meets the new students and requests each man to relate briefly his religious biography, to indicate his aptitudes and to suggest what lines of religious work he would prefer to study. At the following meeting the assign-

ments are made. Some are sent to missions, some to settlements, others become pastors' assistants.

The service these young men are able to render may be inferred from the following extracts taken almost at random from the reports handed in at the close of the present year:

"Have been working among the men of the Fourth Church; have canvassed the neighborhood of the Church in search of men, inviting them to the Church services and at every possible opportunity bringing them face to face with Jesus Christ as their personal Savior."

"Supplied Church at Pullman, organized Boys' Club of 25 members, three of whom have united with the Church; organized Girls' Bible Class of 20 members."

"Have conducted open-air services, organized and conducted cottage prayer-meetings weekly."

"Taught Sunday-school class; did pastoral work Saturday afternoons; taught class in hammock making."

"Worked in Bohemian Mission, class of over 100 adults."

"Organized a Boys' Club of 15 members at Christopher House Settlement, and met with them twice a week; organized an English Class of 12 Servian men and met them three times a week."

"Have had charge of a mission; conducted catechetical class of 25. There have been six conversions."

"In charge of a mission; conducted religious and sociological survey of field; prepared a map."

"Led evangelistic band; held nine services; average attendance 125."

"Helped in two rescue missions; have had the privilege of leading over 100 to an acceptance of Christ as their personal Savior."

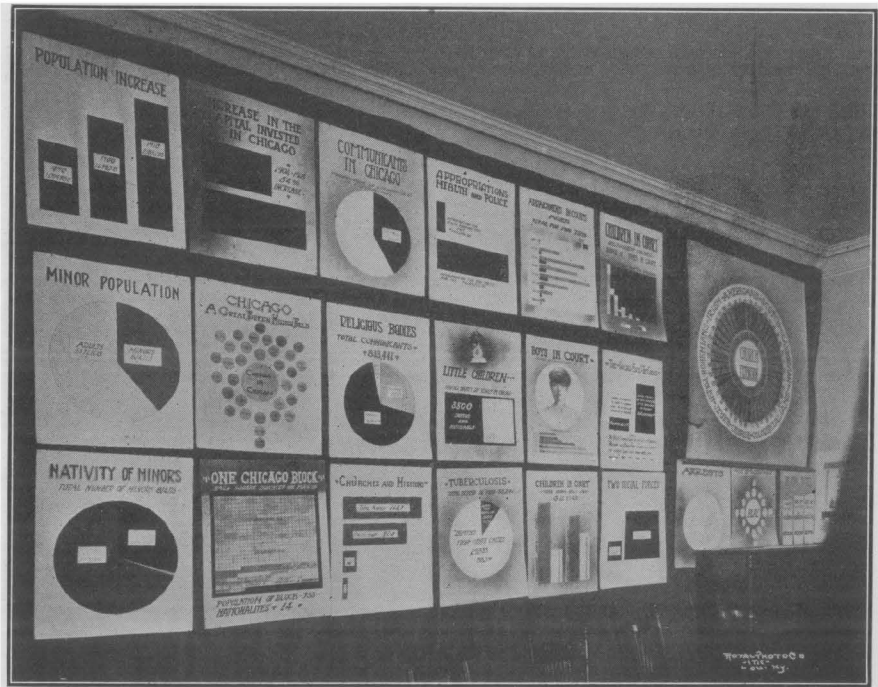
Such activities have produced a marked effect in the life of the Seminary. Preaching exercises have been vitalized. Prayer-meetings have been provided, topics to talk about and pray over. The temptation is not so strong to regard the ministry as a profession.

During the middle year the students conduct a series of investigations that enable them to come into close touch with our choicest social workers and to secure first hand in-

formation concerning the most significant movements for social betterment. Deputations are sent out to study such institutions as the Juvenile Court, institutional Churches, Municipal Lodging Houses, the Charity Bureau, Hospitals and the Salvation Army.

Reports are made by means of maps and drawings and such other

profitable day was spent at headquarters where every possible attention was shown the young men. Three others were requested to report on cheap lodging houses. An interview was sought with the Chief of Police, who entered heartily into the plan. Two detectives were detailed to escort the investigators through the slums where they came upon phases



SOME RESULTS OF STUDENT INVESTIGATION IN CHICAGO

methods as may help to visualize the various situations. Three men were appointed to report on institutions for inebriates. When the director of the Keeley Institute was interviewed he immediately offered transportation and generous entertainment at Dwight, 75 miles away, so that a thorough investigation might be made of the work. The invitation was cordially accepted and a most

of life they had not known before. The report that followed impressed upon the men of the Seminary the fact that the business of the modern pastor is something more serious than chatting over tea cups and preparing literary essays.

One man after another explained how the Church has been the real inspiration of philanthropic effort, and then emphasized the importance of

socialization and evangelization going hand in hand.

It would not be easy to estimate the value of the concrete contribution recently made by the students of the Seminary to the higher life of Chicago. Mr. G. B. St. John of New York City was secured to conduct a class in survey work. The students made a general religious and sociological survey of the entire city, pre-

it has been displayed in various churches and before different religious bodies. The students also made an intensive study of a district on the west side of the city, covering an area of a square mile. A house-to-house visitation was made to learn the nationality, religious preference, the number of children and other items of value to a pastor and his social workers. A map was made of



A BOHEMIAN CLASS CONDUCTED BY A MC CORMICK THEOLOGICAL SEMINARY STUDENT

paring a large map on which were indicated the saloons, theatres, public schools, churches, libraries, and theological seminaries. The most unique feature of the map is the showing made of the distribution of nationalities.

This has been done by means of a color scheme, whereby at a glance one is enabled to see where such groups as the Italians, Poles, Bohemians, and Jews have massed themselves. The map has aroused much interest as

this section, which has been peculiarly helpful in planning for the religious needs of the community. The various problems studied were visualized by means of colored charts, whereby at a glance an audience might be made familiar with a situation which otherwise it would take an hour to explain.

It is perhaps unnecessary to explain that a sociological survey is simply a scientific study of a field so that the religious worker may have a more intelligent understanding of the

III THE SOCIAL EVIL AND THE CHURCH

ANNUAL CONTRIBUTIONS
TO CHURCH & MISSIONARY
WORK BY THE PROTESTANT
CHURCHES OF CHICAGO

\$4,000,000⁰⁰

ANNUAL PROFITS
OF THOSE INTERESTED
IN THE SOCIAL EVIL
IN CHICAGO
\$16,000,000⁰⁰

-- SAYS --
THE VICE COMMISSION OF THE CITY OF CHICAGO
"RELIGION AND EDUCATION ALONE CAN CORRECT
THE GREATEST CURSE WHICH TODAY RESTS UPON
MANKIND." ¶ — ¶ — ¶

TWO SOCIAL FORCES

CHURCHES & MISSIONS
--1157--

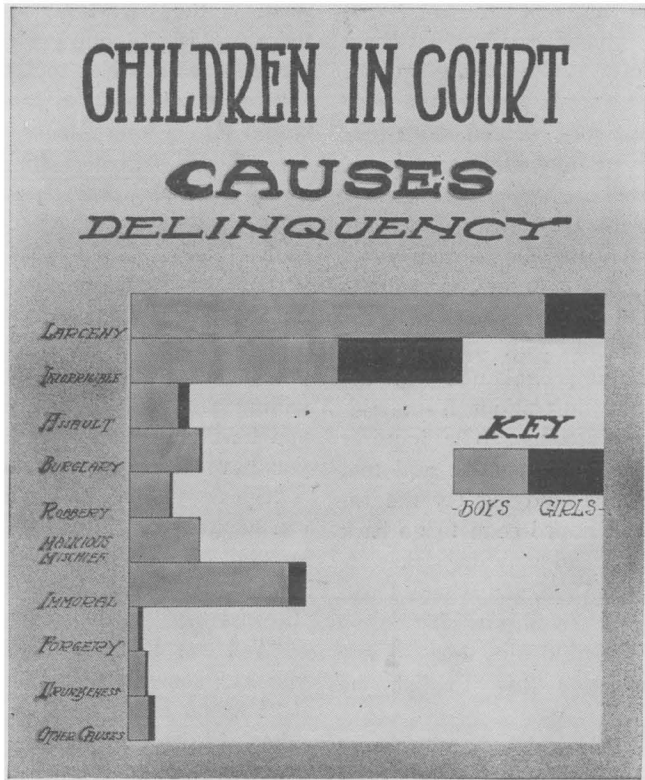
SALOONS
--7152--

CHARTS SHOWING THE SOCIAL AND RELIGIOUS CONDITIONS IN CHICAGO

Used by courtesy of The Continent.

people among whom he is laboring, together with the conserving and demoralizing agencies of his parish. The students of the Seminary are thus becoming an important factor in the religious life of the city, studying conditions, cooperating with pastors, strengthening missions and leading men to Christ. It must be apparent, however, that the object of this laboratory work is to benefit the students themselves, to make them alert, resourceful, sympathetic, courageous in pushing ahead the Kingdom of God.

It has been proved that such activities need not interfere with scholarly pursuits. Recently, a student who was awarded the Greek fellowship testified that this outside work had meant more to him than any course in the Seminary. A Hebrew fellow gave similar testimony. The man who received the highest vote as being the best preacher in the graduating class had been conspicuous in practical ministries. If in other vocations men learn by doing, why not in the ministry?



A BRAHMAN INQUIRER

BY THE REV. I. S. PONDER, NEW ZEALAND



OME time ago when returning from a Presbytery meeting, a well-drest Indian entered the same railway carriage where I was sitting.

He was reading a book, which, from the twitching of his eyebrows, apparently required no little studious thought. When he arrived at W—and the carriage had discharged its suburban passengers, he looked around among the five of us who were left, and then, stepping up to a young gentleman opposite me, he pointed to a passage in the book and said, "Will you please explain exactly what these words mean?" The young gentleman looked, read the words over several times, and seemed more perplexed with each reading.

To relieve the embarrassment, I said, "Perhaps if you show me the passage I may be able to help you." I found the book to be an abstruse work on political economy, and the passage bristled with metaphysical phrases. These I explained with the aid of certain illustrations from Hindu life and customs. The inquirer then became communicative and told me that he was studying for the Indian Bar, and hoped soon to go back to Calcutta. Suddenly he asked:

"Can you tell me, sir, where I can buy a copy of the Shastras?"*

When I had told him that I knew of no translation into English, he said:

"I am sorry, for I have read carefully over the Koran and your Chris-

tian Bible twice, and I want to compare them with the great Bible of my own land. May I ask if you think the Shastras all wrong?"

"No," I replied, "there is much in them that is both beautiful and true, but much also that is deceptive, and so the light it gives is not a safe guide."

"Do you think God has ever spoken to man through any other book than your Christian Bible?" he again asked.

"He may have so spoken," I answered, "but the Christian Bible, at least, is the fullest and truest, and therefore is the only safe guide to the man who seeks to know God."

"You think so," he said, and relapsed into a long silence.

I waited patiently, for there are times when to force speech is foolish. At length he looked up and said:

"Sir, you are a Christian guru [*i.e.*, minister]. If you would answer me a few more questions you would please me much, and if you are not willing you will pardon my asking, and I will still thank you for the help you have already given me."

"Speak freely," I replied; "if I can answer you, I will." "Tell me," he said with great earnestness, "how I can get what your Bible calls 'Eternal life?'"

"Tell me first," I replied, "what you are yourself in India."

"I would rather not," he said, "and other Christians when I ask this question always answer me at once without asking what I am at all."

"Yes," I replied, "but despite their answers you are still groping in

* The Shastras play the same part in the Vedas, or Hindu Bible, that the Gospels do in our Christian one.

darkness. If I am to give you any real help, I must first know your religious standpoint."

He hesitated a little, and then said, "I feel you are right sir; know, then, that I am a pure Brahman."

"I judged so," I replied; "now let me ask you, 'What think ye of Christ?'"

"I believe," he answered, "that He is a God and a great guru, and the 'Eternal life' he promises is a thing much to be desired. I have talked with many Christians about it. Some tell me if I only say that I believe in Jesus I will get eternal life, but my heart can not rest in this teaching; others say that I can only get *eternal life through your Christian sacraments*. Others again insist that I can not get it without being *baptized in water first; but what is that better than bathing in the sacred River Ganges, as my religion teaches?* So many ways, so many teachings about 'Eternal life' confuse me. Can not you, a Christian guru, show me a wonder sign to help me to believe in your Christ; like those that the gurus of my own land show their followers?"

"Your gurus," I said, "do their signs by hypnotism or trickery, and we Christian gurus could do as great wonders by the same means, but our God has forbidden us to trick any one into believing in Jesus. We must teach the truth to your reason and heart, and God gives you the power to accept and rest in Christ."

We had a long talk after that, and with some result, for finally he brought forward his last, and I could see, his supreme, difficulty. "Can I become a Christian and yet remain a Brahman, except in religious be-

lief? You have been in India, know what this means to me in my family and social life."

He was asking the ever pressing question, "What is my religion going to cost me?" We had some further talk on this. We were now nearing the station where I must leave; and he grew more earnest and intense in his questions.

"Can you give me," he at length asked, "a simple rule to guide my life if I become a Christian, something that will not perplex me?"

"Yes," I replied, "the answer of a great prophet of God to an Eastern king who asked him the same question you have just done. 'He hath shewed thee, O man, that which is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God.'"

"*Do justly, love mercy, and walk humbly with thy God,*" he slowly repeated. "Yes, I can understand and do that. Will you please write these words down for me?" I did so, and immediately after the train drew into the station. We parted, probably never again to meet on this earth; but I shall ever remember that Brahman's parting words: "Sir, I may die to-night, but I shall try not to sleep until I find 'Eternal life.'"

