

MISSIONARY SCENES IN JAPAN, KOREA AND FORMOSA

1. The Old Pagoda at Seoul, Korea.
2. Medical Students at Syen Chun, Korea.
3. American Sailors at the Statue of Buddha, Tokyo.
4. A Kindergarten Band at Hiroshima School, Japan.
5. Dr. Mackay doing Practical Missionary Work in Formosa.
6. Two Sleeping Beauties of Japan.
7. Buddhist Priests in Korea.
8. The First Woman Convert in North Formosa.
9. "Box Car" Traveling in Korea.
10. The Y. M. C. A. in Tokyo, Japan.
11. The Severence Hospital in Seoul, Korea.
12. Missionaries Traveling in Japan.
13. The City Gate at Pyeng Yang, Korea.
14. Some Hairy Ainu of North Japan.
15. Girls From the Mission School at Syen Chun, Korea.
16. A Korean Country Gentleman With Wife and Mother.
17. Boys of the Okoyama Orphanage, Japan.
18. The Stone Image Outside the East Gate of Seoul, Korea.

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Signs of the Times

FURTHER NEWS FROM KOREA

THE Japanese do not seem to show any disposition to remedy the evils connected with the imprisonment of Korean Christians. They deny the charge that the prisoners are subjected to torture, but the evidence is too strong to be set aside by any general denial on the part of those most interested. What the Koreans and the missionaries ask is a fair deal with trial in open court and permission to employ attorneys for the accused. Our latest communication from those who know the facts was not trusted to the Japanese mail, but was sent out of the country by the hand of a traveler.

"Some of the prisoners have gone insane from the torture inflicted by the Japanese in order to extort confessions. They tie the thumbs behind the back and string the victim up; or they crush their knuckles in a machine or plunge their arms into unbearably hot water and threaten them with hot irons. . . . In one church they arrested all the officers, and when new ones were elected these were arrested. This was done twice

and then the church decided to do without officers. Such procedure looks like persecution of Christians, not like an effort to stop a conspiracy."

The trial is now in progress and at present, from a public standpoint everything is quiet but conditions are very serious. The testimony extorted from prisoners by torture fills many thousand pages, and, of course, will be used to prove a conspiracy and to incriminate the missionaries if possible.

If there were any conspiracy among Christians the sensible way for the Japanese to deal with it would be to secure the cooperation of the missionaries in winning loyalty and insuring the support of Korean Christian leaders. The missionaries might do much to secure the loyal obedience of Christians to Japanese laws and might agree to discourage any seditious organization or movements. But the method of wholesale imprisonment and torture is tyranny and is calculated to alienate all those who might be the strongest allies of righteousness and good government.

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, nor for positions taken by contributors of signed articles in these pages.—EDITOR.

Japanese heathenism seems to have the upper hand of Japanese civilization and intelligence.

THE FUTURE EDUCATIONAL POLICY FOR KOREA

THE Japanese Government announces a broad educational policy in Korea's elementary and high schools, laying special emphasis upon the acquirement of the Japanese language, tho not ignoring the Korean. Christian mission schools have been classified as private schools and special regulations issued for their control, an important thing since these schools have more than 30,000 pupils.

The government leaves higher education entirely to the Christian forces, which thus have an important task before them because the students are eager for higher education. Union educational efforts of the Methodists and Presbyterians have proved successful already in a union medical training school and a union Bible school at Seoul. Therefore it is now proposed to establish under missionary auspices a strong union institution of collegiate grade for Korea.

CHRISTIANITY IN JAPAN

FOR some time after the Russo-Japanese war it seemed as if the Japanese Government was most favorably inclined toward Christianity, and many thought that the Christian religion might become the official religion. A remarkable change in the attitude of the government suddenly took place, however. Christians were made to feel that, while their religious liberty is secured by the constitution, they are by no means personae gratae to their rulers. They

were suspected of being affected by disloyalty and of being sympathizers with and abettors of anarchy. Gradually it seems to have become the prevalent opinion of even educated Japanese, that socialism is the child of Christianity and that none can be a Christian and a good, loyal subject of the Emperor of Japan at the same time. Thus, the attitude of the Japanese, people as well as government, has not been as friendly to Christianity as in former days.

At the same time the government began to favor Shintoism, which was restored to its old place as the religion of the nation, Buddhism as well as Christianity being ignored. An ordinance was issued to treat Shinto priests as demi-officials, and Shinto shrines were to be repaired at government expense. The Department of Education issued instructions, almost in direct violation of the constitution, that the children in the primary schools were to be taken to the temples at feasts and other stated intervals, and were to be obliged to make obeisance before the tombs of national heroes and their ancestors, while a Shinto shrine was to be installed on the school premises. It is true that Shintoism was declared to be a "patriotic cult" and not a "religion," but, after all, the purpose of the government to favor Shintoism was clearly seen. Both Buddhists and Christians opposed the government to efforts with determination.

Then came a change of cabinet, in August, 1911, and soon it was announced that the government would summon a conference of the representatives of Shintoism, Buddhism and Christianity, and that one object

of the conference was to bring about a "rapprochement" of these religions with a view to making them a potential power to help forward the progress of the nation. No attempt to unite the adherents of the several religions in one body, still less to establish a new religion, was to be made.

At this conference, a committee of three, Shintoist, Buddhist and Christian, recommended the following joint resolution, which was passed unanimously:

"It is our understanding that the purpose of the Government, in convening a conference of representatives of the three religions is co-operation—each within its own proper sphere—of government, religion and education, for the upholding of morality and the betterment of social conditions; that this purpose has due regard to the respect that properly belongs to religion; and that so, *guarding and maintaining the prosperity of the Imperial Throne*, the progress of the nation will be advanced. Thus understood, the purpose of the government is at one with our own position; and with this understanding—the adherents of each religion holding fast to their own convictions—we will strive to accomplish the great task of elevating the nation. We shall also expect the Government on its part to endeavor to accomplish this purpose.

"We shall all endeavor, the adherents of each religion practising their own doctrines and guarding and maintaining the prosperity of the Imperial Throne, to elevate the morality of the nation.

"Those in authority, on their part, should promote government, religion

and education, and bring about harmony among them."

That the conference was notable and pregnant with consequences is the general opinion in Japan. The acknowledgment of the necessity of religion as the basis of national morals and education is a step of immense importance; and the official recognition of Christianity as ranking on terms of equality with the ancient religions of Japan will probably cause large accessions to the Christian churches of Japan. But we clearly see behind the conference the dangers threatening the church's witness vitally. There is danger not only of the fostering of a spirit of compromise and accommodation, but the conference gave to the Christian Church merely the place of a department for the prevention of social disorder. Christ is not merely an ethical reformer and a healer of social ills. The proceedings of the Japanese Government reduced Him to the level of Shintoism and Buddhism. He must be served as God the Son, and perfect national morality will only follow where men know Christ and Him crucified and obey Him. Christianity and the religions of the East or of the West can not go hand in hand.

A BAPTIST PROGRAM FOR JAPAN

THE American Baptists have an important work in Japan and their attitude toward union work is viewed with interest—especially as they are usually somewhat slow to discount denominational differences and to adopt cooperative or federative policies. At a conference of Baptist missionaries at Arima, Japan, June 2 to 6, the subject of the mission plans

was fully considered. The following important resolutions were adopted:

1. The Northern Baptists shall not withdraw from any of the stations now occupied.
2. Work shall not be undertaken in any new fields.
3. Work in the present centers shall be strengthened and gradually developed to the highest degree of efficiency.
4. A net increase of 25 per cent. in the missionary force within the next five years is requested.
5. A committee of five shall prepare and present at the next conference a comprehensive policy.

Definite action was taken looking forward to union with other denominations in certain lines of work. Union work in higher education for men and women was approved. A language course prepared by a union committee was adopted. By this the new missionaries of all denominations adopting the course are put through three years of carefully superintended study of the Japanese language.

These are steps in the right direction but there are others pointing toward closer union and cooperation that are demanded by good Christian generalship.

CHINESE STUDENT VOLUNTEER MOVEMENT

IN 1909, Pastor Ding Li Mei, the consecrated Chinese laborer of the Presbyterian Church, having felt called to leave the local pastorate within the bounds of the Central Presbyterian Mission, began to visit all the churches of Weih sien and Tsinanfu in his native province of Shantung. After two months of evangelistic work which stirred the hearts of his audiences, he arrived at Shantung Union College, established jointly by the Presbyterian and Baptist Missions.

His work there was remarkably blest, so that 100 men frankly declared their purpose to become preachers of the Gospel of the Lord Jesus Christ. To cherish and preserve the ideals of these men, the "Volunteer Band" was organized. Out of this grew the "Chinese Student Volunteer Movement for the Ministry," which was organized by the delegates from over ten provinces at the conference of the Student Young Men's Christian Association, held at Pei Fungchow, in 1910. The objects of the movement are to bind together those students who plan to enter the ministry, to enlist others, and to associate together for mutual helpfulness while preparing for this life-work. Membership is restricted to students over eighteen years of age who have entered the higher schools or colleges and expect to graduate. The watch-word adopted is "The Evangelization of Our Mother Country and the World in This Generation," and each member signs the pledge, "It is my purpose, if God permit, to give my life to the Christian ministry." The movement is an integral part of the Student Young Men's Christian Association of China and therefore of the World's Student Christian Association.

Pastor Ding Li Mei became the first traveling secretary of the Volunteer Movement, and as such he has visited most of the Christian colleges of China. His influence, by the help of God, has caused Christian students in large numbers to volunteer for the ministry, while at the same time many others have been led to take the first step toward entering the Christian life. Some of the volunteers have already entered upon their life-work and are now in the ministry. Others

are in the seminaries. Three of the largest seminaries have groups of college graduates studying in them for the first time, while one new theological seminary for students of college grade has been founded.

THE CHANGES IN CHINA

ON January 1, 1912, the Chinese officially changed their New Year from February 18 to January 1, from the lunar to the solar year, to conform to the Christian way of reckoning. The people celebrated the New Year on the date of February 18 this year for the last time.

The queue has been worn in China since 1644. To-day none are to be seen in the cities on the coast and very few even in the interior. The government officials used to have high sounding names and titles. To-day they are called by the simple title of Mister.

Twenty years ago the missionaries scarcely dared to go near the heathen temples in Kiung-chow. Now they are permitted to take pictures of both the buildings and the idols within them. These idols were worshiped by the people for centuries, some of them coming down from before the Christian era. Now many temples have been raided, the idols have been broken and cast into the streets, while the people looked on, quite indifferent to their fate.