Four years after writing the foregoing notes of my strange conversation, I met a missionary on furlough from the Punjab, who showed me the photo of a Brahman convert whose testimony for Christ is being greatly blest. It was that of my unknown inquirer, and beneath his signature the young Brahman had written and underlined the words of John, 3: 16.

VOICES FROM THE MISSION FIELDS*

BY JOHN R. MOTT, F.R.G.S., LL.D.



DURING the last five years I have visited all all the continents of the world, and many of the islands. My cruise has taken me to nearly all the battle-fields of the Christian Church. Wherever I have gone I have heard voices, voices appealing to every missionary society in the world, voices summoning every Christian in the one direction of a far greater advance among the non-Christian nations.

1. I heard the voice of the experts, the missionaries, call upon the home church to make unprecedented advance in the near future. There are a little over 20,000 foreign missionaries. I know, personally, some thousands of them. I have been in their homes; I had fellowship with them; I have discussed for long hours the problems that press upon their brains and consciences; I have come to repose great confidence in their judgment. They are the most remarkable body of workers to be found in any profession in the world. It ought to be so. They were chosen from all Christendom. They are a number comparatively small; they were chosen by the most exacting processes; they are face to face with the facts; they have staked their lives on the proposition; they are not in the habit of being self-deceived; they have no object in deceiving others. As I talked with them they presented one unbroken appeal to the leaders, both of the lay and the clerical workers of the home church, to stir themselves to bring forward the forces of the church for an unprecedented advance in the future. Now, if here and there a missionary had told that to me, it would have been worthy of our consideration, but when I tell you that every one, without hesitation, without mental reservation, was unanimous in this appeal, the fact should be cumulative. We

honor experts in every other department, we defer our judgment, we say we must give heed. I tremble for the church if it shows that lack of imagination, and that lack of responsiveness, to turn back in the face of an appeal like this from those we have learned to trust.

2. Then I hear the deep undertone of the need of our brothers and sisters in the non-Christian nations and races. It comes to me at times to haunt me in the watches of the night. Sometimes I have been so selfish as to wish that I might be able to forget what I have been obliged to see and hear, and wish that my nervous organization might have been spared the strain, as I placed my life, not professionally, but sympathetically, I hope, alongside of these fighting their losing battle. Then I have been ashamed of myself and determined that if God would keep vivid those memories I would seek to share them, to share those voices, with men of purity of heart and heroic spirit wherever I could find them. I say purity of heart; men who see God and therefore, will honor God's movement. Believe me, they have every danger that we know anything about in a country like this or America. They have temptations the like of which we know not, and the temptations they have in common with us they have in greater degree and capacity, incredibly greater.

We talk about our social problems in this country; where have we a problem in any home country that will touch the social problem of caste? Say what you may about the sin and shame in the darkest part of this country, where do you find women in the condition in which you find them in the Moslem harem? Suppose we say there are no evils working in these countries that are not working at home; suppose we concede that the temptations they have

*From an address delivered at Laymen's luncheon in connection with centenary celebration of the Wesleyan Methodist Missionary Society, London, February 7, 1912.

in common with ours are with them no more severe. I will stake my whole argument on this statement, that the men and women of China, Japan, Korea, Siam, India and Turkey, and of all Africa, have not the power of resistance that we have in a country like this, as a result of our Christian heredity and comparatively Christian environment, and the dominance of Christian ideals and institutions. It makes all the difference in the world, it is the difference between possible victory and absolutely certain defeat. Do you wonder that that cry was so insistent that it beat its way into the very cellular structure of the brain, and at times vibrated in the watches of the night?

3. Then I hear the cry of hopelessness and despair among the followers of the non-Christian religions. I have no narrow view with reference to these non-Christian religions; I studied them patiently as an undergraduate; I attended the Parliament of Religions; I count among my friends followers of all of them; I am not unfamiliar with their sacred writings and the influence the religions have had wherever they have been established; I do not forget the word of Christ, that "My Father worketh hitherto, and I work;" yet I must say in simple accuracy, in the light of my studies of the working of these religions, that the followers of them, without the help of the Living Christ, are literally without hope. I say it, not as a matter of personal opinion, but as a scientific statement in the sense that science seeks to take account of all the facts. I am not talking about the hereafter—I have my own views as to that—but of this present life. These people, I repeat, weighing my words, without the knowledge of the Living Christ, are literally without hope in this present life.

I may go further, and say that every Hindu, and every Mohammedan, and every Buddhist, every Parsee, has the right to know about Jesus Christ and His Mission to men;

and on ordinary grounds of square dealing, still more on the grounds of the Golden Rule, it is sinful for us to assume that if Christ be necessary for us—and the man that doubts that needs to give more time to thinking—these other people can do without Him. Let us not forget the cry of despair. It summons us to a great expansion of vital Christianity.

4. Then I am glad to say on every one of these fields I heard the voice of triumph calling us to larger things—not to satisfaction, not to leaning upon our oars, but to calls upon us to press for an unprecedented advance. Now, in every great battle—for example, the Battle of Mukden, which had a frontage of about 70 miles, a section may feel itself hard prest, as one of the regiments of the Japanese forces did; but those in charge of the Japanese side, in touch with the whole line by means of wireless telegraphy, and all the other signaling methods of the day, knew that, taking the battle as a whole, victory was assured. While here and there there is a division which is being hard prest—and it is not strange when we consider the undermanned staff—yet, taking the battle as a whole, beyond question victory is assured.

Napoleon said that the time to bring up the cavalry is when the enemy's lines begin to waver, to turn it into a rout. In many places, the enemy's lines are not only wavering, but breaking. It is the time of all times for the church to concentrate her forces upon these great sections of the battlefield. We can do more in the next ten years than we could do in the thirty years that follow them if we neglect to press our advantage during this next decade. I do not say that idly. I have pondered it much, and I would that some power, some superhuman power, might work into the absorbed lives of our present home-field, and lead men to realize this world-situation that we might adjust our plans to its indications, and do so in time.

5. One loves to see the purest pa-

triotism blended with the purest devotion to God; and I hear voices of patriotism in every one of these non-Christian countries summoning us to a great world advance worthy of the character of God, worthy of the ambassadors of Christ, worthy of the Church purchased by His blood. Let us break away from our ignoble conceptions of the Kingdom. I sometimes think one hears the call of his country nowhere as he hears it when he leaves it, especially if he be among non-Christian races. There is a great shrinkage of the world; the world has been pulled up together, the races interlocked in each other's presence. This twentieth century—which some of us had hoped would see the ushering in of a world-wide adoption of universal arbitration and universal peace—this twentieth century has already witnessed a recrudescence of racial prejudice, hatred, and bitterness, the like of which has never appeared in any preceding century—I make no exception. The reason is obvious; it is this shrinkage of the world, this intense competition, this mingling of the peoples, that has made the world a small place; and the most thoughtful statesmen are very solicitous about this very matter. The last time I had the privilege of a long conversation with Sir Edward Grey, I was interested to see that he, in common with the statesmen of other nations, was most vitally concerned with this question. Well he may be; well they may be. Now segregation is an idle dream. You can not segregate any nation under heaven in these days. Amalgamation is equally a most superficial dream, altho I have found good Christians talking about it. Domination has been tried and failed, and always will fail. Mere education, as we are finding in Japan, simply sharpens the tools. No, believe me, Christianity holds the only solution, which is the changing of the disposition of men under the preaching of a doctrine of brotherhood, the application of the Golden Rule between nations as well as individuals,

the emphasizing of the solidarity of the interests of the races. Christ alone teaches these things, and what is infinitely more important, He alone is able to make this change effective.

We may keep the Orientals out of certain parts of the British Empire and of the United States, but we can not keep the aggressive young men of our race from going into those lands and receiving, as it were, the virus of the sins and the low ideals and practises of these peoples into their veins, to come back and release these deteriorating influences in our own life.

If I were not a Christian I would still be a believer in foreign missions. It is the only thing that will make the home country safe. I referred to those social problems—they are so acute, so grievous, that we can not afford to lose any benefit that we can find in any quarter to help us to grapple with them. Jacob Riis said that every dollar given to foreign missions generates ten dollars of energy for dealing with tasks right down at our own doors. Only a Gospel which has shown itself able to deal with a world-situation can conquer the slum.

6. I heard also the voice of urgency. It seems to me as if God had done a hundred years of work in the last five. I wish that more might see it. The logic of this is that we quicken our pace; no longer must we ask, Is the world ready? Is God ready? Is God moving? We must quicken our pace—this is an unprecedented time of urgency. So many nations are plastic now that will soon become set like plaster; shall they be set in the mold of paganism or in the mold of Christianity? Unless we identify ourselves with these growing national aspirations they will be swallowed up by secularism and anti-Christian forces, and will accentuate enormously the difficulty of the missionary task. Urgency, because of the rising spiritual tide. It is always wise to take advantage of a rising tide. We can sweep into victory; we

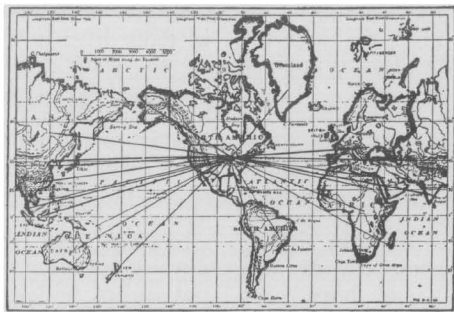
can not if we let the tide fail. Urgency, because of the corrupt influences of our so-called civilization which are eating like a gangrene into the less-organized races of the world, and even touching with their deadly power some of the strongest ones. We simply must undo with a Christian hand what we have done in the name of Christian nations, with non-Christian hands. Urgent, because the very life of the home church is at stake. Christianity is on its trial. I heard another Voice which, I hope, we have heard to-day. That Voice said, "Unto whomsoever much has been given of him shall much be required." Surely He has given much unto us in this society and in this country.

Relatively, the laymen have not had as large a part in the missionary aspirations of our church as they should and must have, if we are to meet this situation. They are not manifesting their forces to the degree the situation calls for. It requires the business experience, the business judgment, the business habits, the business ability of the man occupied in great commercial, industrial, and professional enterprises. We must have the laymen, and if we are going to have an enlargement of the volume of voluntary service we must have these men to make this spirit contagious in the church. We must have the laymen—if we are going to Christianize the impact of civilization on the non-Christian world. The

ministers alone can not do that—the I stand second to none in my admiration of them—it must be men in the commercial and industrial worlds, in the army and navy, in the civil service, men who are cruising over the world, sending representatives over the world, and conducting enterprises that touch the ends of the world. They only can Christianize this impact. And then we must have the laymen for the influence they must have on what I may call the laymen of the non-Christian nations. Every non-Christian religion has laymen, also holy men; but every traveler and missionary here will agree with me that that word "holy" is, generally speaking, a misnomer, and the laymen of the non-Christian religions have come to associate it with a spurious sort of religion—the opposite of the word holy. Therefore, when the missionary comes, they say, "Here comes a professor, a man paid to practise religion." But when the representatives of the commercial power of the West, with whom they associate other things, come among them commending in their dealings and example the teachings of Jesus Christ, it presents an irresistible argument. God only can measure the power of one Christlike life.

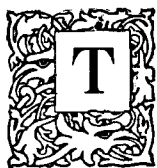
Let us forget our statistics, forget our strategy, and become occupied with the discovery of the hiding of our power and the releasing of that power within us and through us.

OUR GREAT COMMISSION.



THE RELIGIOUS NEEDS OF SPAIN*

BY ADOLFO ARAUJO



THE Spanish Protestant leader, Adolfo Araujo, delivered a brilliant series of addresses in the campaign for religious liberty of 1909-10; he gave not only a personal diagnosis of the situation in Spain, but additional testimony from two of the leading men of the peninsula, Don Perez de Ayala and Professor Unamuno of Salamanca. Each of these writers describes a religious landscape, charred and blackened. In Spain—as in Latin America, Italy, the Philippines—that which is fresh and tender and vital in the religious life seems largely burned out. There is the same unhappy contrast of superstition and unbelief, with ceaseless and exhausting inner conflict between these two states of mind.

Señor Araujo begins with a brief sketch of the Spanish religious past. The Gospel in the primitive days wrought its transformations: degraded lives became clean, despairing ones were filled with hope. The conversion of Constantine brought into the Spanish Church, as into the others, the corrupting practises of paganism. Then followed the era of the theological discussions, which were not altogether useless, as they led to much study and examination of Christian things. The flood of Arabic invasion gave to Spanish Christians a new type—that of the soldier of the Cross. With the overthrow of the Moslem power in Spain came the greatest opportunity for organized Christianity in that land. If the Spanish Church had put its hand to the task of evangelizing the great Jewish and Moorish population in the spirit of love (as some wished), Spain would have been made permanently a rich and prosperous nation, and the whole development of missionary endeavor would have been accelerated. This was, however, not

to be. The Moors were expelled. When the Jews tried to secure their right of residence with large subsidies, Torquemada entered the royal chamber and, throwing a crucifix on the table, cried: "Judas sold the Master for thirty pieces of silver. Your highnesses are ready to sell Him for thirty thousand. Here He is. Take Him and sell Him."

The Jews were driven out; the evangelical mystics suppress; the Reformation stifled in fire. The Inquisition, now supreme, closed all mouths, paralyzed all intelligences, enervated all hearts to the point that the formula of prudence came to be:

"The King and the Inquisition! Hush!"

Then came three centuries of silence. The pulpit was muzzled until, at the present time, there is not a preacher in Spain who moves the people either to admiration or piety. The religious state of the country is so lamentable that a young and famous writer, Don Ramon Perez de Ayala, can say:

"One of the accusations directed against Spain, which would be, if it were not so foolish, insupportably sarcastic, is that we are an over-religious people. What grounds are there for affirming this? Religion is a gentleness of soul, a kindness of purpose, an insatiable thirst for purity. It is a rising out of oneself as incense rises, a raining down over all things and all men of infinite love; it is strength in adversity and simplicity in daily life; it is that which brings us to death without bitterness and without fear. But we Spaniards have hardened hearts, sterile affections. We are materialist and selfish, basely epicurean, pusillanimous in the face of peril, braggart before the weak. We push ourselves along in life with elbowings and blows, incapable of any renunciation, without hope, without smiles, without love.

"If one calls religion beating one's

*From the *Record of Christian Work*.

breast and swallowing *Ave Marias* in a voracious routine, why yes, then our women *are* religious enough, and some of our politicians also.

"I have quoted these severe and eloquent sentences because they express far more vividly than I can the primary defect which Spanish religious life—a defect which shows itself most strikingly in the character of those who really wish to be religious. There is degeneration in thought, feeling and practise.

"The religious characteristic of present-day Spain is not self-abnegation, as in the early church, nor intellectual discussion as in the period of the councils, nor is it militant as in the Crusades, nor mystical as in our golden age. It is decrepit, weak, superstitious, and fanatical; powerless to strengthen the moral life, too darkened itself to enlighten the intelligence, too gloomy to console hearts, without freshness, spontaneity, aroma—as the rag-flowers which adorn the altars of the churches. So decayed and worm-eaten is it, that it is almost a pity to use the force of argument against it. Contempt seems sufficient to overthrow it.

"Let me not be misunderstood. I am not speaking of persons, many of whom, for their good faith and simplicity, deserve the happiness of better religious experiences. I speak generally of the disposition, the atmosphere, created by all and by none—an atmosphere so poor, so enervating, that in it all religious sentiment seems ready to die.

"The day in which the Inquisition was legally abolished did not see its actual abolition. The institution died, but its spirit survives. We still live under the scrutinizing gaze of the police, in peril of the informer. I refer not only to our evangelicals, but to all who desire to develop freely their religious thinking. The most painful fact is that among the innumerable servants of this invisible Inquisition are persons of good disposition, who obey, without realizing it, the most cruel suggestions. The em-

ployer who discharges a workman for his advanced ideas is a servant of the Inquisition. So is the mistress who forces her maid to go to mass, the friar who annoys a sick Protestant in the hospital, the man who cuts a friend for his change of view, the purchaser who boycotts one who disagrees with him, the landed proprietor who refuses to rent farms to tenants reading certain papers—in short, all who pry into the conscience of their neighbors, judging and condemning them before the untrustworthy tribunal of their own petty spirit and penalizing when they have no right so to do. There is much of this in Spain, and as the religious spirit declines there will be more of it, since only moribund religious systems resort to such devices. In this atmosphere of espionage and slavery, conscience can not draw breath.

"A church which lives four centuries behindhand can not give due testimony to the great principles which have been entrusted to it. The mass of wage-earners in the large Spanish cities, more influenced by modern life, abandon the faith, as the choice spirits of the intellectual classes have done long since, and so religion loses the two elements which might renew and revivify it; the arm which toils and the mind which thinks.

"Here in Spain, alongside of a fanatical minority, eighty citizens out of a hundred have practically broken with all religion. It is true that many of them continue to have their children baptized in the official church and are married and buried with the usual rites. Yet their hearts no longer belong to any religious communion. A considerable proportion are inclined to unbelief, altho this is not powerful enough to quench in their interior life the last splendors of the Christian ideal. Many have arranged for their own use a sort of lay religion, in which survive, with strange vitality, the superstitions of the church they have abandoned.

"If our ideals were negative we

would be glad to see this light quenched forever. Yet with all respect to those who do not think as we do, we must affirm that our hopes are turned in a very different direction. To express them, we borrow the words of Professor Miguel de Unamuno, whose competence in these matters it is not possible to deny. Writing to a Protestant missionary in Buenos Ayres, the learned rector of the University of Salamanca says:

"It is not the purely philanthropic or purely educational aspect of your work which attracts and interests me. It is above all its religious phase. I do not believe in the efficacy of either a secular charity or an agnostic education. I have a profound conviction that modern peoples can not live a life worthy of the name, outside of the Christian faith.

"The people of Spanish origin, sad to say, need to be re-Christianized. The spiritual flower of Christian faith is, with them, stifled under a cruel weight of ideas and practises purely pagan. The people must be taught to shape their ideals for themselves by reading the Gospels.

"We Spanish evangelicals, who represent a tiny minority in our country, have not lost the hope of influencing the national spirit. We are inspired by just those ideals which Señor Unamuno has so clearly expressed. We are here to assert our conviction that it is not Christianity which is crumbling, but a particular and erroneous form of it, as every other form will crumble which is too narrow to contain the amplitude of the pure Christian faith.

"The power of Protestantism is that it represents a continual reformation. Its eyes are ever fixed on the essence of the Gospel as revealed in the documents of primitive Christianity, that is, in the New Testament. We believe that Christian teachings are

as fitted for the needs of the human spirit to-day as in the days of the Roman Empire, when they changed the face of the world. We believe that the figure of Christ has lost none of its power, its glory, its attraction, its significance, its moral beauty. We seek to apply this evangelical teaching to the life of the individual, to family life, to national and social life. We are not bound by what our fathers or grandfathers thought. We draw water directly from springs which can never be corrupted. We abhor all spiritual slavery. If we and our fathers have fallen in error, our desire is to acknowledge it humbly and to correct it.

"Yet tho our purpose could not be nobler, our situation in this country is most difficult. We find ourselves between two opposing forces which do not understand us and do not wish to. On the one side, Romanists, who see in us nothing but heretics. They brush aside contemptuously those principles which are common to them and to us. On the other side, the elements inclined to free thought to not wish to recognize us as progressives.

"It is an error to think that we are here to put dogma against dogma, altar against altar, church against church. This is as nothing beside the higher purpose which animates us. We desire nothing less than a radical transformation of the religious life of our country, an atmosphere more wholesome, a more generous orientation of its piety and faith, a tone more sincere and at the same time more tolerant. If these changes would bring a greater development to our Protestant movement we would rejoice. Yet, if the results are different, our satisfaction will be none the less sincere, since we aim at realities and not at appearances. May the religious spirit revive in Spain whoever be the gainer therefrom!"

A PICTURE OF KOREAN CHRISTIANITY*

BY F. H. L. PATON



FIVE years ago Korea (nation) was a byword in the East for helplessness, but to-day the nations that despised Korea are looking to it for spiritual inspiration and leadership.

1. The first thing we noticed was the Koreans' keenness for personal work. Wherever their daily work took them they sought to win their fellows to Christ. Many of them gave up their holidays to evangelistic tours.

2. The next thing that impressed us in Korea, was the spirit of sacrifice manifested by the Christians. The further we got into the heart of Korea the more we became convinced that the people were making sacrifices for Christ that were unapproached by any other people. Thousands of men gave freely of their time and strength to act as honorary leaders of congregations, doing the full work of home missionaries, while at great toil they provided for their families and themselves. Many others rendered their already hard living still harder by giving up days of work and wages that they might go and preach. Others lived on broken rice instead of whole rice, and gave the difference in the cost. Others, after measuring out the quantity of rice for the family, took out a handful for the church.

3. The third thing that impressed us was the extraordinary spiritual power of the Korean Church, especially in the north. The people were being won by the tens of thousands, and yet each one was brought in individually. The first impression was that Korea was an inspiring place to work in, because the Koreans were easy to win for Christ, but a deeper knowledge led to the conviction that the Koreans were hard to win. Having come to this conviction we set ourselves to probe deeply into the facts with a view to discovering the under-

lying principles that explained them.

The first seemed to us to be the place the Korean Christians give to Bible study. In Pyeng Yang we saw 1,500 women at their Sunday morning Bible study. When we asked where the men were, we were told that there were 2,000 men, and as the building would only hold 2,000, the men and women had perforce to meet separately. When asked why they did not build a second church and divide, their answer was that 39 congregations had already hived off! In their eagerness for Bible study the Koreans have developed what they call the Bible Institutes. These are gatherings at convenient centers, where Christians meet together for a period of time to study some portion of the word of God under trained leadership. About 80,000 Koreans were enrolled in the Bible Institutes last year..

The second principle seemed to us to be the way in which the Koreans prayed and the place they gave to prayer. Do not imagine that the leading Korean Christians are ignorant people. Many of them have carried off the highest prizes the American universities can give. The whole history of the wonderful progress of the Korean Church is steeped in prayer. The week-night prayer-meeting in North Korea is as important as the Sunday service. We visited the Church in Sensen one wild, snowy Wednesday night, with the temperature about 6 below zero. The elder met us at the door and expressed regret that we should come at a time when the prayer-meeting was so thin owing to an epidemic of influenza. Yet when we entered the building we found a company of 950 people gathered for their week-night prayer-meeting! It was a revelation to us of how the people pray, and we felt that we had penetrated to the very heart of this wonderful movement in Korea.

*From *Australasian Men and Missions*.

EDITORIALS

MISSIONARY STRATEGY.

A STRATEGIST is a seer—one who sees and foresees. He understands conditions, is able to measure forces and discern crises. Missionary strategy on a large scale has developed in recent years. The Christian campaign has broadened from individual combat into a more united crusade. The world is studied with a view to its conquest. The strength of the enemy is investigated by scouts and students. The resources available are calculated and an effort is made to bring the forces of Christ into harmonious and united action. Methods of attack are also studied to discover which are best applicable to each field and situation and which are capable of producing the best results.

The strategist is also a general. He must know how to win the cooperation of men and how to direct them in the contest. He must have good, clear judgment and positive, aggressive, energetic character.

Missionary strategy calls for generalship of a high order. Does Siam need special reinforcements at a given place and time, such reinforcements must be forthcoming at once or the advantage will be lost. Does Korea need immediate help, then other parts of the field must lack special attention for a time if necessary, that every emergency may be expended in supplying Korea's need. Missionary strategy calls for a correct weighing of men and methods and for a judicious assignment of the right man to his field and task.

No work requires more wisdom, more ability, more constant attention, more consecration, more unrelaxing energy than the work of Christian missions. It is the greatest work in the world. It is too great for human wisdom and strength. No general can devise the plans or carry them out successfully except the Almighty Com-

mander-in-Chief. Every strategic move must be made under His direction, every commander must be subject to His orders. Then success is assured.

The history of missions is full of the examples of the results of seeing the divine strategy and following the divine directions. Such were the responses of Carey and Morrison; such were the beginnings of woman's work; such was the founding of the Student Volunteer Movement; such are the call for church union in the mission fields and closer cooperation in the home churches. God calls for a closer study of missionary strategy, a closer fellowship with the Divine General and a closer following of His orders.

PAUL'S MISSIONARY PRINCIPLES—I

Go to the Unevangelized

THE principles that underlay the life of the great missionary apostle lead all the rest in time, and have led all the rest in excellence and eminence. The history of man has furnished no higher pattern save only as found in Him who made himself of no reputation and took upon him the form of a servant and undertook the original mission to universal man.

Paul's life as a missionary followed a peculiar *law of evangelization*; the occupation of otherwise unoccupied fields. "I have strived to preach the gospel not where Christ was named, lest I should build upon another man's foundation; but as it is written, to whom he was not spoken of they shall see," etc. His special aim was "to preach the gospel *in the regions beyond*" (Rom. 15: 20, 21; 2 Cor. 10: 13-16).

The right and left arms of Christian activity are two—evangelization and education. We are first to proclaim Christ where he has not been named, and then to train converts into active, stalwart disciples and workers.

There is undoubtedly a work of building, but foundations must first be laid. This necessity can not be too much emphasized. Mission work is sometimes treated as tho it were all one; and so indeed it is in principal. But practically there is a great difference between those who have heard of Christ and those who have not; between the indifference of apathy or habitual resistance, and the indifference of downright ignorance and habitual surrender to the tyranny of superstition.

Why should a man go to Africa? Are there not souls needing the gospel in Nebraska and Iowa, and even in our own town or city? There are unsaved souls perhaps in your house, but their destitution is not to be compared with that of millions in the interior of China and Africa. These at home are without saving faith in Christ; those abroad are without saving knowledge of Christ. With one class it is *light unused*, with the other it is darkness unbroken. Paul did not deny that there were hundreds in Jerusalem who had seen Christ's mighty works and heard his divine words, who yet needed salvation, but he yearned especially to reach those who had not even *heard of him*. Theirs was a double destitution—first, not having Christ; second, not having the knowledge of Christ.

Take our most destitute mission districts. Can you find a town or settlement in the remotest frontier where there is not at least some pious man or woman who is competent to guide an inquirer? A missionary superintendent went to a small group of hamlets on the Rocky Mountains, where there was neither a church nor a Sunday-school, but there he found a poor but pious widow whose humble home was the gathering place for prayer-meetings, and there was not a soul in that village that could not go there for counsel. But when Stanley crossed the Dark Continent from Zanzibar to the Kongo's mouth, over all those 7,000 miles he found no native that had heard of Christ. In China a poor man who

had been convicted of sin journeyed sixteen hundred miles to find an American consul, who, as he thought, could tell him about the God of the Christians.

Were the question before Paul afresh for decision, where he would go to preach the gospel, he would go *where no one else would*—where there was the greatest destitution and degradation. If other men feel attracted to the work of building on other men's foundations, let them do that work; but Paul yearned to press into regions beyond, where Christ had never been named, and so within the life of a generation he carried the cross over the known world west of the Golden Horn.

That principle of evangelization must be the law of Christian life if we are ever to overtake the regions beyond. We must practically feel that the call is loudest where the need is greatest and the darkness deepest. Then, while we shall pass by no really needy field nearer home, we shall press with untiring zeal and contagious earnestness into the farthest corners of the earth.