Within a period of thirty-three years all the children have been born in a Chinese family. Inside of sixty-six years most Chinese adults have died. In ninety-nine years the entire personnel of a Chinese community has changed. An official, business or working career seldom exceeds thirty-three years. Thus, ideally a Chinese

should be young till thirty-three, mature till sixty-six, and old, very old, at ninety-nine. Actually, however, early marriages, the struggle for existence and the penalties of paganism have shortened their life expectancy for all periods to as little or even less than twenty-five years. Formative influences are all in before thirty-three. Productive output is finished before sixty-six. Rapid decline and certain death are inevitable before ninety-nine. Hence a full century gives wide limits for three generations in China. Therefore the missionaries in China are now face to face with the fourth generation. How little has been accomplished, after all.

PAN-KONGO MISSIONARY CONFERENCE

FOR the last ten years it has been the custom of Protestant missionaries working in the Kongo to meet together once every two years for mutual help. The Pan-Kongo Missionary Conference which met at Bolenge last October, was attended by 45 white people and more than 1,000 Christian natives. The meetings were deeply spiritual and very important questions were discussed, among them the opening of a union hospital to combat the sleeping-sickness and the founding of an efficient industrial school by all societies at some central point. The latter was considered practical, and it was decided that the societies should unite in founding an industrial school on a large scale, to be managed and financed independently by Christian business men. A special committee was appointed to bring this matter to the notice of the different societies. The questions of "how best to reach

adult women" and of girls' boarding-schools were also thoroughly discust, and a continuation committee was appointed for the next two years to bring to pass, if possible, some of the things discust and found desirable by the majority.

The conference proper was followed by a gathering of native preachers from Longa, Lotumba, Monieka, and Bolenge—stations of the Foreign Christian Missionary Society—and from some stations of the Kongo Balolo Mission. In all there were some 300 present and the meetings were crowded. One of the most interesting visitors at this conference was the director of the Belgian Protestant Mission, Pastor Anet, for the people had never before seen a Belgian who was not a Roman Catholic or an Atheist! When Pastor Anet mentioned in his address that there are 30,000 Protestants in Belgium, the hearers were amazed beyond measure. In the evening of the Lord's Day a Christian Endeavor Rally was held. It was decided to have a roll-call of languages, each to respond with one verse of a song and the Lord's Prayer. There were 13 responses.

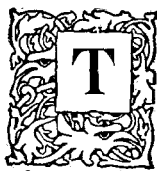
CONFERENCE OF MISSIONARY SOCIETIES OF GREAT BRITAIN AND IRELAND

WHILE the executive officers and members of the Foreign Mission Boards of the United States and Canada have been meeting regularly in annual conference for twenty years, the Foreign Missionary Societies of Great Britain and Ireland did not have a similar conference until 1911. There was the Secretaries' Association of the British Missionary Soci-

eties, which was composed of official delegates from a number of missionary societies in Great Britain and Ireland and afforded a valuable means of consultation upon questions of general missionary policy, but a conference similar to the one in America was established only in answer to the urgent appeals of the Edinburgh World Missionary Conference of 1910 for closer cooperation of all existing missionary agencies. The first conference of Missionary Societies of Great Britain and Ireland was held at York in 1911. It was such a splendid success that it became an easy matter to arrange for the second conference, which was held at Swanwick, Derbyshire, from June 12 to 14. This was well attended, Dr. Wardlaw Thompson, of the London Missionary Society, and Rev. C. C. B. Bardsley, of the Church Missionary Society, acting as alternate chairmen for the sessions. The standing committee, appointed at York, reported on the various matters committed to it, while a session was devoted to the consideration of cooperation between men and women. A wide variety of important matters was discust and a great desire for increased efficiency in all branches of the work was manifested, the lively and keen discussions adding much to the general interest. The spiritual element was not neglected, the devotional addresses leading the members of the conference into the very presence of the Master, causing new consecration of heart and life, and showing clearly the essential of all service, a great love for the Master and for souls. Thus the conference was a great blessing.

YOUNG J. ALLEN, THE MAN WHO SEEDED CHINA

BY REV. WILLIAM ELIOT GRIFFIS, D.D., ITHACA, N. Y.
Author of "The Mikado's Empire," "Korea, the Hermit Nation," etc.



HERE is something about pioneering that generates power. The facing of difficulties and the overcoming of them breed increase of strength in the victor. The man who initiates and perseveres gains a vigor that is often lacking in the mere follower in the ruts. No wonder the poets glow with such a theme! Walt Whitman has a glorious poem on Pioneers; Matthew Arnold's verses on "Rugby Chapel" are inspiring; Whittier has sung the song of the man who drives the plow share deep, making furrows out of which truth may spring and grow.

Young J. Allen, missionary of the Methodist Episcopal Church South, in which his name is a household word, was a pioneer in China. He rose from strength to strength. Yet often before this, did he wrestle with the fleet angel of opportunity and became victor with God. All his life he had a genius for opening out of his disappointments gateways into new vistas, finding in every fresh experience blessings in disguise. And all along his path to grumble was his last idea. He chose and found his own line of work and asked no other blessedness than the joy of constant service. Through the pen and press, he seeded all China, so that men read in their own language the wonderful works of God. He mastered the tongue and script by which he might reach 300,000,000 souls. He was in numerous ways the "beginner of a better time" and was pathfinder in many good things. He founded the first newspaper in Chinese for the

people. To-day hundreds of reformers, statesmen, leaders, patient toilers, and sons of salvation revere his name, own his inspiration, and salute in memory "the missionary statesman." After forty years of work battling against untruth, superstition, idolatry and wrong, he had but a week's sickness. Then, like Nicanor, but in a better cause, he "lay dead in his harness."

Let us see whether he had a "soft snap," and an easy seat, or whether the Lord "tempted" him, as he did Abraham, to see what was in him, and whether he would yield to fear, or unfaithfully shirk the task, or throw off the burden.

To God and his ancestry, Young J. Allen owed a physical constitution of tremendous vigor and a brain capable of prolonged labors. His father, a scholar and a schoolmaster, died a few weeks before, and his mother three days after his birth, Jan. 3d, 1836, in Burke County, Ga., so that the baby boy, tho left with a patrimony, must needs be reared by others, his aunt and uncle being as father and mother to him.

So far from orphanhood being a handicap, the grateful native Christians, whom he served so long and well, used to say that God had made him for China and it warmed their faith to believe this. How strangely related to this fact is the life of S. Wells Williams, another of the makers of the New China, who, when a nursing and carried in his aunt's muff, was tipped over in a sleigh by a runaway horse and lost in the snow. The value of the muff had something to do with the lady's resolve to return

and seek the lost, and so the baby boy was recovered for China.

Young Allen's education was at schools,—at Starrsville, Oxford and La Grange, Ga., and at Emory and Henry College, Va.; but at Emory College, Oxford, Ga., he studied four years and was graduated in 1858. Allen joined the Methodist conference in October, 1858, at Columbus, Ga. When the call for volunteers was made, he offered himself as a missionary to China and was accepted.

What a high honor! When there was no money in the treasury to pay his passage, even in a small sailing ship that would go "round the Horn" and, after seven months of discomfort, land him and his wife in China, where the work would be hard and the salary small always and at times uncertain. It was like being "left" a fortune—which one must himself earn.

So out Young Allen started, to preach in northern Georgia and to beg funds. Yet no better school for studying human nature—on its pocket side—exists than that of playing the role of Lazarus. Wealthy friends told the young man that they would give him nothing to send him out, but if he went to China and sickened of his job, or wanted to return home, they would send him money.

What cheer! The weakling might have wavered, but not this Georgia Gideon. It was his first grapple with odds, and he won. The cash for passage was secured. Even then, ladies and gentlemen with full pocketbooks did not even come to the railway station to see the young enthusiast and his bride and baby off. "The fool" they said and thought, "so young a man with plenty of money, lots of friends, and every prospect for a

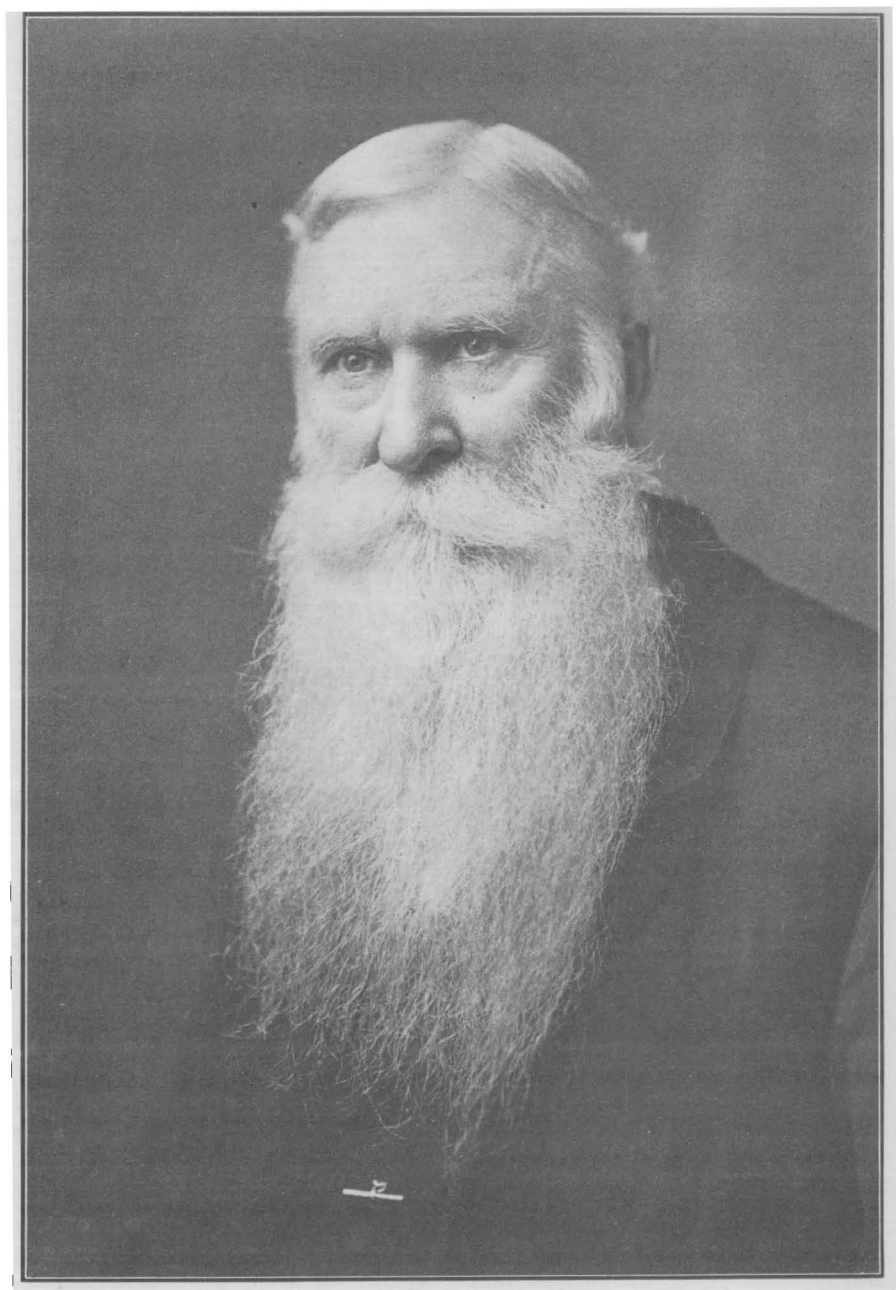
happy and useful life in the homeland to go off to China"! And yet the Christ's command to go and make disciples was 1,800 years old and Georgia was Christian! On the other hand, the China of 1868 was proud, unsocial and hermit. She acknowledged none of her children abroad. Once away,



MRS. YOUNG J. ALLEN

they were outcast. No legations or consulates then! It was Japan's defiance of Peruvian coolie, or slave trade in 1874 and the setting of the captives under the hatches free, that woke China up to the duty of protecting her people.

From New York, in December, 1859, the seven months voyage on a small ship was, except in calms, one continual roll. There was no other way of getting to the Middle Kingdom then, and this craft was not a "clipper." Many were the storms, but Mr. Missionary never for a moment wilted, involuntarily sought the



YOUNG J. ALLEN



MEMBERS OF THE SHANGHAI CONFERENCE OF 1877, WHO HAD THEN BEEN LABORING IN CHINA FOR MORE THAN TEN YEARS

taffrail, or lay flat once, except to nap or at night. The landsman proved not only a good sailor, but a good sea student. In his "home on the rolling deep," he read Butler's Analogy, till he knew it almost by heart, church history, and feasted on other solid meats of literature.

Far otherwise was it with Mrs. Missionary, Allen's wife, *née* Miss Mary Houston. With scarcely an hour of comfort, weak and ill, she was taken ashore at Hongkong in a litter, with her baby. We do not know about Mrs. Antaeus, of mythology, and whether she received new vigor every time she, like her husband, touched the earth; but Mrs. Missionary, once on *terra firma*, revived quickly. She lived to be a fountain of constant strength to her husband and, besides bearing nine children, outlived him. Like her yokefellow, she learned the pearl-oyster's secret of transmuting the grit of irritation into precious

gems. God made, through her, this stormy voyage a shining pathway for the sick and the weary. How?

Mrs. Missionary, in her marine woes, instead of being angry with Providence, or her husband, made a vow even better than Jonah's and far more altruistic. If the opportunity ever came to her of being kind to any one from off the sea, she would spare not herself. So, in those early days, when there were no hospitals, hotels or boarding-houses in Shanghai, she took in many a sick missionary and nursed him or her through illness to health. One of these grateful patients was my classmate, William Ament.

How do these missionary wives and mothers manage to accomplish what they do? I have often heard women wonder at what men were able to achieve. To me—and experience is wedded to observation—the wonder grows that the "helpmeet"—was there



MEMBERS OF THE MISSIONARY CONFERENCE AT SHANGHAI, IN 1877, WHO HAD THEN BEEN
LABORING LESS THAN TEN YEARS IN CHINA

ever a better name for a good wife?—can “run” the house, bear, nurse, and rear a family of children, often be the selector, purchaser, bookkeeper, guardian of the household, and—how the admiring student and worker gloats over this—protect her husband in his study from intrusion, enabling him to make the victory of work accomplished sure. God bless the good wives and especially the missionary women!

It is not for the writer to violate private confidences; but, in his humble opinion, that striking personality and those forty-seven years of effectual toil for China's millions given by Young J. Allen would not have had their fulness and efficiency, save for the “helpmeet.” All glory to God the Giver! We have scripture authority for saying that “a good wife is of the Lord”, and that, concerning her husband, “she will do him good and not evil, all the days of her life.”

There are all sorts of missionaries. Some are sentimental tourists at the expense of the churches—but few of them, let us hope. Others are true colonists. No real colonist plants with the expectation of returning home, unless forced to do so. Allen came to China for life. Presto! the war between the States broke out, and all communication, including salary, was at once cut off. During several sad years, it was hard work to hold the mission together, even tho Dr. Lambeth, father of the present bishop and his devoted wife, ran the blockade and joined them, later going to Japan; and tho for awhile Rev. Marcus Woods labored, returning home never to see China again. Nevertheless, when offered a place and salary under the Methodist Episcopal Church North, Allen loyally declined with thanks. After the war, the official word was that the impoverished southern church, unable to send men

or money, must abandon the China mission. Despite all obstacles, Allen's answer to his church, his soul, his people, and his God was that of William the Silent, in his darkest hours: "I will maintain."

The Chinese Government, stung by humiliating wars, was waking up, and having established a school for interpreters, wanted a teacher of English. Through Dr. W. A. P. Martin, Allen was appointed at a small salary, for there was then no other way of providing bread. A year or two of this work proved his value, so that the Government secured his services to translate books as well as to teach, and at a larger salary. With the eye of faith that brings nigh the triumph, Allen began at once, investing every spare cent from his stipend in founding the first Chinese newspaper (*Wan Koh Kung Pao*, or *Review of Times*) ever published in China, which gave the news of the world. It was written in high Wen-li or classical style, which most intelligent natives could easily read. At the same time, he issued in the Mandarin, or national dialect, a periodical for Chinese Christians—both at his own expense.

Then began that life-long discipline of daily toil that in time roused millions of brains into new activity and hearts to thrill with new emotions. Allen, like a living pendulum, vibrated daily "from business to Bethel," from home to arsenal, from translating and teaching to book writing and editorial work, with almost the regularity of the rolling earth and the sun's apparent round. At 8 o'clock a. m., he stepped into the sedan chair carried by two strong natives. At the arsenal he spent four hours daily in teaching and four at translating. Behold the

bibliography! Twenty-four histories of as many countries, *World's Book of Dates*, *Atlas of the world*, with 25,000 names, *Primers of Science*, *Armies of Great Nations*, *Statesman's Year Book*, besides editing, from 1878 to 1881, a weekly news gazette for mandarins and many other works and special articles.

Arriving home at quarter to five, he took a cup of tea in the dining-room with his family. This over, he disappeared into his study, where with his two Chinese assistants, as faithful as they were scholarly and wise, he worked on his two periodicals until seven o'clock. Then at dinner and after, with his growing family, he would stay until nine, and then return to his study to work until midnight or one o'clock. Allen seemed to keep one lobe of his brain for Wen-li and the other for Mandarin. Such was his wonderful power of concentration, that he would first dictate to his Chinese scribe an article in the one style, and while this Son of Han was putting this in correct form, Allen would turn to the other, and, on an entirely different subject dictate an editorial in Mandarin. Knowing the Shanghai colloquial almost like a native, he preached one evening a week in the church of Chinese believers in the "compound" near his house and on Sunday labored as factotum—that is, morning Sunday-school superintendent, preacher, twice a day, besides acting also as clerk and welcomer. He was on duty without a day's sickness during twenty-seven years. Short vacations helped to keep him toned up. He took none in summer, but only at the Chinese New Year when even Chinese do not work.

I met Allen in Japan during Febru-

ary, 1871. Three of us—this stalwart, long-legged, jolly fellow, albeit a refined, Christian, gentleman; an English friend and the educational pioneer in feudal Japan—and we rambled in all the joy of first vision over the hills around Yokohama, through the villages and along the strand of Mississippi Bay. In Tokyo on horseback, we saw the sights, urban and sub-

exchanged epistles, and photographs, Allen's white beard swept his breast almost to the waist, but the undimmed eye betokened outwardly one of his strongest inward traits—the gift of prophecy. He saw, from afar, changing China, and the glorious opportunities, and when the psychic moment came, "he himself knew what he would do." To interpret God and the



THE "PUSH-MAN CAR" IN CHINA—A MISSIONARY SUBSTITUTE FOR THE "PULLMAN"

urban and the New Year's festivities, according to the old almanac, every sense tingling in the keen winter air and sunshine. While thrilled with the glories of God's masterpiece of beauty—Japan—and longing for the new spiritual realms, we prayed for the day when the One Father, creator of all, would be recognized and loved. On horse again, we rode southward, exploring those scenes of Nippon's medieval glory which center in Kamakura. At night, we bivouacked on the floor in a Japanese hotel.

When in the twentieth century we

movements of his Providence to China—that was Allen's calling and joyful work. Shall we call it the "gift of prophesy" as in the Old Testament seers? Or, was it the "old experience" that "doth attain to something of prophetic strain?" However we may make answer—it is one instance of many such—when the cloud of Boxers rose out of the sea, no bigger than a man's hand, he predicted its sweep and desolation, when others laughed at the idea.

Young J. Allen was ready at any time to put on again the missionary



A CHINESE FAMILY IN SZCHUEN, CHINA

harness—at much less salary and vastly greater worry. While salaried by the Chinese for secular labors, he was paying the wages of native evangelists and preachers. How could he do that on the Board's dole? The Chinese is quite equal to his American brother in dearly loving the dollar. When, therefore, other missionaries, seeing chiefly or only that lucre-loving trait which makes the whole world, including the American and Chinese part of it, kin, opposed the idea of teaching English to native lads—lest they should use their knowledge, as most of us do, to line our purses—Allen did not deny the unity of the human race and the solidarity of mankind. Chinese and American human nature, was indeed one, but he believed education in English would benefit rather than injure the Church. So, despite opposition which was serious at times, he established the Anglo-Chinese College in Shanghai, serving many years

as its president and educating in that period 2,000 Chinese youths within its walls. Thus with his printing press “he opened two fountains in the desert.” Not content with this, he some years afterward, with Miss Laura Haygood, founded the Home and School for native young ladies, daughters of the gentry and mandarins, who were able to pay all expenses for the education, in Chinese and English, of their daughters. It is impossible to measure the good influence of this school which is still in active operation. In time Chinese mothers were willing even to trust their daughters to be educated in Japan. Allen was also active in helping to found the Methodist Printing Press and the Swatow University.

Allen's idea was ever to help the Chinese to help themselves. He believed that foreign missionaries should work for the nation and that the task of evangelization should be committed

to the native Christians. Sometime previous to Kang Yu Wei's presence in Peking, and before the Empress Dowager showed the tigerish side of her nature, Allen cooperated with a mandarin to organize a school for native girls. It was supported entirely by the Chinese—the only one of its kind then in existence—and his daughter Mary became its principal. But soon, the heads of reformers fell in a shower, reminding one of our own ancestral Tudor activities in the Tower of London. During the Boxer riot, the Empress sent down a Peking mandarin to close the school. However, the dragon's teeth of this modern Jason in China had been sown and the crop could not be destroyed. Now, there are schools for girls over almost

the entire empire.