HOW DO MEN JUDGE CHRISTIANITY?

THE religion of Jesus Christ is a religion of positive, not relative, standards and merits. It is to be judged by the perfect ideals and doctrines taught by the Son of God and not by the imperfect lives of His followers. Nevertheless, men will judge it by what they see of its fruits, and if they have not the ability or desire to appreciate spiritual results, they will judge its value by what Christianity does for the temporal welfare of humanity.

An eminent layman recently remarked that "because there is so little social service undertaken in the name of the Church by many congregations, the layman thinks that any enterprise which does so little good in his own town can not do any more good in the mission field." There is some

truth in this, but the difficulty is still deeper. It might be said that many laymen have little interest in giving the Gospel of Christ to the heathen because Christ has so little sway in their own lives. If Jesus Christ has their full allegiance they can not but wish to obey His commands, whether or not they see the desired results. When men have actually experienced in their own hearts and lives the spiritual results of Christ's indwelling, they will wish to spread the "good news" to others, whether they are accompanied by temporal blessings or not.

But social and physical and intellectual improvement is sure to follow the establishment of the sovereignty of Christ, whether in the individual or in the community. A man can not give himself wholly to God without seeking to obey His laws; and a man can not obey the laws of God without bettering himself and his surroundings. More than this, a man can not become a true follower of Christ without seeking to relieve the physical distress and sordid social conditions of his neighbors. His senses will be quickened to discern the ignorance and superstition that dwarfs men's minds and shuts out the knowledge of God, and he will, he *must*, seek to relieve these conditions.

God's ideal for man includes a perfect physical, mental and spiritual life. Sometimes the physical distress must be removed before a man can be brought to see spiritual truth, but the spiritual is of supreme importance, and all temporal things are important only as they prepare the way for the eternal, divine life. "These things ought ye to have done and not to have left the others undone."

MISSIONARIES NEEDED FOR JAPAN

THE missionaries in Japan have recently sent out an open letter to students and others contemplating foreign missionary service. For some years, in spite of a great need, there has been a difficulty in obtaining can-

didates for missionary service in the Japanese Empire. Volunteers have discriminated against the country. They have been ready for India, China, Africa, Arabia, in fact almost anywhere, but many have actually declined to consider a call to Japan.

This is serious. Missionary work, begun 50 years ago, has only made a beginning, and however able may have been the force of missionaries at first, their number has suffered depletion. If the work is to be maintained new workers must be commissioned every year, and if the work is to be extended as opportunities naturally develop, a larger number of new men and women must be sent out each year.

Why have candidates discriminated against Japan? The missionaries believe that it is on account of deep-seated misunderstanding. Many have come to think that missionaries are neither wanted nor needed in the empire. For some of this misunderstanding it is comparatively easy to furnish an explanation, but not for all. Missionaries have been free to express their views, and some have given the impression that the work in Japan has been carried almost to a conclusion. But while individuals have taken this attitude, the missionaries as a body have never given this as their opinion, and there has never been a time when they would have been willing to do so. On the contrary, as late as January, 1912, the Conference of Federated Missions in Japan, stated that missionary work in Japan is rather at its beginning than at its conclusion.

They passed a resolution that the attention of the missions and other evangelistic agencies be called anew to the great unoccupied rural districts of Japan. Perhaps in no other mission field has this population been so neglected as here, and nowhere is it easier of access physically, or more influential in the affairs of the nation. We believe there should be no further delay in making a distinct and determined effort to reach this rural population, which represents practically *three-fourths* of

the people of the empire, etc., etc.”

No student volunteer need hesitate to respond to a call from Japan, or to offer himself for Japan lest there be not a sufficient demand for his services. Japan is not so well supplied with missionary workers as Korea, Africa and some other well-known mission fields.

Moreover, Japan is an exceedingly difficult mission field. The Japanese people have a civilization of which they are justly proud. They have made considerable advance in modern arts and sciences, and in education and governmental administration. The religious masses are well satisfied with a formal Buddhism.

This makes work in Japan difficult, but volunteers are not deterred by this; they have rather been held back by the mistaken notion that Japan is an easy field. There is no country with a more difficult, a more baffling, language to acquire. There is no people with whom it is more difficult to come into really intimate social relations. The horrible cruelties of some non-Christian countries are wanting, but there is refined cruelty in Japan, there is great moral laxity and a real need of Christ.

The missionaries conclude their appeal by saying: “Whether looking for a needy field, an illy-equipped field, a field calling for great self-abnegation, a field presenting many moral risks and moral hardships, or, unless one be specially favored as to assignment of work, calling for great physical endurance, one need go no further than Japan.”

THE BOERS AND MISSIONS

AN unfortunate statement has slipped into the REVIEW which no doubt does injustice to many of the descendants of Dutch settlers in South Africa. This statement (on page 395 of the May REVIEW) refers to the days of Livingstone when the Kaffir and Hottentots were Canaanites in the land, fit at best for slavery and often for death.” Dr. J. Duplessis, of Cape Town, author of “His-

tory of Christian Missions in South Africa,” rightly protests against such language as unjust and untrue. Travelers and missionaries in South Africa have often protested against the treatment of natives by some Boers and others, but such general statements, as that made in the paragraph referred to, misrepresents the attitude of many Christian Boers who truly sought the conversion of their black brothers and did much for their temporal and spiritual welfare. A true statement of what Boers and others have done and are doing for South African natives is to be found in Mr. Duplessis' excellent history.

NINE POINTS FOR A MISSIONARY SERMON

REASONS why candid people must believe in Foreign Missions are stated so forcibly by Dr. James L. Barton, of the American Board that we quote the from the *Congregationalist*.

1. Missions constitute the only organized and concerted effort to elevate the intellectual, social and moral life of the non-Christian world.
2. Missionaries alone have inaugurated and are executing plans for the general Christian education of non-Christian peoples.
3. Missionary institutions constitute the most substantial safeguard for the peace of the world.
4. Missionaries provide the best sanitary safeguard for the world.
5. Missions have done more for the science of geography, ethnology, philology and comparative religions than any other and all other organized or individual efforts.
6. Missions are the most successful Christian work in the world today.
7. The missionary work is the broadest Christian work in the world.
8. Missions demand all that is supremely Christian in those who have a part in general evangelization.
9. The work of missions deepens mightily the spiritual life of all who give themselves to it.

WORLD-WIDE MISSIONARY NEWS

EUROPE

British Missionary Income

MAY meetings in England indicate decided improvement in finances. For some years the Church Missionary Society, ranking as one of the two largest missionary societies in the world, has seemed to be on the losing side. Its income fell off and discouragement obtained all along the line. This May, however, receipts are shown to have pulled up to an even \$2,000,000, the largest in the society's history. A debt of only about \$40,000 remains over from the few years of depression. In its May report the society declares that there are three great tasks before it. They are the relief of the middle classes in India, the evangelization of pagan tribes in Africa, especially in the Sudan before the forces of Islam can claim them, and the educational work in China on Christian and adequate lines. For the latter the society favors universities, supplemented by systems that shall extend to every part of the new republic.—*Christian Intelligencer*.

Centenary of Livingstone's Birth

DAVID LIVINGSTONE was born in 1813, and arrangements are in progress for the celebration of his centenary in March of next year. Prominent citizens in Glasgow, headed by the Lord Provost, have taken up the proposal with enthusiasm. At a meeting held recently representatives of a number of public bodies were present—all of one mind in their desire to do honor to the name of the great missionary pioneer. Among other recommendations are: That a gathering should be held in the university on Tuesday, March 18th, at which an oration on David Livingstone should be delivered by some prominent geographer or scientist; that a great missionary meeting be held in the evening of the same

day; and that a public service be held in the cathedral on Wednesday, March 19th, being the actual date of the centenary. There are also proposals to establish a fund for the endowment of the Livingstone Cottage Hospital at Blantyre, Lanarkshire and the endowment of a Livingstone Memorial Chair of Geography in the University of Glasgow.

A Livingstone Scholarship in Prospect

THE Edinburgh Medical Missionary Society is setting itself to secure something in the shape of an adequate memorial to David Livingstone to mark the celebration of his centenary. Its buildings in the Cowgate were erected in 1874, in memory of the greatest missionary explorer the world has seen, and at a meeting recently, presided over by Emeritus Professor Crum Brown, of Edinburgh University, and addressed by Sir Andrew Fraser and Dr. Fry, it was decided to institute a movement to raise £1,000 to found a medical missionary scholarship. Towards this a collection realized nearly £100.

Schools for Christian Workers in Scotland

THE United Free Church of Scotland organized last year schools for Christian workers in connection with its colleges in Edinburgh, Glasgow and Aberdeen. The lectures dealt with theology, the study of the Scriptures, evangelistic, social and missionary work, and the presentation of defense of Christianity. The Syllabus in each case had an underlying unity, and the one which is to follow this winter has been so arranged that those who take two years' tuition will have the benefit of a systematic and homogeneous course of instruction. In Glasgow 58 students were enrolled and in Aberdeen 37. Keen interest was awakened and the success of the first year was so

manifest that it is evident that these schools have come to stay, altho the work is still in a somewhat experimental stage.

Islam Officially Recognized in Austria

WHEN Austria acquired Bosnia and Herzegovina as provinces the necessity of considering the official status of Mohammedanism in these provinces arose at once. A *Medshlis-i-Ulema* was therefore organized in 1881, that it might assist in directing the religious affairs of Austria's Mohammedan subjects, and Sheriat tribunals were founded that they might administer the law in regard to family and other affairs according to the Koran. But in the central government, the Reichsrat, Islam was not recognized, so that its adherents were unable to organize into congregations, or to erect houses of worship, or to hold public religious services. We do not think that much harm was done, for the number of Mohammedans in all Austria-Hungary, outside of Bosnia and Herzegovina, was only 1,446 at the time of the last census, tho this was an increase of 13 per cent. since the preceding census. But the government thought an official recognition of Islam necessary, and it has now been recognized by the Reichsrat as one of the official religions of the Austrian Empire.

A New Italian Bible Society

A NEW Italian Bible society was founded in Rome in 1910, quietly, because its founders well remembered what had happened to the one organized during the pontificate of Leo XIII. In 1902 that pope had officially authorized and confirmed the "*Pia Societa di San Girolamo*" (Society of Hieronymus), and the *Osservatore Romano*, the official organ of the Vatican, had enthusiastically recommended the new society, saying among other things, "What an immeasurable benefit would arise if the members of every Christian family would gather once a day to read

a chapter of the Gospels. What a tremendous blessing it would be if we could introduce into even a few of our families that regular study and reading of the Bible which have been the custom of the people in the North (of Europe)." In the same year, 1902, the four Gospels and the Acts of the Apostles in Italian, were published, having been printed in the printing-house of the Vatican, and in the next year the whole New Testament, with brief explanatory notes, was issued. Thousands of copies were quickly sold, and new editions had to be ordered.

But death claimed Leo XIII and his successor, Pius X, held different views concerning an Italian edition of the Bible. Permission to publish the whole New Testament was no longer granted, because, it seems, the Roman leaders were persuaded that it is dangerous for the adherents of the pope to read the epistles of Paul, and only the four Gospels were printed. This official measure naturally influenced the desire of Roman Catholics to buy the books—perhaps that was the purpose of the order to limit the publication to the Gospels—and the sales decreased. Finally the printing of new editions was altogether prohibited, and Pius X dissolved the Society of Hieronymus.

Now a new Italian Bible Society has been founded. Its name is "Fides et Amor" (Faith and Love), and it is interdenominational in the full sense of the word in that it has adherents of the Roman Catholic, the Greek Orthodox, and the Evangelical Churches among its founders and supporters. It is governed by a large committee, whose headquarters are in Rome, and its purpose is to spread the Holy Scriptures in the Italian language in Italy and in all countries where the Italian language is being used. The New Testament has already been issued by the society. It is well printed, contains two good maps of the Holy Land and a plan of Jerusalem, a concise introduction to each book, and brief ex-

planatory, non-doctrinal notes. It is rather remarkable that Pius X has not yet proscribed and anathematized the society, for its publications are not authorized by him, and the use of all unauthorized Bibles is strictly forbidden to every Roman Catholic.

MOSLEM LANDS

Union of Syria's Missionary Educators

AN Educational Conference of Syria and Palestine was held at Beirut in April. The attendance was large and drawn from a wide area, while delegates from the United States and England were present. The meeting developed into the Missionary Educational Union for Syria and Palestine, which includes nine missionary societies. The functions of the new organization are advisory, not legislative. Its aim is to afford opportunity for cooperation among Christian educators in Syria and Palestine, to raise the standard of education throughout the country, and to enable the schools to become more efficient missionary agencies. During one of the sessions a recess was taken while Dr. Daniel Bliss, almost 90 years old, laid the cornerstone of the International Theological Seminary in the American mission compound.

The Future of the Tabeetha Mission in Jaffa

WHEN the founder of the Tabeetha Mission in Jaffa, Miss Jane Walker-Arnott, passed away a little more than a year ago, the future of the mission was a matter of serious concern to its committee and to many of its friends. In 1863 Miss Arnott had rented a small house in an evil-smelling street of Jaffa, and founded there the mission which she named after the disciple in whose footstep she walked. In spite of difficulties, she held on, and by the blessing of God, the work developed, New buildings took the place of the old premises, day-schools were started in various centers of the town, and of recent years a large industrial work

was set on foot and proved a great boon to the poorest class of women and girls. Thus there was much weeping and lamentation when Miss Arnott died, and 3,000 mourners—Moslems, Jews and Christians—attended her remains to their resting-place in the little cemetery looking out across the Plain of Sharon.

Until Miss Arnott's death the undenominational work had been under the care of a committee in Scotland, but her death seemed to make the question of its future rather difficult. Then a letter was discovered among Miss Arnott's papers, in which she expressed the personal wish that, if the committee did not see its way itself to carry on the mission after her decease, it should first be offered to the Church of Scotland or to some one of its organizations. Thus the Tabeetha Mission was offered to the Jewish Mission Committee of that church. The Jewish Mission was chosen, because Jewish girls have always been among the scholars of the mission and it is in touch with a large and increasing Jewish population. The matter was laid before the General Assembly recently, and it unanimously decided to authorize the Jewish Committee to endeavor to obtain funds, apart from its ordinary funds, for the maintenance of the Tabeetha Mission, and to intimate to the Home Committee of that mission its willingness to consider favorably any proposal to conduct the mission conjointly with the Jewish Mission Committee of the United Free Church. Since the General Assembly of the latter church passed a similar resolution, the Tabeetha Mission will probably be administered jointly by the Jewish committees of both churches in the future.

Amid Savage Warfare in Persia

KERMANS SHAH, midway between the Caspian Sea and Persian Gulf, has lately been occupied by Rev. and Mrs. Stead, of the Presbyterian Mission. According to letters from these missionaries, it has suf-

ferred greatly during the civil war, and wanton destruction and looting, tortures and executions by the wild Kurds and Loors have been going on. Yet, says Mrs. Stead, "some received only what they meted out in large measure to others in the days of their power. When the villages of the Azam ed Doulah and his house were threatened, some of the women in the dispensary said what a pity it was to have such a fine house spoiled and the property of such a prominent man as the governor scattered among the rabble. I said, 'do you remember that the Kakavendis looted the villages of all this section all the way to Sahneh four years ago by the permission of that man, and the best of the loot went into his house? What he did to others, they are doing to him now.' Yesterday he and his son were hanged in the public square."

Missionary Work in Bagdad

BAGDAD is a most important city commercially, because in it meet Europe and India to supply the demands of Turkey, Arabia, and Persia alike, from its crowded bazaars. In spite of wars, oppression and misgovernment, it is still reported as having a population of 180,000. Its future seems assured, because the Young Turks consider it of great strategic importance, and the irrigation works on the Euphrates and Tigris, already commenced, and the proposed railway have great possibilities for the development of the ancient city, which was the brilliant metropolis of the Mohammedan world in times past.

Thus Bagdad is a strategic center for the preaching of the Gospel to the Moslem world, and its missionary work should be strengthened at once. The Church Missionary Society entered it in 1882, and its faithful workers are doing a splendid work. The medical work has, as always in Mohammedan countries, proved itself the most powerful agency of approach to the embittered hearts, and thousands of patients come to the Christian doc-

tor every year, seeking healing for their bodies, but receiving at the same time the message concerning the Lord Jesus Christ. At present the hospital work is carried on at great disadvantage in two native houses, which accommodate only 25 patients, but plans are on foot for erecting a suitable hospital. At the boys' school over 150 pupils—Moslems, Jews and Christians—are receiving instruction, while the Sunday services are quite well attended. But both school and services are obliged to use dark, unattractive and cramped quarters, so that suitable buildings are urgently needed.

INDIA

Work Among English-speaking Peoples

A STRONG committee, representing the American Methodist Episcopal mission in the Bengal, Burma, Bombay, the Central Provinces, North India, Northwest India and South India districts, was formed at the recent central conference at Baroda to report on the question of forming an English conference for the work among English-speaking people. The conference was almost equally divided as to the advisability of forming such a conference, those opposing fearing that such a body would frustrate the first object of English work, *i. e.*, to enlist converted people, acclimatized, and with some knowledge of the people and language, to evangelize, the non-Christian peoples. The conference was said to be quite undivided as to the necessity for pushing forward the work of the evangelization of English-speaking peoples.

A Burmese Testimony

A BURMESE Buddhist, who has become a Christian, gives the following testimony:

I studied the sacred writings of the Buddhists to see what was the beginning of things—the middle and the end of things. I found nothing reliable about the beginning, very little about the middle, and nothing about the end. Then I read the

Christian's Book, and behold, I found all clear and reasonable about the beginning, everything true about the middle, the present time, and everything clearly revealed about the end of things. When I read this my whole life was changed and I now believe in the God and Savior of whom this Book speaks.

A Buddhist Lama Near the Kingdom

BISHOP LA TROBE, of the Moravians, tells of a Buddhist hermit near Kalatse (Khalchi), in Kashmir, in Northern India, whose influence reaches far and wide in Lower Ladak and in Zanskar. His name is Tsepel and people come long distances to him for teaching and counsel. He helps them kindly, partly, perhaps, because he believes in the transmigration of souls and thus expects to accumulate a store of merit useful for the next life into which he expects to be born in some earthly shape. Tsepel often recommends to his Tibetan visitors the religion of the Sahibs (Europeans). He says: "Attend to the teaching of the Padre Sahibs; perhaps in time I myself will become a Christian. I have long been convinced that it is foolish to pray to Lhas (spirits) and gods (idols), and to fear the demons and offer sacrifices to them. One should worship and serve one God alone, and direct one's thoughts in meditation to Him." Surely, that lama is not far from the Kingdom of God.

SIAM

Missionaries Hindered in Siam

THEY are hindered, not by the indifference of the heathen, nor by the opposition of the government, for both are friendly, but by the church at home. A missionary, Dr. W. A. Briggs, writes from Chieng Rai, North Siam:

"What we need now is money for evangelistic helpers. Marvelous opportunities are before us, but we can not accept them. One missionary could multiply himself tenfold if he could have the help of the native

assistants, but there are no funds. There is no use in "converting" people if they are afterward to be neglected and left to the tender mercies of the devil's agents. Thirty-five dollars a month would pay for three first-class helpers in purely spiritual work, but I can not get one cent.

"Besides my medical work and other 'secular' work (such as oversight of buildings, industrial training, etc.), I have the care of the city church with 250 adult members, and yet have not one assistant in this work. The people are giving magnificently toward the building of a good brick church, and can not give more. Most of the members are now untaught in the deeper spiritual life. We almost dread a large increase of converts this year, because I am unable to care for them. Never has there been a better outlook or more hopeful conditions here."

CHINA

Some Results of the Revolution in China

"IT will be considered strange that just after the wonderful revolution in China, there should be a time of great distress, but it is true," says Rev. John L. Stuart, of Hangchow, in *The Christian Observer*. The famine in China's famine region is worse than for many years, but even in Hangchow and the surrounding region, which is often called the garden spot of China, great distress, almost famine, prevails. The revolution in Hangchow was peaceful and bloodless, no mob violence or rioting prevailed and no fighting nearer than Nanking, 300 miles away, happened. The ordinary course of affairs has not been interfered with violently and the Manchus and their corrupt officials have been removed. Yet, the government has had to feed about 20,000 people for five months. What is the matter? The answer is, that freedom has brought some strange results. Many stores and shops are closed, and in those remaining open, business is dull. Beggars are numer-

ous. Famine fever prevails. The people on the streets are haggard and thin.

In the beginning of the revolution multitudes of rich people fled, either taking their money with them or having it buried in their homes, leaving multitudes without their trade or support. Officialdom was instantly abolished, its officials and those dependent on them being thrown out, and 6,000 Manchu soldiers were thrown on the public. Those things disorganized all trade and commerce.

Again, the new China is discarding gaudy silk and satin apparel and is adopting plain cloth and woolen. Thus the lucrative silk industry is suddenly reduced to the half or the fourth part of its former greatness.

Again, idolatry is being discouraged under the new régime. Republican ideas and dark superstition do not agree with each other. Multitudes of priests and others made their living on things connected with idolatry and superstition. They have suffered loss. Probably 10,000 pilgrim worshipers came from near and far to the rich, handsome temples of the great goddess of mercy in Hangchow for about six weeks every spring. This year they could be counted by tens or hundreds a day. The trade brought by these multitudes of pilgrims was lost to the merchants this year. Thousands of makers and sellers of "mock money," which is burned to the spirits, are suffering, because the lucrative trade is largely discountenanced now.

Again, the people in the country are not quite as progressive as those in the cities. They have not yet all cut off their queues. That makes them afraid to go to the towns and cities to trade, for they might be arrested as reactionaries and their queues cut off by force.

All these things, and many others beside, contribute to the great distress now prevailing. They all are results of the revolution.

But amid distress and suffering

the people remain quiet and calm and patient, hoping for the return of prosperity. The mission schools are crowded with pupils and attentive audiences fill the chapels at every meeting. The foreign missionaries are treated with utmost respect, and the opportunities for bringing the Gospel to these masses, humbled by suffering and breaking away from heathenism, are great. Now is the time to enter in and possess the land. The revolution has opened the way.

Another Christian Governor in China

LI YA TUNG has been made Governor of Kingchow, in the province of Kan Su. He called at once at the house of Rev. Ryden, of the Swedish Missionary Union, at Shasi, in Hu-pei, and finding that he had gone to Shanghai, he wrote him a personal letter. In it he invited him back, assured him that his property was unharmed, and then said, "I have been a Christian for many years and love the Church and the missionaries. You are doing a great, a most excellent work for China. We need you more than ever, since it has become a republic, with freedom of conscience. True are the words of the Lord Jesus, 'Ye are the salt of the earth . . . ye are the light of the world.' But when the salt and the light are as far from us as Shanghai, we begin to notice the odor of decay again, and see darkness settling down again. Therefore, a second time, welcome again to Shasi."

Christian Education and Chinese Leaders

IT has been repeatedly stated that of the delegates to the Chinese Assembly which established the Provisional Republic and chose Dr. Sun Yat Sen President, three-fourths were Christians and students who had been in England or the United States. The head of the great Yangtze Engineering Works, near Hankow, Mr. Wong-Kwong, is the son and grandson of old London Missionary

Society pastors at Hongkong. The Anglo-Chinese College at Tientsin, that great society's great educational institution, had 350 students at the time of the outbreak of the revolution. Chinese leaders of the present day know well what effective service that college and other high class educational institutions under the care of the missionaries have done to China, and they show it in their attitude, which has strikingly changed since the Boxer uprising.

Take for example, Yuan Shi Kai. He is a Confucianist himself, possessor of more power than any other man in China, yet he sent his four sons and a nephew to the Anglo-Chinese College at Tientsin last year. He contributed also large sums to the building of a splendid hall in the college, which bears his name and contains his portrait.

Other leaders in the new China are similarly favorable to Christian education.

China and Opium Again

IT is stated that British opium merchants in China seek to hinder the efforts of the Chinese Republic to stop all production and sale of opium, lest the great stocks of the poison which they have accumulated in China for high prices shall be left on their hands, instead of being sold for the destruction of the Chinese.

Under those circumstances an appeal to the British nation which Dr. Sun Yat Sen sent to the *London Times* on May 4th, becomes doubly significant. He points out that opium has been a great curse to China and has destroyed more Chinese than war, pestilence, or famine. The new Republic wants to complete the work which has already been done in the opium reform. Dr. Sen, recognizing that the cultivation of opium in China must be stamped out, but that this can not be done while the sale of the poison is permitted, pleads that the sale of and the traffic in opium be made illegal. He earnestly appeals that the opium treaty between

England and China be abrogated, and he closes with the words: "We ask you in the name of humanity and in the name of righteousness, to grant us the right to prohibit, within our own land, the sale of this fearful poison, both the foreign and the native drug. We believe that with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you, the British people, on behalf of my fellow-countrymen."

Will England listen to the plea of the new Republic and its faithful leader? God grant it.

The Proposed University for China

SOME time ago (*MISSIONARY REVIEW*, February 1912, p. 142) the establishment of the Chinese University in Hankow was announced. Rev. W. E. Soothill, its president, discusses in an able paper, in the *Missionary Echo*, the relation of the proposed university for China to missions. He states that the university will aid the missionary work in China in two ways: "first, in the realm of intellect by leading able young men, both Christian and not yet Christians, to search after truth, to diligently and fearlessly inquire into the laws by which God rules men and things, and thereby rid themselves, and through them their fellow countrymen, of the false and superstitious notions which bar their own and the race's progress; secondly, in the realm of morals and religions, by providing through hotels in which all the students will reside, for the definite presentation of the highest known moral and spiritual truth." Dr. Soothill expresses the hope that the new University will thus succeed "to influence Chinese students at the most critical period of training so that their intellectual edification may be founded on a sound moral and spiritual basis."

The University will be, according to Dr. Soothill, interdenominational, international, and interuniversity (that is aided by English and American Universities). He states that it will have complete religious liberty.

There will be used the hostel system and any body of men which founds a hostel can present its doctrines.

It is proposed to raise a capital sum of \$1,250,000 for buildings and endowment. Of this sum England is asked to supply one-half, and the United States and Canada the other half. The Universities as such can not supply either money or men, so that contributions of private individuals are necessary. Oxford, Cambridge, and London Universities have undertaken to use their best endeavors to raise sufficient funds to guarantee three chairs for five years, until the endowment fund is in hand, and it is hoped that other Universities will follow their example.

JAPAN—KOREA

Christian Growth in Japan

IN 1872 there was no organized Protestant church in Japan; in 1882 there were 4,361 Protestant Christians; in 1900 there were 42,000; to-day there are 80,000. Until recently the government of Japan was somewhat antagonistic to Christianity, but a great change has taken place in that country. Last February the representatives of the government of Japan called together prominent men representing Protestant Christianity, Buddhism, and Shintoism, to confer on the question of establishing a better basis of morality in the empire. This was the first time that Japan recognized Christianity by inviting her representatives to such a conference. As a result, many Japanese officials are turning to the Protestant churches.