It was about the year 1881, that Dr. Allen was recalled to the service of his Church, in which he continued until the day of his death. While superintendent of the mission and having care of all the churches and different schools, he discontinued the publication of the two periodicals, for he had neither the time nor the money for the task. Soon, however, seeing the great need and opportunity he, with others, Rev. Dr. Alexander Williamson—how well I remember his towering form—and Rev. Timothy Richards, who is still active, founded that agency which has been such a tremendous factor in the seeding of the old and the making of the new China—the Society for the Dif-



AN OLD TIME NATIVE CHINESE SCHOOL

fusion of Christian and General Knowledge among the Chinese, and now called the Christian Literature Society. At the great conference of 1877—a landmark in China's missionary history—a committee had been appointed, of which with others, Drs. W. A. P. Martin, and Y. J. Allen were



YAMEI KIN, M.D.

First Chinese lady educated in America for a physician

members, to prepare a series of school books and the "Diffusion Society," popularly so named, was the outgrowth of this action. The object was to "strike for the enlightenment of the higher classes, especially the officials." Elsewhere different methods might work as well, but China is preeminently the land of letters and readers. The pathway to the understanding of "those who actually hold the key to the hearts of the masses" is one lined with printer's ink. Dr. Allen was called to the editorship of

the newly founded or, rather revived, magazines, *The Review of the Times* and *The Missionary Review*, and with these went the preparation of books in every line of stimulus and information—in a word, the creation both of the literature of knowledge and the literature of power. The principal idea in view was to make known throughout the empire the Gospel and the fundamentals of the civilization of the West. Books on every enlightening subject, Christianity being the central theme, were printed by myriads. The printing press, reinforced chiefly through Mr. Gamble, by electricity and new inventions, such as the Chinese type case now in general use, poured forth literature in streams, but the demand was ever greater than the supply. The penetration of the whole atmosphere of popular thought in China, Japan and Korea and among the Chinese in America and Hawaii, was as the aqueous vapor that gathers for precipitation in the form of showers. As we all know, the storms, both of destruction and reconstruction, broke in 1911.

Before the year 1907, besides uncounted editorials, Dr. Allen wrote, compiled, or translated nearly 250 volumes in Chinese. It was quite common for mandarins and province governors, when on their way to or from Peking, to call on Dr. Allen for advice, information, or stimulus. Among those reformers, who have gladly confest the supremacy of influence in making them work for the new China was Kang Yu Wei. Of Dr. Allen's pupils and readers besides those serving as foreign and cabinet ministers and in the home service of the government, there are now thousands who are living Christian lives

and leavening the new Chinese lump of which so much is hoped and expected.

How Allen got such a mastery of spoken as well as written Chinese has been a puzzle to many. Perhaps the simple facts, when stated without embellishment, furnish the best clue. It was so like him to pluck a lily from among the thorns, and, to make a seeming discouragement the means to

miles around Shanghai. There were no inns in the villages, but in shops and tea houses sandwiching his blanket between his own corporation and the table or floor, with the leather saddle bags as pillow, he slept like Jacob when he found not only welcome, but many a Bethel, glorious with divine promise. Thus preaching and talking to the people, gaining his vocabulary and syntax out of their mouths, with



HOUSEBOATS ON THE RIVER FRONT AT NING PO, CHINA

a blessing! Scarcely had he been in Shanghai a year, before he was smitten with opthemia, in so severe a form that he could not use his eyes. Did he stop work or loaf? Not he. The language he wanted to learn did not lie in books only, nor was eye-strain needed to win it. Its true fountain was in the mouths of the people. All he needed was patience, good nature, alert ears, and a tongue. So with a nag, a blanket, and a pair of saddle bags, he started out in the open air, in the territory then permitted to foreigners—a radius of twenty-five

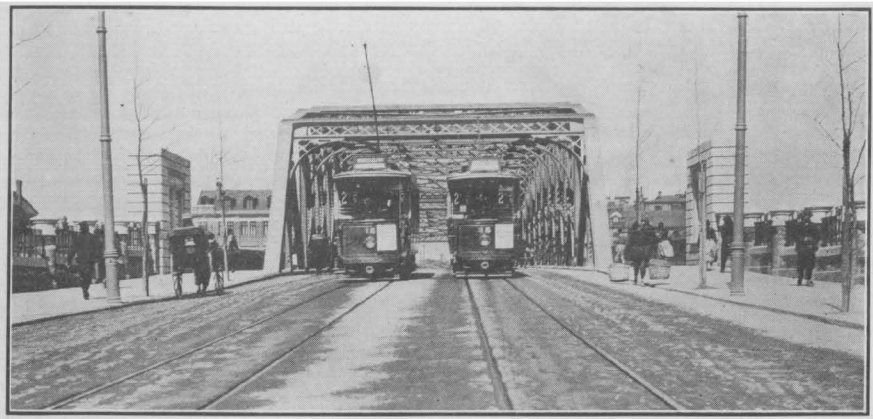
due shifting and selection, he became one of the best speakers as well as writers of the tongue both of the people and of the sages. It would require an article even to tell of his books, but that entitled "China and her Neighbors" perhaps had most to do with rousing official China, while his "Woman in all Lands" (twenty-one volume, octavo and fully illustrated) wrought mightily for the new China in which woman is honored. At the direct and urgent call of the Chinese, he wrote in Chinese a true and honest history of the war with

Japan.

Not all the incidents of his life were overpoweringly serious. He had experiences enough of riot and the turbulence of mobs, indeed; but, also of those little jokes, which afford interior mirth to every preacher who is human and not wholly wooden, or whose mind is a tissue only of text books and traditions. At times he spoke Chinese only too well. When beginning to preach, or trying to, when only six months on the soil—and there is nothing like beginning—he had progressed in the morning service as far as the scripture reading, which, unhappily for him on that day only, was the fourteenth chapter of St. John. Untroubled as to possible results, either of the higher criticism or the effect on untrained auditors, he enunciated so correctly the words, "Arise, let us go hence," that he was treated to a surprise, for every one in the congregation immediately got up and walked out. It was most infelicitous to have the benediction thus previous to the sermon and to learn how to dismiss an audience before he could call it back.

How to condense three lives into one was Dr. Allen's constant study. In order to travel by night and save time, he bought, when he was able, a boat and utilized the numerous river ways and the network of canals in north China.

He magnified his office. On his last visit home, he was urged to accept the office of bishop. With emphasis, he declined to be a candidate, telling his friends he could do more good in China. He crowned his work by attending the Centennial Conference of Missions in China, in 1907. He felt ill but a week, but he died with everything cleaned up, all debts paid, contracts fulfilled, books completed. In the same week that he made up his magazines for May, he passed into the Master's presence. Verily, "a brave man earns his death." The Allen Memorial Chapel at Emory College and the living tablets of a myriad grateful hearts in the new Central Republic keep fresh his name. The Chinese proverb needs no comment or explanation—"the eagle's call is heard long after its form has disappeared beyond the mountains."



A VIEW OF MODERN CHINA—TROLLEYS IN SHANGHAI

MISSIONARY PROBLEMS IN JAPAN *



It is to the spirit of Jesus that we are to accord credit most of what is morally superb in the new Japan" wrote Dr. William Eliot Griffis a few years ago.

The establishment of a system of hospitals, a Red Cross Society, a Woman's University, a Peace Conference, and the freedom of the press, may be traced directly or indirectly, to the influence of Christianity and could never have originated with Shinto, Buddhism, or the Government alone.

Christian philanthropy, the example of Christian believers and the influence of the Christian homes of Japan have proven potent forces in the moral purification of the country, but have not removed the hindrances to missionary work. In fact new difficulties have arisen with the new era.

The Empire is in a disturbed and unsettled state concerning religion; something new and attractive is sought that will appeal to the majority of the people but it would be extreme to say that there is any general leaning toward Christianity. In many parts of the country a growing opposition is manifested, owing to the belief that Christianity propagates socialism, and socialism is a bugbear which the Japanese Government is endeavoring to suppress with almost tyrannical measures. There is a fear in official circles that such Christian doctrines as the value of each human soul and a universal brotherhood of man would destroy reverence for the rulers of the country, and the deification of the

Emperor, so general among all classes.

Tho Shinto has been proclaimed officially no religion, it is still powerful among illiterates. Its shrines are registered and guarded by the Government, and funds are liberally supplied for their upkeep and the pay of the priests. In each school there is a shrine-like receptacle for the picture of the Emperor, and the awe and reverence displayed during the reading of the Imperial Rescript and other functions make it impossible for the Western mind to understand why Shinto is not a religion, Government proclamations notwithstanding. But, however denominated, Shintoism must be considered a strong influence in hardening the hearts of the illiterate classes against foreign ideas, and in strengthening such valued ideals as loyalty and patriotism.

The comparatively new sect of Tenriko was originally merely a subset of Shinto. At one time its ceremonies were of such a scandalous character that the Government was about to forbid their practise, but the leaders, taking warning, eliminated the worst features and it is now recognized as a separate religion. It is estimated that one in ten among the people belongs to this sect. On the surface its teachings seem to inculcate high morals resembling biblical principles, with a mixture of faith-healing. Merit is to be gained by the surrender of earthly possessions to the Church, and while many are frightened off by this demand for their money, numbers of guileless souls are attracted by its teachings of kindness to others, and like doctrines, and work hard for its extension.

* Compiled from facts gathered by Dr. A. T. Pierson on his visit to Japan in 1910-11.

"The earnestness and apparent sincerity of some of the followers of this faith is one of the really pleasant features connected with it. If such a spirit can be maintained, and at the same time more light let in, then this religion may prove less of a hindrance to the Gospel and more an introductory phase, whose excellencies and defects shall finally lead honest seekers after truth into the 'light of the knowledge of the glory of God in the face of Jesus Christ'."

Buddhism and the many sects attached to it still overshadows all religions in the Empire. The Christian who attempts to study its mysteries with the hope of refuting the doctrines will be baffled at the outset, owing to the general ignorance of its followers. The most zealous and earnest in observing its rites can not explain Buddhism. Each holds to it because it was the religion of his house, believing he would be guilty of impiety toward his ancestors and disloyal to his family connections if he renounced it for any other. Considering the myriad notions connected with Buddhism and the impossibility for a human being to understand a tithe of them, the general ignorance of the followers of the faith concerning its tenets is explained. Dr. Inouye Tetenjiro, a Buddhist free-thinker, has this to say about the religion. "It is a vast assemblage of inconsistencies and contradictions gathered in one Oburoshiki (big cloth wrapper) and out of the bundle any one of them may be drawn to meet the particular need of the special occasion, but the attempt to logically classify and understand them all is simply hopeless." Christian workers, therefore, who believe it might be profitable to approach

Buddhism from the practical side and to study it in the concrete as it lies in the people's mind, are at once adrift for lack of intelligent guides, or anything substantial to lay hold on.

Among other forces opposed to the Gospel is the class which rejects all religions and thinks to develop the highest character in man by mere education plus moral training: those who frankly object to the Christian Gospel and attempt to find flaws in it; those who would make a new Gospel out of what appeals to them in Christ's message, combining with it scraps of other religions, and lastly a class which calls itself Christian, but which makes adroit appeals to "new learning" and by infusing a new meaning into old and revered terms would deprive the Gospel of all its true meaning.

The attitude of a great body of the people toward any religion is one of indifference and even contempt. Business, study, love for office, pleasure, occupy the minds of the middle and upper classes and it is difficult to interest them in spiritual things. The illiterate masses are restrained by fear from accepting the religion of Jesus Christ, for the power of the priesthood would be against them, and they would risk being ostracized by family and community. Excessive deification of the Emperor, loyalty to country, and a deep-seated superstition, hatred for foreigners and any foreign religion are other causes for antagonism.

Educated Japanese who travel in Western lands often help to create a distrust toward Christianity. "The West has nothing to teach us" said a Japanese graduate of Harvard on his return home, "in the way of religion.

Anything else that is worth having, and we have not, we will get in due time." This man, of course, lacked spiritual insight and only saw the evil on the surface in his travels in Western lands. "The carnal mind is at enmity against God."

In describing some of the hindrances to the spread of the Gospel in Japan we must consider the attitude of the Government. Missionaries often complain that the Board of Education is carrying on an "underground" campaign against their work. "It proposes to cultivate to the full its 'patriotism' which mostly means Emperor-worship, conserving all old ideas which tend to fierce nationalism and which develops hatred of foreign peoples and therefor foreign religions. Christian ideals are supposed to run counter to these ideas, therefor, 'block it all you can' is the secret determination of those powers in control of training young minds. They even talk of controlling our Sunday-schools lest we therein undermine nationalism, and the way they plot to devise new laws which shall on their face look just, but which shall really operate to hinder Christianity, is a very serious matter. They have been largely compelled to yield to the Christian Schools of Tokyo because so open to the views of foreign nations. It is in the interior that we suffer most from the opposition of the Board of Education." (Rev. R. E. McAlpine.)

The attitude of the people of the churches at home is not encouraging. Japan, once the most popular of subjects for a home audience, no longer, it is said, arouses any enthusiasm. A notion seems to prevail that Japan is civilized and needs no more foreign workers; that the native Church is

opposed to Christian missionaries and refuses their help; errors which call for flat contradiction. But in spite of frequent denials of these conditions, such mistaken beliefs seem to have taken deep root in the home Church and volunteers who might have added strength to the feeble forces in Japan ask to be sent elsewhere.

There is also a widespread notion that Japan wants to fight America, tho missionaries assert that there is not the least trace of fact on which to base this idea, and if it were true, they ask, is that a good reason why Christians should cease to be kind to that land? Others say that the Japanese are strong enough to stand alone. They can build battleships, let them build their own churches. The native church is well started now, let them do the rest, etc. The Japanese are indeed building houses of worship, but not of the true God but of idols, hideous images. The Christian Church, strong as its influence is over a large part of the nation, is still too weak to stand in the breach unaided. The almost anti-pathetic attitude of the Church in the home lands has seriously alarmed some of the missionaries who are fighting against great odds with wholly inadequate forces. There is great need of a thorough awakening of the people at home to the real conditions in the missionary field of Japan. The hour is one of crisis. In the next few years the battle must be fought that shall decide whether the East is to be won for Christ or the cause which He has blest sink into insignificance.

The Needs

The most important and imperative need at present is to reach the rural

population which numbers at least seventy-five per cent of the Empire's 50,000,000. The miners, fishing-folk, shop-keepers and farmers have never practically been touched by the Christian Gospel. A systematic campaign should be started to reach these classes separately, the methods of attack adapted to the character and needs of the people in each division.

Why, it may be asked, have the missionaries allowed such a large percentage of the population of Japan to remain ignorant of the Truth?

The Rev. Robert McAlpine, whose evangelistic work in Japan covers more than a quarter of a century, makes this explanation:

"Condensed in one clause the answer is 'lack of workers'; but some side-lights should be added. When missionaries first came to Japan and for some thirty years afterward, residence in the interior was forbidden, except under certain strict limitations difficult to meet, and even to travel in the interior required a special passport each time. The result was that the decided majority of missionaries located in the Treaty Ports and opened work there—schools, chapels and churches. When the interior was opened there was a desire to enter the open door, but that must not be done at the expense of abandoning the large enterprises established in the ports. There was an urgent call sent home for reenforcements, and this call was repeated year after year, but the thin stream of recruits that trickled through to us was hardly large enough to settle in the large prefectural cities alone. Indeed our greatest hope then was to supply all these important centers; this we considered the acme of possibilities, and so it has been up to

the present. Lately we have anew surveyed our field and are ourselves astonished to discover what an awful percentage has thus been allowed to lie fallow all these decades. And now we are calling for at least three times our present force that we may go in and possess the land in something like an efficient manner."

A Christian University as the capstone of the present Academic and Collegiate courses is one of the greatest needs of the present time. Until there is such an institution the missionaries say, educational work in the Empire will be greatly handicapped. The Christian Schools do excellent work, but as they stand isolated their sphere of usefulness is most contracted. With proper equipment, and properly led by a great Christian University they would not be so outdistanced by Buddhist and Government Schools; they could obtain the removal of Civil and Military disabilities under which they labor at present; they would attract students in great numbers and the Empire might be won for God and His Truth.

With some exceptions, missionaries are opposed to the establishment of Medical Missions at present when there are so many more imperative needs and the money necessary to start such institutions could be much better employed. The Japanese are skilled physicians and very moderate in their charges. Charity hospitals have been established and the Emperor and some wealthy citizens have given millions for the benefit of the sick poor. With so many open doors it is a question whether Medical Missions would warrant the necessary outlay, altho they could accomplish much good in bringing those under treatment

to a knowledge of the Great Physician.

The greatest demand is for reinforcements. The Church in Japan is doing nobly but it is still too weak to extend its field, to reach out to the millions beyond who have never been touched by the Gospel. The missionaries have plans, but numerically they are a thin skirmish line where there should be a solid column to make any lasting impression. They call for helpers, the Japanese Church invites; the people are largely willing to listen. What reply will the Christian lands make to these appeals for money, for volunteers?

Progress

While there has been no sensational increase in the number of Christian converts in Japan according to the most recent statistics, a steady growth may be noted in many divisions of the Mission field that should hearten up those who have become pessimistic and discouraged because the advance has been slow. The *Kumi-ai* which ranks second in membership among Protestant denominations, baptized over 1,600 adults during the year 1910, to which number must be added 129 in their Mission Churches, constituting a good ten per cent. increase in the total membership.

The Japanese Y. M. C. A. reports constant accessions; the combined membership of its seventy-two branches now numbering 7,000. The Osaka branch alone in the month of June, 1911, enrolled 600 members. The more thoughtful Japanese are rejoicing that the disreputable resorts have such a formidable competitor as the Y. M. C. A.

Reports of the work of the Methodist Episcopal Church are in every way

encouraging. During 1910 adults and children to the number of 1,455 were baptized. The increase in the Sunday-school during the previous four years was 4,000. The total membership of the Church according to the last report was, including preachers, probationers and baptized children, 13,135.

The Oriental Missionary Society has reason to be proud of its record in 1910 when about 4,000 souls turned toward the Lord and several hundred were sanctified. The Eastern Church in Japan was also blest during this year when 1,100 were baptized, making a total membership of 31,984.

It is not the purpose of this article to deal in statistics, but the examples we have given, and which might be multiplied, may serve to dispel the belief that exists in some quarters that the forces for Christ in Japan are standing still. A Japanese has compared the missionary body to an elephant. It advances slowly, but carries everything before it.

The Outlook

That less than two-fifths of one per cent. of the population of Japan are Christians and many of them only nominally so, is a matter for serious reflection. But the issue involved is far greater than mere figures imply, or the difficulties of the task. Japan sets the pace in the Orient and if by any chance the nation should adopt a religion of its own making, a patchwork of old faiths, accepting only the moral influences of Christianity (which some missionaries think quite possible), the entire East would be affected and missionary progress would receive a shock from which it might never recover.

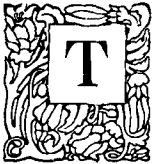
Let those at home appreciate the

magnitude of the work that confronts the missions; that in Japan is being fought a decisive battle which may determine for all time whether Christianity is to triumph or fail in the Orient. The very greatness of the issue at stake should serve to rouse the discouraged and apathetic to a sense of their responsibilities to God and Christendom and inspire them with fresh energy, resolution and enthusiasm. The cause that He has blest must not fail for lack of faith and hope. There never was a time in the history of the Christian missions of Japan when unity of purpose and concerted action were more demanded than at present.

What will be the outcome of the present renaissance in Japan? To the optimistic the time seems especially favorable for the advancement of God's kingdom; when the people are so generally adopting Western ideas. Old faiths no longer satisfy the people of new Japan, and the attempt to put the new wine of Christian civilization into the old bottles of Shintoism and Buddhism must inevitably fail. Now, as never before, the Christian forces should have courage and faith, for a large body of the people is in a receptive state of mind, and it is only on a religious foundation that the awakened nation can hope to build a greater and a richer life.

THE RELIGIOUS PROBLEM IN JAPAN

BY REV. HENRY LOOMIS, YOKOHAMA, JAPAN.



HE one central aim of the bureaucracy, or men in control of the Government affairs," says Rev. S. L. Gulick, D.D., "has been the exaltation of patriotism and loyalty to the highest pitch of power and efficiency. In the accomplishment of this it would substitute these for religion.

"To accomplish this, use has been made of the national school system and the army and navy; and for the last two decades this has been the dominant idea in the spirit life of Japan. It is the outgrowth and evidence of a sincere but mistaken effort to meet some of the pressing needs of the times by the provision of adequate ideals and sanctions for the new national and moral life. That the exaltation of Emperor veneration does

not meet the need that is felt for some firm and acceptable basis of morality is seen by the proposition which was made by Mr. Tokonami, the Vice Minister of Home Affairs in which is the proposal that there should be a joint meeting of the representatives of the three religions, Buddhism, Shintoism and Christianity for the purpose of effecting some union in the promotion of religion and morality."

Mr. Tokonami claims that his intention was nothing else than to have representatives of the three faiths meet together and to produce among the general public a stronger religious feeling; also to cause politics, education and religion to join together and contribute their best to the general progress.

"True national welfare," he said, "is rooted in the life of the spirit. Religion has its important contribution

to make to the progress of the State, and political, educational and religious forces should, in mutual respect, unite to promote national moral life and prosperity. Accompanying the physical there must be the spiritual development."