A Japanese Methodist Bishop

A WIRELESS message sent by Bishop M. C. Harris, from the steamship *Astoria*, crossing the Pacific Ocean, brings the information to the office of the board of foreign missions that the Rev. Yoshuasus Hiraiwa, D.D., has been elected Bishop of the Japan Methodist Church in the place of the late Bishop Yoitsu Honda; that this ac-

tion was taken at a called meeting of the General Conference of the Japan Methodist Church, and that the new Bishop was consecrated on Sunday, April 7th. Previous to the union of the three Methodisms, in 1907, Dr. Hiraiwa was a member of the Methodist Church of Canada. In a letter written before leaving Japan Bishop Harris thus characterized him: "He is a very able man, safe and strong, a great leader."

Converted in Prison by the Study of the Bible

WATANABE SHICHIRO, a Japanese business man, was unjustly accused of a heinous crime, and sent to prison in Tokyo. There he was lodged in the public room, where many criminals of all kinds are placed together. He was treated with much cruelty and contempt, and by the desolate position in which he found himself, he was led for some spiritual comfort. None could give it and no suitable book was at hand. But one day he discovered that Ishizaki Zenkichi, a wicked burglar and murderer, who was one of his room-mates, had a copy of the New Testament. He asked its loan, which was granted, and, reading it carefully and seriously, received much comfort. Then Shichiro talked with Zenkichi, the owner of the book, and from his lips heard a remarkable story. At one time the burglar and murderer had been so influenced by the reading of the Word of God that he determined to give up the life of sin; but he yielded again to the evil one, and committed a terrible crime, and now he was expecting to be condemned to death. However, he had faith in Christ, and Rom. 5:1-10 was his favorite portion of the Word.

Soon after this conversation between Shichiro and the guilty criminal, he was condemned to death. To the last he befriended Shichiro and advised him to read the Bible continually, which he did. A few months later Shichiro was removed to another, more comfortable, single room. Scarcely had he been locked in, when

his neighbor began to talk to him through the thin wall. That man was a praying Christian, imprisoned falsely as Shichiro was, and he read the Bible to his new neighbor and prayed with him, until suddenly a marvelous change took place in Shichiro—he was converted—and the miserable life of imprisonment was changed to one of spiritual joy.

Soon after this, Shichiro was acquitted of any crime, and was baptized by Rev. George Fukuda, and received into the church at Ushigome, Tokyo. His neighbor in prison, his spiritual friend, was also discharged and baptized soon after, likewise by Rev. Fukuda. Both are witnesses of the power of the Word of God.

A Young Japanese Giving to the Lord

A LETTER was recently received in the treasurer's department enclosing \$10. It came from the wife of a former missionary in Japan, who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English, and he was prepared for baptism. This was a little over a year ago. Since that time, tho he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The \$10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would.

Suicide Sanctioned by Law

A RAILROAD station-master in Japan, because the train on which the Mikado was traveling to a military review jumped a switch in his yard and was detained 40 minutes, committed suicide by lying down on the track before the next express. This modern form of expiatory suicide was received with a great wave of popular

enthusiasm and commendation. Professor Yamakawa, president of the Kyushiu University, wrote to the papers protesting against a proposed statue to the station-master, on the ground that such expiation was not warranted. The popular indignation that followed this letter forced the hand of the minister of public education, who, with the approval of the Mikado, removed Professor Yamakawa from his post. Suicide, therefore, is officially recognized as the proper expression of personal honor in Japan and the Emperor's divinity is not yet to be treated as a figure of speech or a metaphor of reverence. This excess and wrong proportion of reverence seems to us a serious blemish in the Japanese code of morals. But it may be better than no reverence at all.—*Congregationalist*.

Japanese Residents in Korea

THE close relation that exists between Korea and Japan will have much to do with the Christianizing of both nations. The Japanese, who control Korea, are kindly disposed to Christianity and to the work of the foreign missionaries. Korea is manifesting an intense missionary zeal, and it may be that in the Providence of God Korea will be the evangelizing agency to win Japan to Christ. According to investigation made at the end of June last, the total number of Japanese living in Korea was 193,542, forming 57,782 households. As compared with the returns for the corresponding period of the preceding year these figures represent increases of 35,267 in population, and 11,243 in households. Kyongki province heads the list in the number of Japanese it contains, while South Pyongan Province contains the least number of Japanese.—*Christian Observer*.

The Y. M. C. A. in Seoul

THE Korean Y. M. C. A. in Seoul occupies a fine building, the gift of John Wanamaker, of Philadelphia. It has about 1,300 Korean members, each paying a small month-

ly fee. There are three schools, viz: the day-school, with 150 students, which gives middle school grade and commercial courses, the night-school, with 120 students, and similar courses as the day-school, and the industrial school, with 80 students, which provides practical instruction in shoe-making, photography, photo engraving, furniture making, etc. Some forty teachers are employed.

The religious influence of the association upon the students is very marked, and practically all students are enrolled in the Bible classes. Many have become Christians since they entered a school. In connection with Korean pastors and other Christian workers, evangelistic meetings are regularly conducted. They caused 180 men to become Christians last year. The late Prince Ito secured an annual appropriation of 10,000 yen from the Japanese Government for the association.

Seoul has also a Japanese Y. M. C. A., with 260 members.

First Conference of Missionaries in Formosa

IN Formosa, the missionaries of the Presbyterian Church of England and those of the Presbyterian Church in Canada—the former laboring in the southern, the latter in the northern part of the island—have always been on the friendliest terms and have often visited each other and taken counsel together, but a conference of all missionaries had never been attempted until two ladies began to plan for one a year ago. It was held at Tainan, a station of the Presbyterian Church of England on the west coast of the southern part of the island, from December 27 to 29, 1911, and was attended by 30 missionaries, men and women. The meetings, morning and evening, were opened with singing and prayer, and each day, at noon-time, was set apart for earnest intercession. The first meeting was devoted to a review of the past, while the other meetings brought a careful consideration of the work of the future. This

work of the future must be threefold: first, among the 120,000 original inhabitants of the islands, the savage head hunters of the mountains, for whom nothing has been done hitherto; second, among the immense numbers of Formosan Chinese, who still cling to their idols; and third, among the large numbers of Japanese, both officials and immigrants, who are now seeking to make their fortunes in the island.

The conference brought the missionaries into closer fellowship and emphasized the urgent needs of the island. Thus it was a blessing to all who attended it.

AFRICA—NORTH

Dr. Zwemer to Go to Egypt

AT the recent annual meeting of the Assembly of the United Presbyterian Church the following action was taken: "In view of the telegram received from Dr. Watson in which he announces the probability of Dr. Samuel M. Zwemer becoming attached to our mission through the generosity of the Reformed Church in America, we enthusiastically express our appreciation and gratitude to the Board of the Reformed Church in assigning this unusually gifted and qualified man to assist in the work of our mission, and we authorize our board to finance the work which he initiates." Dr. Samuel Zwemer is to be attached to the work in Egypt, with a residence in Cairo. He is loaned by the Reformed Church in America. Thus, that this great apostle to the Moslem world is to become one of our able helpers was joyful information.

AFRICA—WEST

The German Baptists' Work in Kamerun

THE German Baptists decided to enter upon missionary work among the heathen in 1890, but it was more than eight years later when their missionaries entered Kamerun, the German colony in West Africa, which adjoins Nigeria and extends from the French Kongo to Lake Chad. The

work has slowly, but well, developed, until, according to the report for 1911, there are six missionary centers and 48 out stations, while there are 42 European and 53 native missionary workers of all descriptions. The number of the missionary schools has increased to 42, and the number of their pupils to 2,750, while the nine Sunday-schools have 1,175 pupils. The total number of church-members is given as 2,947, but in it, as well as in the 326 baptisms of 1911, are included the members of the eight quite independent congregations of native Baptists, which entered into a closer relation to the missionaries last year. Compared with the figures given for church-members in the report for 1910 there is a small decrease in the number of church-members. This is easily explained by the fact that the German Baptists abandoned Aboa, near the borders of Southern Nigeria, in 1909, in favor of the Basel Missionary Society, which had already occupied the larger part of that district. Thus, a number of the church-members were transferred to the Basel Society, while others preferred to move away, outside of the jurisdiction of both societies, and the total loss of the Baptists amounted to about 300 members. The number of inquirers waiting for baptism at the close of the year was encouragingly large, while the work was in a most prosperous and promising condition in every station. The income for 1911 was \$32,487 (\$15,406 from Germany, \$3,302 from Russian Baptists and Mennonites, \$6,368 from American Baptists and Mennonites, \$2,410 from the field, etc.). The Rest Home, which is being completed near Neuruppin, and is destined for missionaries and their children, will probably be opened at the end of May. Its total cost will be about \$15,500.

Selling Wives as Slaves

A MISSIONARY writes in *The Christian*: One morning I was just in from the dispensary for breakfast when a poor old woman came in, in great distress of mind, begging for

help and protection. She is a widow, and the son of her late husband by another wife had threatened to sell her as a slave. He had caught and tied her up for that purpose, and had gone off to get a canoe in which to take her off to the Ngombe, to whom he proposed to sell her. After a frantic struggle she managed to free herself, and had been hiding in the bush for over a fortnight. Now, however, she heard that Lokuli, her stepson, was searching for her, and so she came, in absolute terror, for protection. I have never seen a more pitiful sight than that presented by that poor old woman. She clung to my dress in terror: "Mamma, you will let me stay with you? Don't send me away! I will be your slave if you will only let me remain with you." Since then more than one woman has come for help, seeking deliverance from being sold to fresh owners, and we have been powerless to help. One night two women came in. They had run away from their husband, he had so terrified them by his treatment.

Missionary Literature on the Kongo

THE number of Kongo natives who know how to read has so increased that a need for literature is making itself felt. There are now 7 Protestant mission presses on the Belgian Kongo, printing in at least 12 languages. At Yakusu, a little monthly paper is published for members. The Swedish mission at Ki-Kongo publishes a news review twice a month, and the Bolengi Conference has begun a quarterly issue, *Kongo Missionary News*.

A Marvel Upon the Kongo

THERE is a 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.

AFRICA—EAST

The Last of the Arab Slaves

TWENTY years ago a few hundred Arabs, the absolute masters of scores of thousands of slaves and native allies, ruled a large region in the heart of Africa, extending from Lake Tanganyika about 300 miles west to and beyond the upper Kongo. They had crossed the lake thirty years ago, had made the new country their own, and many of them had amassed fortunes in slaves and ivory. To-day not one of these Arabs can be found in the whole region. Their power has been utterly crushed. Fleets of canoes no longer cross Tanganyika carrying their ivory and slaves on the way to the coast markets. Their trained bands of armed slave-hunters, like the fierce Manyema, no longer sweep over the savannas and through the forests like a pestilence, burning the peaceful villages, and killing from five to eight persons for every slave added to their masters' chain gangs. The Arabs rushed to their own destruction, for they forced upon the whites the war that began in 1892 and which lasted nineteen months—a war in which they lost about 70,000.

A Notable Union Service

AT the consecration of the Cathedral at Khartum by the Bishop of London on January 27, the twenty-seventh anniversary of the death of General Gordon there were present the Greek Archbishop of Abyssinia

and the Sudan, the Greek Archbishop of Axium, the Coptic Patriarch of Alexandria, and the Coptic Archbishop of Jerusalem; also the heads of the Moslem community—viz., the Grand Kadi and the Grand Mufti.

A Hopeful Outlook

IN Busoga, in the Eastern Province of the Uganda Protectorate, there is something like a mass movement to Christianity. Archdeacon Buckley wrote recently:

The rapid increase in the number of readers and the sympathy of the present chiefs point to a large increase in the number of people seeking admission in the near future into the Church. The problem which lies before us is, How is this movement to be dealt with so that we shall have a Church not only in name but also in spirit? We are endeavoring to meet this difficulty by (1) having a greater number of trained teachers, who can superintend the local teachers and instruct catechumens, and who will possess more influence with the people; (2) developing the missionary spirit of the Church—30 Basoga missionaries are now working in Bukedi; and (3) holding "missions" for the deepening of the spiritual life.

The Present Uganda Church

THE Uganda church is a striking evidence of the power of the Gospel to uplift, mold and guide human life. Its membership now numbers nearly 100,000, of whom about 20,000 are communicants. There are 38 native clergymen and 2,300 evangelists, teachers and other African workers, who, under the direction of the bishop and his white staff, have largely evangelized not only the whole of Uganda, but many of the bordering kingdoms. The Uganda Church is self-governing; it is self-propagating, and it is largely self-supporting, for no English money has been used in the support of the native staff, nor was English money used for the erection of any church building until the recent effort to se-

cure the funds necessary to replace the great central church in the capital city of Mengo, destroyed by fire more than two years ago. The church now building will be the third and, like the other two erected exclusively by gifts of the Baganda people, will gather within its walls as they did in times past, congregations of from 3,000 to 4,000 black Christians on Sundays, and a thousand or more on week days.

The Latest Discovery

AN untouched tribe was recently visited by missionaries in British East Africa, who found that the villages of the tribe were hidden away among the trees, in a part of the country densely wooded. They found the people were of a very seclusive tribe that kept almost entirely to themselves and to their own territory, not intermarrying with other peoples or looking for work. The frontiers of their country were enclosed by thorny hedges, entered by gates that were barricaded at night. The British Government has recently ordered these barricades down, and because of this the missionaries who were medical ones were permitted to safely make their visits. The people received them with dances and overtures, being greatly interested as they gave medicines to the sick, and at evening time entertained the wild tribe with lantern talks.

AFRICA—SOUTH

A Notable Conference in South Africa

THE ministers and missionaries of the Dutch Reformed Church of South Africa were called together in conference at Stellenbosch, from April 11th to 14th. Such a conference was never before held by ministers of that church, for they assembled in response to the message of Andrew Murray's book, "The State of the Church," to consider conditions and problems in South Africa, and each had been requested to read prayerfully the book before the meeting of the conference.