Mr. Tokonami spoke not his own convictions alone but those of a large section of Japan's leading men. He would not be in his present high position nor would he be allowed to make this affirmation were he not voicing as well the conviction of a substantial element in the Government.

"Such a proposal, coming from a Government representative, marks a new era in the religious life of Japan, and has aroused general and serious attention. If it meets with approval the result would be such a change in the general condition of the country as would facilitate the work of Christian evangelization to a remarkable degree. In fact, there would come a new spirit over the life of the nation and a new moral energy and noble quality into all its activities.

This is just what has been contended for by all Protestant Christians, and it is refreshing to find one so influential in Government circles propounding these principles which lie at the foundation of all Christian education in Japan and throughout the world.

Hitherto the prominent leaders in Japan have asserted that religion is but superstition, and the less of it the better. So general has been this idea that the educated classes have come to be regarded as a non-religious people, and a majority of these who have spoken for the Government have said that religion is needless.

The Japan *Times* remarks that "the

attitude of the Government in emphasizing the work of religious teachers will do much to impress upon the minds of the people at large the importance of religion. There is no more dangerous state of mind than an utter ignorance of and indifference to the religious views of life. Minds given over entirely and exclusively to the material side of life, to the interest of temporal affairs, are bound to give away at any great crisis in life and lead to extreme acts, working harm all around.

"We wish to plead," says the *Times*, "for the necessity of religious training for our people who have been overwhelmed under the new regime of the Meiji era by the extreme secularism of these new leaders.

"As we look back at the total result of the policy of building up a purely secular system of national education we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt, not only by the most serious minded of the educators themselves, but by all intelligent observers. We heartily commend the scheme to all religious bodies."

According to a statement of Rev. Mr. Kozaki the plan of the Vice Minister of Home Affairs was referred to a Cabinet meeting and approved by it; then the Vice Minister went around to all the Elder Statesmen and got their approval. Rev. Mr. Kozaki adds: "We think there will be no direct visible result. Still the indirect result will be great. In the first place, public recognition of the importance of religious instruction, hitherto almost ignored by the State, will be emphasized. Our Government and public men, hitherto, have paid no atten-

tion to any religion whatever. Religion has been regarded as a sort of superstition, contributing nothing to the creation of good morals and the maintainance of good social customs.

"But now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity it will receive public recognition, which hitherto has been denied, and it will no longer be treated as a religion of a foreign country.

"We believe that in the near future a great interest will be awakened among our people, concerning religious matters, especially concerning Christian religion itself; and thus, the cause of evangelistic work will be thereby promoted much better than before."

One of the Y. M. C. A. teachers in the Government school at Kagoshima writes: "Faith in the old gods is passing; in fact is gone already except in the lowest classes. A most hopeful sign is that students from the Middle School grade upward are reading and thinking. I believe fully fifty per cent. of these have Japanese Bibles, and an encouraging number visit the foreign teacher or missionary to have it explained. Concerning opportunities for Christian work, it is safe to say that where a little common sense is used no hindrance of any sort will be encountered. Officially, the Director may do nothing that may be construed as help; privately he will commend the teacher and may become a member of the Bible class."

The appointment of Mr. Soroku Ebara to the House of Peers is a new and significant departure on the part of the Japanese Government. Hitherto, only such persons were eligible for appointment to that body as belonged to the peerage or paid a large and stipulated tax.

Ebara has neither of these qualifications, but has made a distinguished record as a Christian leader of great influence. "In fact," says the *Japan Times*, "we know of no other Christian layman so active, so influential, and so highly respected as Mr. Ebara is among his fellow believers. Mr. Ebara's appointment implies only a recognition of the good he has done as a moral and spiritual leader. The Government could not have demonstrated its fair and unprejudiced attitude toward Christianity in a stronger way than in the present appointment of Mr. Ebara."

The late Bishop Honda testified to the change of feeling now manifest in so many ways in Japan as regards the incoming of Christianity. At Nashinasuno, where special meetings were being held, the school buildings were thrown open for the meetings. At Kokubo large meetings were held in the Government Hall, to which Christians were invited. At one place, it is reported, the Provincial Assembly adjourned in order to attend a Christian service.

"It is not too much to say," writes Rev. Mr. Uyemura, "that there is a glorious future for Christianity in Japan."

POINTS OF CONTACT IN SOUTH AFRICAN MISSIONS

BY G. B. A. GARDENER, M.A., CAPE TOWN, SOUTH AFRICA.



IN the Southern third of the African Continent a critical period has been opened. A political union threatens to swamp the public mind, while the easy going native policy of the Government engenders restlessness among the leaders of the overwhelming native population, handicapping evangelization. The things of God are relegated to a subsidiary position and here and there, surrounded for a century by Christian testimony, the rawest heathenism is encroaching on Christian precincts. On the other hand, the cry of the Moslem peril descends from the north, aggravated by the vanguard of a civilization attempting to supply a superstructure without solid foundation.

Such is the background on which more than forty missionary societies find themselves called upon to build up the native Church in South Africa to-day. Things seem to have come into the melting-pot simultaneously. If ever points of contact were needed with fellow-missionaries and the great Overseer, now is the time. To respond to the calls of the North with the least delay, to aid and advise the natives in their political relations and aspirations and to lay broad and true foundations for the rising native Church—such tasks demand superhuman relations and whole-hearted surrender.

The question of contact is not a new one among South African missionaries, nevertheless it may be freely admitted that it remained for the Edinburgh Conference to focus the

matter effectively. The following resolution passed by the Natal Missionary Conference, a year after the Edinburgh meeting, bears this out:

That in view of the serious overlapping in the work in Natal and Zululand, and the evils arising therefrom, which called forth the just criticism of the Edinburgh Conference, and because of the confusion caused in the minds of the natives, both heathen and Christian, by the presentation of Christianity in so many varying forms, it is, in the opinion of this conference, desirable that any new society contemplating the opening of work in Natal or Zululand should, before doing so, communicate with the President of the Natal Missionary Conference.

In a foot-note it is explained that

This action is not to be taken as a proclamation that the evangelization of Natal is completed, but that its evangelization will be best advanced by the strengthening of agencies already at work, while any further multiplication of agencies will hinder rather than hasten the desired result.

Putting in a nutshell the position for the whole territory south of the Zambesi and Kunene rivers, we might say that we aim not at reducing the number of missionaries, but at their wiser distribution, fewer societies, if possible, and certainly closer contact and more cooperation between them.

From one ordained missionary for 3,846 natives in German Southwest Africa we proceed by steady gradation to one for 13,461 in Basutoland and leap to one for 68,181 in Portuguese East Africa, the worst manned field of the sub-continent by a long way. In this direction, therefore, there is room for reconstruction.

Further, a variety of elbowing societies not only presents the danger

of causing constant confusion and collision, but the no less serious danger of parasitism and atrophy, due to deficient initiative and originality, the results of lack of room and aggressive propaganda.

Finally—and this seems to be the immediate desideratum of the South African field—*the points of contact between societies and missionaries must be increased twofold*, as a preliminary to readjustment and the pressing of the battle to its final issue.

The following questions arise:

1. For what may we reasonably look?
2. What has been attained?
3. Along what lines may we hope to realize the balance?

It is idle to speculate on what might have been or what we should have liked to have done if we had *carte blanche*. We must face the facts, reducing the matter of cooperation from its academic sterility to one of practical politics.

What We May Reasonably Expect.

The allocation of any one section (tribal or linguistic) of the native field to some particular society can only proceed on *a posteriori* grounds. We are not in a position to-day to say whether the Wesleyan form will best suit the Xosa, the Paris Evangelical the Sesuto, the Methodist Episcopal the Zulu divisions of the Bantu race, and so on. Time alone can indicate this. As little as all the Teutonic peoples are Lutheran or Episcopal, can we expect the Bantu races to be formed after the same pattern or any historical pattern at all. Even one branch of the Teutonic peoples has not always embraced homogeneous expressions of faith and forms of

worship. Truth is many-sided and it is worthless to renounce the specific emphasis which various sections of Christendom have sought to lay thereupon. We need to agree upon a greatest common multiple which shall contain all the truth that has borne the test of time with fruit, judged by its ability to win men for Jesus Christ, the only test of truth, nay, Himself the Truth! This we do by recognizing each other and learning from each other.

The other principle—that of the highest common factor, the process of selecting a few truths to which all may subscribe—opens the door to an eclecticism which is at once an impoverishment of Christianity's rich historical heritage and to those who hold minimum truth with maximum error.

If the desire to cooperate springs from our wish to apologize for our denomination, our primary duty is to surrender our autonomy, i. e., absorption and not cooperation. As Dr. Julius Richter writes in the January issue of the REVIEW, (p. 33): "Church federation does not mean the leveling of denominational differences. * * * We have to remember that Christianity will never grow strong upon subtractions and reductions, but only through additions and vital developments."

Denominations that have the right to cooperate, have the right to exist and consequently need no apology. What we might apologize for is that we have not admitted and respected the right and the truth in the other man's position. And so, while waiting until under the Providence of God tribal temperament, linguistic affinity and outside influence have

shaped the full-grown Banku Church, something must be supplied which has stood the test of time and served other nations, supplied as truth and to emancipate new races into the Christian Church, supplied therefore with a watchful eye on the danger of denationalizing, delingualizing and devitalizing the peoples to be won, especially if they are of the child-races of the world.

Nevertheless the devil has not been idle in this matter of division. He is the arch-Schismatic. Nor has he held aloof in the matter of occupation of sphere. His spoiling tactics are deeply insidious, and have resulted in the all too frequent infringement of the Pauline principle as enunciated in Romans 15:20. To have the right to exist is not synonymous with a right to go anywhere. There must be a scrupulous divine economy in the matter of millions of perishing souls. For a society to go to one of a multitude of tribes or races presupposes a specific commission in addition to the general one of the Gospel, and if one or more societies are already covering (or promise to cover) the ground, a specific message would not be delivered. The neglect of this principle is a violation of the divine economy, while its rigorous application will not only minimize confusion and collision but facilitate co-operation and comity. For cooperation is a moral and spiritual relation, as well as one of manipulation, depending, as it does, on divine sanction and good health between the partners. If only we can give this principle both retrospective and prospective force, we shall probably agree that the following may be reasonably looked for in the South African field:

1. *Elimination of waste.* No new society ought to enter the field without the knowledge of the General Missionary Conference. Contiguous societies spending much time over thorny questions of discipline and censure should make a fearless attempt to come to a thorough understanding—if necessary at the cost of withdrawal, if either can overtake the work. Priority of occupation and fruitfulness of effort we take to be the determining principles in the matter of withdrawal.

2. *Concentration of effort.* This will be possible chiefly in the case of societies of the same kind, i. e., those more or less similar in Church government, discipline and temperament. Where major emphasis is placed on creed, similarity of doctrine will of course be necessary.

3. *Comity among all.* Even if it is true that some societies will never contemplate organic cooperation with others, there is no reason why there should not be a spirit of comity among all who seek to bring Jesus Christ to the heathen. The spirit that prompted a missionary to write "we believe that our traditional teaching is true *and other teaching is false*" will never fulfil Christ's departing commission.

How Much Has Been Attained

The story of accomplished contact in South Africa missions is soon told. Most of the efforts are of comparatively recent date. The first General Missionary Conference met at Johannesburg in 1904. It has since met in that city in 1906, in Bloemfontein in 1909 and is due to meet at Capetown during the first week of next July. This Conference has already more than justified its existence, having supplied valuable information and in-

spiration through its meetings and printed reports. Some six months ago its executive convened a Committee on Delimitation and Comity, representing eighteen societies to hammer out agenda for this year's triennial Conference. Six commissions were appointed, and these are now busy collecting and collating evidence on such questions as "Survey and Occupation," "Church Discipline," "Native Youth in the Large Cities," "The So-called *Black Peril*." These commissions will present reports and frame resolutions to be discussed by the Conference in July.

Besides this National Conference there are provincial Associations of Societies in Rhodesia, the Transvaal and Natal. The Natal Missionary Conference and the Transvaal Missionary Association have attacked the problem of cooperation with vigor. At its last gathering the Natal Missionary Conference decided to form an "Advisory Council on Comity and Cooperation" to aim among other things at "the reduction of existing overlapping and the avoidance of future cases," and the promotion of uniformity in matters of discipline and probation. Needless to say, the ambitions of the promoters have been rudely shocked already. But they are not discouraged, for even a fractional realization of their aim will justify the undertaking.

In addition to these laudable provincial efforts to multiply points of contact, a certain amount of coordination has been established between specific societies and stations. The most conspicuous instance is that in which the American Board (Zulu branch) have transferred to the United Free Church of Scotland their

Theological College which is run as a union college, the board supplying one teacher. The United Free Church have in turn discontinued its boarding school for boys and supplies one teacher to the Union Normal School under A. B. auspices. The South Africa Compound and Interior Mission has a Training Institution for evangelists at Intokozo jointly with the Free Methodists of America. The Hanoverian Free Church has applied for leave to have their young men trained at the Seminary of the Berlin Society. The latter has scholars from the Presbyterian Church in its Normal School in the Spelonken (Transvaal), and sends candidates for the ministry to the Theological Seminary at Morija (Basutoland). The Berlin Society in Natal cooperates with the Norwegian Missionary Society, Church of Sweden Mission, Church of Norway Mission and the Hanoverian Free Church Mission for the training of teachers evangelists and pastors; also in matters of publication, such as a Lutheran catechism and hymn-book. These are typical instances and an all but exhaustive list of established points of contact. Owing to the failure of the Government to give it financial support, the Inter-State Native College scheme has been returned to its supporters, and what promises to become a notable contact-item has not materialized enough to include it as an accomplished fact. In the meantime it deserves the serious thought and guiding influence of every friend of the native.

We come ultimately to attempt to set out some of the lines along which we may look for the fuller realization of the things we may reasonably look for. To clear the ground it is

necessary to state that we aim neither at uniformity nor at absorption. If there are those in the field to whom companionship does not appeal, and who feel called to labor in isolation, why condemn them? Unanimity is not an essential of cooperation. Nor does our contact policy demand the absorption of small, weak churches by large, wealthy ones. It is also necessary to note that the case of South Africa is not on all fours with (say) Japan. The close relations of the South African missionary body with the white population makes the former much more dependent than he is elsewhere. For instance, his scheme of native education must not only suit the native, but his educated native must suit the varied tastes of the European employer. In the evolution of the native Church we can not expect much initiative from the native side. European churches set the pace and while these are divided we will have native churches after the same pattern. *For the disciple is not above his master.* The missionaries certainly can not trouble their heads about National Native Churches. It would be a terrible thing to force this at an immature stage. Then again, while the majority of societies keep the European and native churches apart, some unite them. All these considerations complicate the question of cooperation. It is, however, certain that the line of least resistance must be followed, for there is a conservation of energy in spiritual outlay. Like-minded societies must begin to eliminate waste. Far rather four or five wholly in unison in matters of doctrine and discipline—wholly agreed to differ if necessary—than fifteen or twenty associated in an honorary capacity. The

former does not exclude the latter and the two together are the sure way to strong and lasting union in the end.

Or there may be federation of certain particular interests, and this again is a powerful means of promoting eventual union. The example of the Lutheran Churches is a case in point, and a Lutheran Federation for South Africa should be productive of much good. If, for instance, the Hermannsburg Society, which has a small seminary at Berseba in the Western Transvaal, unaided by Government and not very efficient, would make use of the well-endowed and flourishing Seminary of the Berlin Society at Bothsabelo in the Eastern Transvaal, the latter might become not only the nursery of all Lutheran effort but a potent unifying influence. If only the fusing power of the Holy Spirit would drive us to see that we can not afford to lose a man or a moment in this day of sore crisis and solemn opportunity!

The practice of following up members into well-covered territory occupied by another society is causing a great deal of friction. To many of us it seems to be a violation of Apostolic principle and of a bedrock postulate of Christian courtesy and economy. But while some refuse to abandon the practise the responsibility is theirs—let others accept and propagate a scheme of mutual recognition; its successful demonstration is the best proof of its wisdom and the guarantee of its extension. The culpable leakage is due to the inactivity of like-minded people for the non-conductors cause no waste that we can deplore. If only those who think and act homogeneously could concentrate

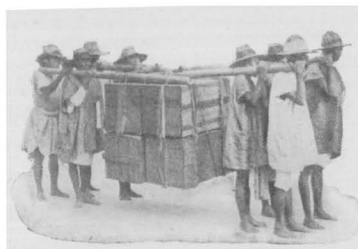
their effort the gain will be considerable.

But finally, there is scope for comity among all. Every Christian missionary in South Africa ought to know his colleagues better. Half our differences are due to misunderstanding and would vanish *if we only knew*. Periodical fraternals for unhurried spiritual intercourse would have this effect among workers on adjoining fields. A common scheme of prayer would cement such friendship and pave the way for the unity of the spirit. There is a great need of spiritual deepening and quickening.

Moreover a consensus of missionary conviction in matters of general interest is a great desideratum. There is a call for united action in such matters as social purity, temperance, preservation of health, legislation and education. Each of these departments has inter-denominational value. The formation of a National White Cross Society, the incorporation of the South African Temperance Alliance, the establishment of Union Hospitals, negotiation with the government on matters affecting liberty of conscience and Christian rights, and last, but not least, the coordination of edu-

cational effort—especially in its industrial, technical and art departments—all these constitute an immediate challenge for consolidation of outlook and execution. The publication of intersectorian newspapers in three or four of the leading vernaculars would be included under education. Here the Natal Missionary Conference has set a noteworthy example by launching a cooperative religious newspaper in Zulu, the editorial board to consist of representatives of the different societies.

Africa has been called the imperiled prize of the Church, it is also the great laboratory of the Church. "Here spiritual conditions are at their worst, degradation most complete. If Christianity can solve Africa's problems, it can do anything." South Africa contains every problem of pagan Africa in process of solution. It is the test-tube of the great pagan laboratory. The success of the experiment depends on the mixing of the ingredients, but not in a haphazard way. It requires infinite patience and skill. Contact, too, is a matter of manipulation and arrangement, but above all of mutual forbearance and fellowship with the divine head of the Church.



HOW BIBLES ARE CARRIED IN AFRICA



A LARGE SUNDAY-SCHOOL AT BOPOTO, ON THE UPPER KONGO

DAY OF OPPORTUNITY IN WEST CENTRAL AFRICA

BY JOHN H. HARRIS, F.R.G.S.*



CERTAIN facts impress the mind of the impartial investigator in considering the position of Christianity in Africa below the Mohammedan belt; first, the dislike and contempt with which the majority of the official and trading classes regard the missionary; second, the missionary's simple faith and goodness, his splendid heroism and his magnificent devotion.

Then one can not but be impressed with the fact that missionary enterprise has changed in character with a success which promises to be overwhelming. Finally, one sees the opportunity which to-day presents itself

to throw an effective barrier across the path of Mohammedan progress, a barrier which will not only prevent its southern march, but may even drive back the vanguard of the Moslem forces.

The antipathy felt toward the missionary and Christian community is hardly likely to become less marked in the near future; administrations are undergoing a change in their attitude toward the colored races which must necessarily force high-minded Christian men into an increasingly resolute defense of their native communities. Commercial methods are undergoing a still more far-reaching change; the old time merchant is giv-

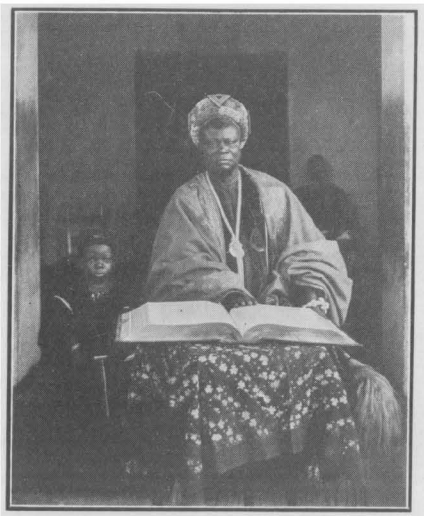
* Mr. and Mrs. Harris recently visited West Central Africa under the auspices of the Anti-Slavery Society, of England, to study labor and social conditions. At the same time they examined Christian missionary enterprise and here set forth the results of this investigation. The course of their inquiries demanded a tramp through virgin forests and swamps and across arid plains for over five hundred miles; paddling in little dugouts for another thousand miles, and four times that distance in river steamers. A journey of this nature brings the traveler into contact with every section of the African community—governors and officials, white and colored merchants, the Christian, the Mohammedan and the Pagan.—EDITOR.

ing place to the highly organized syndicate, which, as a unit, possesses neither heart nor conscience and is generally sufficiently strong in influence at home and power abroad to menace any administration. The missionary, acknowledging no higher earthly authority than his own conscience, is bound to find himself more and more in conflict with the exploiting energy of these vigorous dividend seekers. That this is good for the Church goes without saying, but it makes the lot of that isolated man and woman in Central Africa very much harder to bear.