There were present 147 ministers, 58 missionaries, and 82 theological students. Every province was represented and the mission field as far as Nyassaland and Mashonaland. Many congregations had sent their pastors at their expense, while still more were praying almost unceasingly for the conference.

The expectation that God would do great things filled the hearts of those who came together. The meeting was a notable one. Andrew Murray was there, feeble in body, but filled with the Spirit and speaking with his characteristic fire and zeal. He held the attention of the audience as he spoke from Psalm 130, and sounded the keynote of the conference, saying, "Out of the depths we cry unto Thee, oh Lord." "This is our position. We need to humble ourselves before God, to confess our sin, and to look to Him to lead us out of the depth, for with Him is great mercy. The Church has lost her first love, has lost her spiritual power, and to regain this she must return to the Lord Jesus Christ. We have failed to live a life of prayer. We are not right with God."

All felt that this was God's message, and a time of heart searching commenced, a time of trying to find the cause of the weakness of the Church, of trying to lay the finger on the cause of sin in the lives of ministers and missionaries. More than one confessed with deep emotion that he dared not return to his people without a new life in his heart and a new message on his lips. The remissness of the whole Church to enter the open doors and her powerlessness to preach the Gospel to all men were discussed and deplored. The sin of prayerlessness was impressed upon every heart, and the neglect of prayer was felt to be the chief reason for the weakness of the Church, because the neglect of faithful, constant, prevailing prayer causes the breaking of communion between God and His people, and thus the true source of life and power is cut off.

The whole conference was deeply spiritual and solemn. At the last meeting, on the Lord's Day, all gathered round the communion table and, surrendering themselves unconditionally, laid their lives in full consecration at the feet of Him whose dying love they commemorated. The fruit of the Conference at Stellenbosch must be a deeper spirituality and an increased missionary activity of the Dutch Reformed Church of South Africa.

The Latest From Madagascar

THE mission in Madagascar has for several years past gone through trying experiences in consequence of the attitude of the French authorities toward the native Christian Church and toward Christianity. The directors, with the Friends' Foreign Mission Association, approached His Majesty's minister for foreign affairs, through the medium of the new united body of missionary societies, setting forth the seriousness of the position, and appealing for the services of His Majesty's Government to communicate with the Government of France on the subject. The Society for the Propagation of the Gospel took simultaneous and identical steps, with the help of the Archbishop of Canterbury. As the result, the directors have recently been informed that the French Government has the matter under consideration and it is hoped that a new decree will be issued shortly which will entirely do away with the serious difficulties which have been experienced and give a real freedom to the Christian people. Under these circumstances it has been felt to be advisable not to take any public step in the direction of appeal to the churches of Britain on the subject. If the action of the French Government should prove to be unsatisfactory, it will certainly be necessary to make a complete statement of the case, in order that public opinion may be expressed on the subject.

NORTH AMERICA

Protestant Episcopal Missionary Bishops

BISHOP ROWE, of Alaska, has been elected a coadjutor to Bishop Vincent, in Ohio. This will call an able missionary away from his work in the far north. Rev. H. St. George Tucker has been consecrated bishop of the District of Tokyo, Japan, and Rev. D. T. Huntington is the new Bishop of Wuhu, China.

A Ship's Missionary Library

HEREAFTER travelers on ocean liners will have no excuse for ignorance concerning missionary work. If they continue to misrepresent the facts it will be because they prefer to remain ignorant. A number of missionary libraries are to be placed on board the steamers of several large steamship companies. These are given by a committee appointed by the Foreign Mission Boards of the United States and Canada. The books selected include the following, all accurate, informing and interesting:

- "The Foreign Missionary," by Dr. A. J. Brown. Barton.
- "The Missionary and His Critics," by Dr. J. L.
- "The Fruits of the Tree," by Hon. Wm. J. Bryan.
- "The Vanguard," by James S. Cale.
- "Joseph Hardy Neesima," by Rev. A. S. Hardy.
- "Mission Problems and Mission Methods in South China," by Dr. J. Campbell Gibson.
- "James Chalmers," edited by Richard Lovett.
- "The Personal Life of David Livingstone," by W. Garden Blaikie.
- "The Life of John Kenneth Mackenzie," by Mrs. Mary I. Bryson.
- "John G. Paton," edited by his Brother.
- "Pandita Ramabai: The Story of Her Life," by Helen S. Dyer.
- "India's Problem, Krishna or Christ," by Dr. J. P. Jones.
- "Twenty Years in Persia," by Dr. J. G. Wishard.

These books were made up into 16 sets of 12 volumes each, and distributed as follows: 3 sets of 12 volumes to the Canadian Pacific S. S. Line, 1 set of 12 volumes to the Great Northern S. S. Company, 6 sets of 12 volumes to the Pacific Mail S. S. Company, 6 sets of 12 volumes to Nippon Yusen Kasha.

Twenty sets of 3 titles each were forwarded to the P. & O. S. S. Company, and 13 sets of 6 titles each were forwarded to the Anchor Line, who willingly paid transportation from New York to Glasgow on these sets.

Serious Hindrances to Church Union

THE attempt to unite Presbyterian, Congregationalist and Methodist churches of Canada in one body will not take place at once. In each of the denominations there was a minority opposed to union, it being smallest in the Methodist church, where it was 12 per cent. In the Congregationalist it was 20 per cent. In the Presbyterian church about two-thirds of the membership voted. Of these 68 ⁷/₁₀ per cent. were in favor of union, 31 ³/₁₀ per cent. opposed to it. In view of the number as also the determined spirit expressed in some quarters, the committee which has had charge of the movement for union has decided to recommend to the Presbyterian General Assembly that for the present union is impracticable. Schism and litigation are feared should the attempted be made to consummate union.

Evangelistic Campaign for Chinese

THE recent interdenominational evangelistic campaign, the first one ever held in Chinatown, San Francisco, was attended each evening by from 200 to 400 men, and each afternoon by from 60 to 80. The speaking was by the city pastors of various churches. Earnest work was done in the inquiry meetings, and the last evening a half dozen groups remained until midnight. At the March communion of the Presbyterian Church there were 16 applicants for baptism, and all the other churches could report encouraging results.

Aiming at a Million Dollars

THE United Presbyterian campaign for \$1,000,000 a year for missions is meeting with success throughout the entire denomination. Reports from 24 congregations, which were among the first to report, show an average increase of \$527 each. Returns indicate that at least 75 per cent. of all the congregations have engaged in the every-member canvass. In one Synod all of the congregations except six made the can-

vass, and all of these congregations were without pastors.

Home Mission Week

THE Home Missions Council, whose constituents are 27 evangelical denominations through their national boards and societies, and whose aim is the evangelization of America, announces that Home Mission Week will be observed from November 17 to 24, 1912. It will be preceded by an educational campaign, which will be conducted under the joint auspices of the Home Missions Council and the Council of Women for Home Missions. This educational campaign will be carried on during the three months before Home Missions Week, and seems to be planned somewhat after the manner of the preliminary work in the Men and Religion Forward Movement, so that specially prepared literature, the public press, study classes and conferences will be used.

The program for Home Mission Week has just been completed, and is as follows:

Sunday, November 17, A.M., "Our Country's Debt to Christ"; P.M., "Units in Making Our Country God's Country."

Monday, "American Indians, Africans, and Asiatics."

Tuesday, "The Frontier, and the Island Possessions."

Wednesday, "The Immigrants."

Thursday, "The Rural Regions and the Cities."

Friday, "American Social Problems."

Saturday, "Prayer and Fellowship."

Sunday, November 24, A.M., "Our Country's Opportunity for Christ"; P.M., "Unity in Making Our Country God's Country."

Preliminary to Home Mission Week, and continuing for twelve consecutive weeks, newspaper and magazine articles, charts, diagrams and posters, and special literature, will be prepared each week in their order upon the following subjects:

"Negroes and Indians."

"Spanish Americans."

"The Frontier."

"Immigrants."

"Country Life."

"City Problems."

"Women and Children in Industry."

"The Saloon and Temperance Reform."

"Social Conditions and Movements."

"The Church as a Religious Force."

"The Church as a Social Agency."

"The Churches in a Unified Program of Advance."

Committees are to be organized in the 2500 cities of the United States having a population of 2500 and over.

The committee having this celebration in charge is desirous of securing a series of articles on twelve subjects which are to be presented during the preliminary period. It offers \$25 for the best article on each topic. For particulars, address Rev. Charles Stelzle, 156 Fifth avenue, New York City.

A Notable Campaign in Prospect

AT a meeting of the executive committee of the Laymen's Missionary Movement of the Presbyterian Church in the United States, held recently in Chattanooga, Tenn., the following resolution was adopted: "Resolved, that a simultaneous, every-member, every-church campaign be waged throughout our whole assembly from March 1 to March 31, 1913, preceded by a sufficient educational campaign to begin at once, working for the enlistment of 250 voluntary workers to present the whole matter before every congregation, with a goal in view of \$1,500,000 for all the benevolent causes of the assembly, and the bringing of 50,000 souls into the church in 1913 and 1914." This is a courageous advance upon the record of 1911, in which benevolences showed up at about \$1,000,000, and the additions to the Church, both by examination and certificate were a little beyond 27,000.

Dr. Scott's Golden Wedding

DR. AND MRS. T. J. SCOTT, for many years honored missionaries of the Methodist Episcopal Church in India, celebrated the fiftieth anniversary of their Golden Wedding on June 26, at Ocean Grove, New Jersey. Dr. Scott is still active in the interest of missions, and his ready pen is the means of keeping the Church at home informed of the great work that is going on in India.

Mr. Mott's World Tour

FROM being the head of the Christian Students' Movement throughout the world, John R. Mott has evolved into a kind of *generalissimo* of all Protestant missionary agencies of America and Europe. For the last two years without severing his connection with the Student Movement, he has devoted much time at the request of the Continuation Committee of the Edinburgh Conference to surveying the broad field of Protestant missionary endeavor. Last year he made a trip through the near East, and now he is planning for a trip around the world, which is likely to prove noteworthy and influential. He starts in October, immediately after the first meeting in this country of the Continuation Committee, visits first Ceylon and India (November 11 to December 18), and then moves on to China and Japan. As the representative of combined forces of Protestantism, he will ask missionaries in every country which he visits to meet him for conferences of several days' duration. Twenty different areas of Asia have been selected, in each of which at some accessible point fifty men and women connected with all forms of activity will come together for a free and full expression of opinion on important questions.

Memorial Service for Dr. Gracey

A SERVICE of unique honor was held in connection with the twenty-ninth annual session of the International Missionary Union Conference in Clifton Springs, New York. On the nation's Memorial Day a memorial service was held for Dr. John Talbot Gracey, the brilliant president of the conference for twenty-eight years and former assistant editor of the *MISSIONARY REVIEW OF THE WORLD*. In addition to this service, the body of missionaries, numbering over one hundred, went at the close of one of the afternoon sessions to the little cemetery near by and placed their love-tokens of flowers upon the resting-places of Dr. Gracey and Mrs. Gracey.

When the spot was reached Dr. J. Sumner Stone, of New York, Dr. Gracey's successor as president of the International Missionary Union, paid this tribute: "Dr. Gracey was one who poured out every talent he had for the promotion of the Kingdom of God. Like a rose bush, he wore himself out blooming until he was transplanted to become a perennial in the world beyond. Dr. and Mrs. Gracey were resplendent representatives on earth of the Lord Jesus Christ."

The company who thus bore in remembrance their leader were from India, Burma, China and Japan, from Korea, Persia, Turkey and Assam, Micronesia, Mexico, South America, Africa, Bulgaria and the Philippine Islands and Ceylon.

OBITUARY NOTES

David Marshall Lang, of London

ON Good Friday, after only three days in bed, David Marshall Lang died in London, almost eighty-two years old, and on Wednesday of the glad Easterweek Bishop Ingham conducted the burial service, while many friends and relatives stood mourning beside the grave. David Lang's father was a minister of the Church of Scotland and his mother was a truly great woman and a shining saint of God. Three of his five brothers became ministers, the present Arch-Bishop of York being the son of one of them, John Marshall Lang, who died in 1909, Principal of Aberdeen University. David also intended to become a minister, but he became a layman and finally, in 1877, he came to London as manager of an insurance company. There he quickly made his mark in public life and was the lay minister of Christ and His Gospel in Sabbath-school and Mission Hall, on platform or in committee, as well as in his own family. In 1891 he joined the staff of the Church Missionary Society as an assistant in the Home Organization Department, and he at once became active in deputation work with great success. From 1895 to 1907 he held the office of Lay Secretary of the Society and became

greatly beloved both at home and abroad on account of his courtesy and cheerfulness, his steadiness of mind, and his sympathy of heart. In 1907, after the death of his wife, he resigned, but he remained in close touch with the work of the society unto the end. The last three years he had to live the life of an invalid under the care of his elder daughter. He died full of years, honored, beloved, blest, for he died in the Lord.

Pastor Ludwig Diestelkamp, of Germany

THE founder of the German East Africa Missionary Society, Pastor Ludwig Diestelkamp died in Berlin on February 17. Born in Wesphalia eighty years ago, he had been a German pastor for many years, and while thus living in Berlin, he became the founder of the German East Africa Missionary Society (or Berlin II, as it was called at first) in 1886. Four years later Pastor von Bodelschwingh joined him in the work of that society. Finally, the headquarters of the society were removed from Berlin to Bielefeld and the actual management went into the hands of Pastor von Bodelschwingh. But the founder remained vitally interested in the work in German East Africa till his death.

James E. Matheson, of London

A WARM friend and supporter of missions and of the MISSIONARY REVIEW rested from his labors when James Ewing Matheson, Esquire, of London, England, was called home on June 13, 1912. Mr. Matheson was formerly superintendent of the Midway Missions and was a frequent contributor to the REVIEW. His friendship for the late editor-in-chief made the relationship doubly close. His ripe judgment and generous gifts contributed much to the many causes in which he was interested. He was a devout Bible student and his most beautiful character exerted a wide influence. For some years the infirmities of age made life a burden—or would have made it such to any less intent on following the will of his Lord.

BOOKS ON MISSIONS AND MISSION LANDS

CHRISTIAN AND MOHAMMEDAN. By Dr. George F. Herrick. 12mo, 253 pp. \$1.25, net. Fleming H. Revell Co., New York, 1912.

Dr. Herrick's avowed purpose in writing this book is to bridge the chasm between Christianity and Islam; to present the Christian missionary cause, not as a crusade bent upon capturing the stronghold of Mohammedanism, but as a patient, loving endeavor to win Moslems to Christ by the example of pure and upright Christian life.

It is doubtful if those champions of missionary crusades among Moslem peoples mean to imply a military or hostile spirit. Rather they desire to arouse a spirit of enthusiasm such as burned in the hearts of Bernard of Chartreux and Peter the Hermit. Without that fire of Christian devotion and sacrifice the immense task of evangelizing the millions of Mohammedans can hardly be accomplished. Dr. Herrick disapproves of those methods of Christian work which are known as aggressive and controversial. He exalts the ideal of a mild and gentle influence which shall operate gradually, bearing fruit in coming generations rather than in this present one. The question arises: Should missionaries of the Cross be absorbed in questions of prudence and caution? Do not the rapid political changes in Turkey and Persia, bringing with them vastly increased liberties, call all missionaries in those countries to direct personal work among Moslems? Is it possible to avoid controversy, when Islam and Christianity each deny the most vital and fundamental beliefs and practises of the other?

One great service which Dr. Herrick's book renders is the wide range of expert opinion gathered from different parts of the Moslem world, giving the experiences of missionaries

with converts. These bring out clearly the importance of converts working as teachers among their own people. Touching instances of Moslem men and women won to Christ amid the sharpest persecution give the book an added personal value. The historical perspective produced by the first four chapters is most helpful to those who are studying the present situation. In the very center of the book Dr. Herrick has placed the crucial and all-absorbing question of the example of Christ and that of Mohammed.

To members of Mission Study Classes and all western students, Dr. Herrick's work will be welcome because it is so clear and concise and because it has back of it the experience of fifty years of active service. To all ministers and missionaries it will bring a reaffirmation of the gentleness and beauty of the Christian life, and it ought to kindle a great desire for winning Mohammedans to the love of Christ.

Few men would be as well qualified for their task as is Dr. Herrick, who has been for fifty years a missionary of the American Board in Turkey. In addition to this experience and first-hand knowledge, he gained the viewpoints of other missionaries by a questionnaire sent to about one hundred and forty missionaries working among Mohammedans. These questions included requests for information on the attitude of Moslems toward Christianity and Christians, their ideas of the moral character of Islam, the best methods by which to approach Moslems in order to win them to Christ, etc.

The resulting volume is a real contribution of value to the solution of the Moslem problem. Dr. Herrick studies the "inheritance of the past" and discusses the reason for the Moslem recoil from Christianity. He next presents the benefits and truth

that Christendom now offers to Moslem peoples and shows the contrast between Moslem and Christian ethics. Finally he describes the work of the missionaries and reports on the methods used to win Moslems and those that have proved most successful. "First and last and all the time," he says, "more far more in times of hopelessness and distress, the missionary as God's herald of hope, of paternal love." It is in his work as a "Herald of the Gospel" and a "living-Epistle" that the missionary reaches his highest usefulness and as a witness to God in the Power of the Holy Spirit, he has greatest assurance of success.

TURKEY AND ITS PEOPLE. By Sir Edwin Pears. Illustrated. 8vo, 409 pp. \$3.50, *net.* George H. Doran Co., New York, 1912.

In easy flowing style, Sir Edwin Pears, gives an illuminating account of the people who live under the Turkish dominion. The Turks, Greeks, Vlachs, Pomaks, Jews, Druzes, Albanians, Macedonians, Armenians, Kurds and Syrians. This is a subject on which most readers know little, but the distinctions are important and throw much light on Turkish problems and events.

Another subject on which light is thrown is that of the Moslem sects—Shiahs and Sannis, Dervishes, Senoussi, Mevlevis, Bektashis, Yezids. Some of the difficulties under which missionaries labor are revealed in the chapters on Turkish life and habits, ignorance and superstition.

Sir Edwin sees some signs of improvement in Turkey, but it is only by comparing periods ninety years apart. There has been improvements in government regulations, in sanitation, in education and in tolerance, but so much is left to be desired that the progress is sometimes overlooked. One almost despairs of reform among the Turks. The only thing that will reach their case is regeneration.

The educational work of American Missions is highly commended. Robert College and that for girls at Scutari are conspicuously mentioned

as having a wide influence in Turkey and Bulgaria.

THE GOODLY FELLOWSHIP. By Rachel Schaufler. 8vo. \$1.25. The MacMillan Co., New York, 1912.

Romance, adventure, sprightly conversation, excellent character delineations, dramatic episodes, and a true picture of missionary life in Persia combined, make this an unusual story. Its main incidents and background are founded on fact, for Miss Schaufler is the sister of Mrs. Benjamin W. Labaree, whose husband was murdered in Persia some years ago in the manner described in the book.

We do not believe there is a better picture of missionary life and character in any book. Without moralizing the love-story preaches a sermon. It has rapid movement and as a novel is well written and of absorbing interest. This story stands with those of "Ralph Connor" and James S. Gale, but surpasses them in the manifestation of the true spirit of Christ.

A gift of such a fascinating book to friends not in sympathy with foreign missions would be one of the best means imaginable for giving them an insight into the needs and hardships of missionary life and into the spirit and joys which animate the missionaries themselves.

MORMONISM, THE ISLAM OF AMERICA. By Bruce Kinney, D.D. 12mo, 189 pp. 50 cents, *net.* Fleming H. Revell Co, New York, 1912.

After reading this description of Mormonism, its history, theory and practise, we are inclined to feel that Islam is maligned by the comparison. Dr. Kinney quotes from Mormon writers to show that the doctrines of Mormonism as proclaimed to gentiles is very different from those taught to converts. The Mormon ideas of God and of Jesus Christ are enough to disgust any moral man—they are blasphemous and a hundred per cent. worse than the teachings of Mohammed. Mormons are not only polygamists; they are polytheists, while Moslems are at least believers in one God. The chapters on "Mormonism as a

Religion" and "Mormonism as a Life" are particularly illuminating. It is the best brief book on the subject.

GREAT DOCTRINES OF THE BIBLE. By Rev. Wm. Evans, D.D. 8vo, 275 pp. \$1.50, net. Bible Institute Cooperative Association, Chicago, 1912.

Dr. Evans has given us an analytical and Biblical statement of the great doctrines concerning God, Jesus Christ, the Holy Spirit, Man, Salvation, the Church, the Scriptures, Angels, Satan, and the Lost Things. This statement is adapted for study rather than for general reading and will be useful to Bible teachers on the mission field. There is room for difference of opinion in minor points, but the general doctrines are clearly on Biblical lines and have been tested by experience.

FIVE MISSIONARY MINUTES. By George H. Trull. 16mo, 122 pp. 50 cents. Missionary Education Movement, New York, 1912.

Here is a brief hand-book for Sunday-schools. The author advocates missionary education every Sunday, missionary spirit in worship and service, the use of special days, and then he gives practical suggestions and selections (for home and foreign missions) for the carrying out of his program every Sunday in the year and on special days in addition. It is a hand-book of great value to every wide-awake superintendent and missionary committee.

CHRISTIANITY AND THE SOCIAL CRISIS. By Walter Rauschenbusch. 12mo, 429 pp. 50 cents, net. Macmillan, 1912.

Professor Rauschenbusch is a Christian Socialist. He believes not only that conditions in city and state are wrong but that the methods generally used by the Christian Church to meet the social and labor conditions are wrong. His views of Christianity and of Christ and the Church are necessarily influenced by his philosophy. He approaches his subject in a Christian spirit and presents a great deal of truth that challenges the attention of the Christian Church. We do not, however, wholly agree with the author

in his viewpoint or conclusions. We believe that the basis of evil is individual, not social, and that, by bringing individuals into right relation to God through Jesus Christ, man's relation to his brother will be made right.

Professor Rauschenbusch enunciates many high and useful principles and gives many excellent suggestions. For instance, he says: "The ministry must apply the teaching function of the pulpit to the pressing questions of public morality. Ministers must learn not to speak without adequate information. . . . They must lift social questions to a religious level by facts and spiritual insights."

It would be well for those who read this volume to read also Dr. Haldeman's criticism of it.

CHRISTIANITY AND THE SOCIAL CRISIS. By Rev. M. Haldeman, D.D. 10 cents. Charles C. Cook, New York, 1911.

Doctor Haldeman reviews here very critically Professor Rauschenbusch's recent book. He commends the earnest spirit and style of the book, but emphatically condemns its Biblical exegesis, theology and social ideas. He holds that Professor Rauschenbusch confuses the Old and New Testament. His fundamental opposition is its subordinately individual regeneration to social regeneration. He looks upon the book as "composed of modified German Nationalism and twentieth-century humanitarianism and the doctrine of a Christ and a church unknown to Paul."

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By Alva W. Taylor. 8vo, 203 pp. \$1.00. Foreign Christian Missionary Society, Cincinnati, 1911.

In the last quarter of a century missionary work has dealt more largely with social or humanitarian problems and the preaching of the gospel has come to include the teaching of men how to live in accordance with the highest ideals of the gospel—in the physical, mental and moral, as well as in the spiritual realm.

Dr. James S. Dennis has given us

the great classic on the social aspects and results of missions. This is a brief study of the subject in theory and practise. It forms an excellent text-book for mission study classics.

RECENT PAMPHLETS, ETC.

MIRACLES. By Rev. Canon Weitbrecht. Christian Literature Society, Ltd., India, Madras, 1910.

Canon Weitbrecht gives a thoughtful explanation of why a belief in miracles or wonderful and unusual signs is reasonable in the Christian religion. He shows that the unusual may be wonderful, merely because limited knowledge and power comes into contact with unusual or unlimited knowledge and power. It is a thoughtful, but very brief treatise.

THE CHRISTIAN IDEA OF THE INCARNATION. By S. Rudra. C. L. S. for India, Madras, 1911.

This is a native Indian explanation of the Christian faith before the Convention of Religions in Allahabad. Professor Rudra shows how his Indian philosophy and belief in Brahm Nirguria, who can not be known, gave place to belief in the Christian Logos, or expression of God, who can be known.

SEVEN WONDERS OF THE MODERN MISSIONARY WORLD. By Dr. A. W. Halsey. Board of Foreign Missions of the Presbyterian Church, U. S. A.

These wonders are: 1. Large gifts of money. 2. Spread of English language. 3. Modern travel. 4. Mingling of races. 5. Growth of education. 6. Progress of religion. 7. Regeneration of the individual.

HANDBOOK OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH, U. S. A. Philadelphia, 1911.

This useful little hand-book contains a picture of general missionary events and conditions, and a review of the years of progress in U. P. mission fields of Egypt, North India and the Sudan.

CONTRASTS. Dr. Cornelius H. Patton. A. B. C. F. M., Boston, 1911.

A striking leaflet, showing the old and the new in South Africa.

FIVE REASONS WHY. By D. Brewer Eddy. A. B. C. F. M., 1911.

Reason for supporting foreign missions. 1. Common fairness. 2. Human need. 3. Missionary achievement. 4. The reflex influence. 5. Loyalty to Christ.

THE STUDENT VOLUNTEER MOVEMENT AFTER TWENTY-FIVE YEARS, 1886-1911. New York.

This pamphlet gives the report of some of the inspiring addresses given at the twenty-fifth anniversary of this important movement. They are by Dr. John R. Mott, on the "Beginnings," Dr. A. J. Brown on the "Contribution of the S. V. M. to the foreign work," and by Dr. J. Ross Stevenson on the "Contribution of the S. V. M. to the Home Church." The uprising of students has remarkably stimulated the Church at home, and has supplied 5,000 volunteers for the work abroad.

CHURCH UNITY AND INTERCESSION. By Charles Brown, D.D., and others. 12mo, 85 pages. 1s., net. Evangelical Alliance, London, 1912.

These addresses were given in London and ring out a clarion call for Christian unity. Baptist, Wesleyan, Congregational, Anglican, all unite in the appeal for the consummation of that for which Christ prayed.

NEW BOOKS

THE LOVE OF GOD. A Book of Prose and Verse. By Samuel E. Stokes, Jr. 5th Edition. 16mo, 81-xlvii pp. 50 cents, net. Longmans, Green & Co., New York, 1912.

APPENDIX TO THE FIFTH EDITION OF THE LOVE OF GOD. By Samuel E. Stokes, Jr. Consisting of Letters giving the reasons for his recent change of plan. Pp. xlvii. Longmans, Green & Co., New York.

THE COMING ONE. By Rev. A. B. Simpson. 12mo, 228 pp. \$1.00. Christian Alliance Publishing Co., New York, 692 Eighth Avenue, 1912.

OUR OPPORTUNITY IN CHINA. By J. A. Staunton Batty. Illustrated. 12mo, 117 pp. 1s., net. S. P. G. House, Westminster, London, 1912.

LIVINGSTONE, THE PATHFINDER. By Basil Matthews. Illustrated. 2s., net, post free 2s. 3d. London Missionary Society, London, 1912.