The forces of Christianity have not yet made any great advance in the far hinterland of the Sierra Leone Protectorate, the northern territories of the Gold Coast or in Northern Nigeria, altho their efforts have been most abundantly rewarded in the Sierra Leone Colony, the Gold Coast and Southern Nigeria. In the Gold Coast Colony the missionary meets with simple paganism, but in Southern Nigeria he encounters a very considerable Mohammedan community, about fifty per cent. of the total population being Moslems and equaling in numbers the combined forces of Christianity and Paganism. Below Nigeria,—that is South of the Niger delta,—Mohammedan influence is left behind and the messengers of the Christian faith have to deal only with paganism; not the bloodthirsty and strongly entrenched paganism which confronted Livingstone, Ramseyer, Hannington and George Grenfell, but a paganism so broken by the forces of civilization, so rent and riven by internal mistrust, that the masses of the people are crying out "Who will show us any good"?

The history of efforts to win West Central Africa for the Christian Faith is divided into two periods; the first dating apparently from about the 16th century, tho records are extant which suggest yet earlier efforts. The pioneers of the earlier period were sent exclusively from Rome. The second period is almost entirely a 19th century effort, and its activity springs mainly from the Protestant Churches. The first era was undoubtedly that of Christianity by conquest, a program carried out by the Portuguese under the blessing of the Pope, altho the Dutch frequently gave these "Christian swashbucklers" anything but a happy time. To-day memorials to these enterprises exist in several colonies in the form of ruined altars and chapels, now degenerating into African fetish houses, many of which are to be found in out-of-the-way corners of the African hinterland. In Portuguese Angola there is an extremely interesting ruin which demonstrates the fact that for a period subsequent to the earlier days of Portuguese occupation the Dutch held this colony, which they conquered with the two-fold object of converting the heathen and buying slaves. Tho time and criminal folly have obliterated much of the interior beauty, one wall remains intact—a single mosaic of blue tiles portraying the Christian forces of the Netherlands surrounded by the myriads of heathendom; a guardian angel is depicted watching the contest; but blessing only the Christian slave-dealers. The extent of this misguided piety and devotion may be gaged from the fact that the whole interior of this Church was originally covered with pictorial blue and white Dutch tiles, carried by the thousand in

little sailing vessels all the way from Europe. On the islands of San Thome and Principe, side by side with their terrible record of predial slavery, was

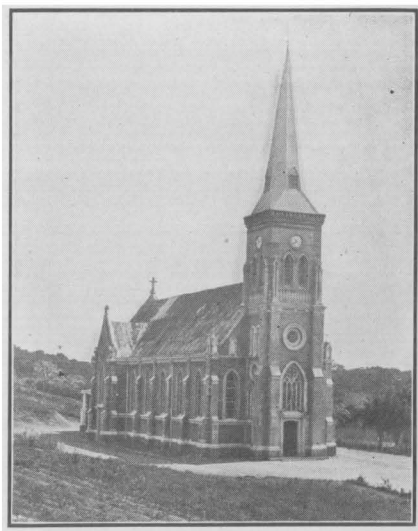


THE ALAKE OF ABEOKUTA, WITH HIS SON AND THE BIBLE PRESENTED BY KING EDWARD IN 1904

a vigorous piety which named streets after the Divine attributes and covered the islands with Churches dedicated to saints known and unknown. Some of these were erected as early as 1542, but almost every one to-day is in ruins. Lamentable indeed is the devout awe with which the native regards these decaying walls; having lost the solace which he originally found in his simple fetish charm, he clings with despairing fervor to the ivy covered altars, broken images and worm-eaten crosses. Ichabod is everywhere written upon the efforts which those early Christian colonists made to force their faith upon the pagan tribes of the great riverine areas of Central Africa. The second period of missionary enthusiasm began with David Livingstone's romantic work, which, altho primarily in the eastern part of the

continent, stimulated a great movement for evangelization from the West, a movement which reached its most fervent expression in the early eighties of last century when the scramble for territory culminated in the General Conference of Berlin. That historic gathering of the representatives of the Powers was due primarily to the keen witted Leopold, who saw therein his long awaited opportunity of colonial expansion.

The Berlin Conference was unique in that it had for its program, not only the interests of commerce, but also that of Christian missionary propaganda, for by its subsequent treaty, missionaries were to be encouraged to win pagan tribes from barbarism. The immensity of the area thus consecrated



ROMAN CATHOLIC CHURCH AT LANDANA, WEST AFRICA

to freedom of trade and missionary enterprise is not generally recognized. The Kongo basin, contrary to the generally accepted belief, extends far beyond the boundaries of Belgian Kongo, or, more correctly—the Kon-

go State. Its northern frontier reaches the tributaries of the Niger and the Nile, while its eastern border includes a large section of German East Africa, and in the south and west larger areas still of both British Central Africa and Portuguese Angola come under the operation of the Berlin Act. In this great pagan area, nearly as large as the continent of Europe, the forces of Christianity have been concentrating their efforts for the past thirty years, and with what result?

It is incontestible that the entrance of the late King Leopold into the administrative activity of Central Africa was the greatest known catastrophe in human affairs to which the African continent has been subjected; his baneful influence overflowed the banks of the Kongo and its tributaries, it came within an ace of impregnating the British colony of Uganda, and actually obtained a foothold in German Kameruns: it invaded and almost overwhelmed French Kongo, carrying with it the same orgie of bloodshed, rapine and murder, by which its sinuous track was everywhere known in the Kongo itself. Tho Leopoldian influence carried with it such a tale of horror, tho it made the very name of white man stink in the nostrils of native tribes for all generations, King Leopold, like all criminals in history, made one fatal blunder and outwitted himself:—Having posed before the world as a Christian philanthropist, he was compelled in that capacity, and by the clauses of the Berlin and Brussels Acts, to countenance and encourage missionary activity, and, in practice, to open the Kongo territories to the forces of Christianity. This was King

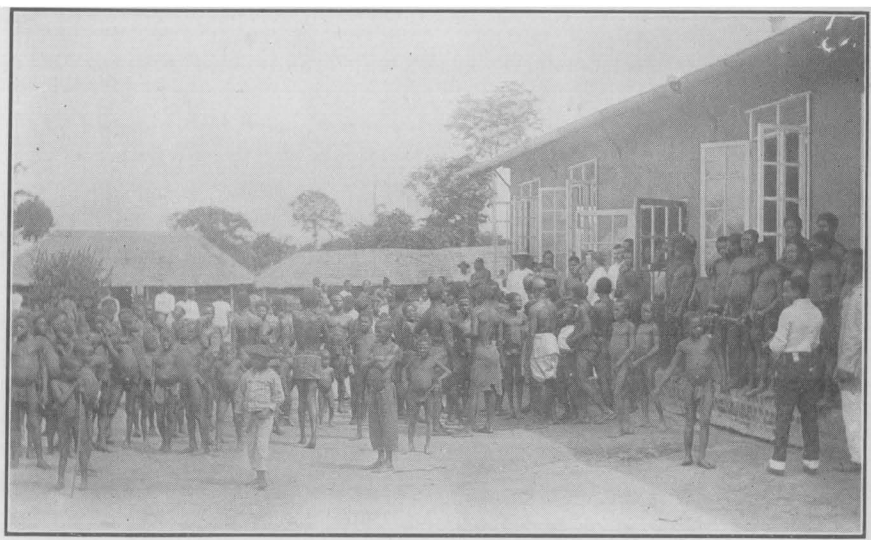
Leopold's undoing, for thence came to the ears of Europe that unbroken stream of reliable information upon the doings of the Royal rubber merchant which unmasked him and forever made his name a byword among the nations. On the spot, this blunder gave the natives their only gleam of hope, and everywhere they flocked to the missionary, some of them journeying hundreds of miles to seek the sympathy and protection of the "Ingleza" (as all English speaking missionaries are called). In 1904 King Leopold was compelled by the exposures made public in Europe and America to send out a Commission of Enquiry to the Kongo, and the members of this Commission were so impressed with the power of the missionary that the following passage was inserted in their memorable report:

Often, also, in the regions where evangelical stations are established, the native, instead of going to the magistrate, his natural protector, adopts the habit, when he thinks he has a grievance against an agent or an executive officer, to confide in the missionary. The latter listens to him, helps him according to his means, and makes himself the echo of all the complaints of a region. Hence the astounding influence which the missionaries possess in some parts of the territory. It exercises itself not only among the natives within the purview of their religious propaganda, but over all the villages whose troubles they have listened to. The missionary becomes, for the native of the region, the only representative of equity and justice; he adds to the ascendancy acquired from his religious zeal the prestige which, in the interest of the State itself, should be invested in the magistrates.

What wonder that the word "Ingleza" became the synonym of chivalry, what wonder it should be adopted in the Kongo as the safest of pass-

words, so safe indeed that even the Belgian rubber merchants have sought security therein when danger threatened from infuriated natives. The story has been told by a Belgian how two of his colleagues once fell into the hands of a tribe which had suffered severely from oppression; the white men carried no weapons of defense, a fact promptly grasped by the natives, who

singing a hymn"! Fortunate indeed, that one of those men remembered a stanza learned at his mother's knee, and thus saved the life of both himself and his wretched companion. This confidence in the missionary is further evidenced by the saying which has now passed into a native proverb:—"Ingleza nta fombaka" (The Englishman never tells a lie). This con-



AUDIENCE COMING FROM CHURCH AT JALEMBA, UPPER KONGO

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had determined to put to death those whom they believed—and correctly—were rubber agents of the State. With true African frankness they informed the anxious white men of their intention to first chop off their hands and then kill them. One of them, however, with a touch of that genius which self defense inspires, replied, "But we are 'Ingleza', you do not put Ingleza to death"! The natives "palavered" for some time and then approached the white men again, saying—"You have not the appearance of Ingleza, but lest any mistake be made, prove to us that you are Ingleza by

confidence has not only spread through the Kongo, but away even into Portuguese Angola, and with so great an asset, Christian missionary enterprise is ever becoming more firmly fixt in these territories.

The missionary forces in the West Central region of Africa are drawn from Great Britain, France, America, Germany and Sweden. The German missions are largely represented by the Basel Mission, that splendid institution whose progress in the Gold Coast and in German Kameruns is almost phenomenal. The American missions are dotted about all over the is-

lands and "the Coast", where, sometimes by their unique methods, they occasionally give severe shocks to their more phlegmatic brethren. English missions are devoting their energies mainly to Southern Nigeria, Fernando Po, the Kongo, and Portuguese Angola, while the French Evangelical Mission makes headway with difficulty in French Kongo. Denominations are distributed equally among the Baptists, Anglicans, Presbyterians and the several Methodist orders. The Congregational Church and the Salvation Army alone have no missions in West Africa.

With but few exceptions the work has been in the hands of men and women representing the somewhat extreme Evangelical section of the Church, who regard the actual preaching of the Gospel as the only duty of the missionary. Circumstances have now broadened their outlook, altho for many years few were prepared to surrender to others the work of continuous village preaching. The missionary, who insists upon preaching the Gospel almost exclusively himself, obviously can not expect such great results as the man who, perhaps with less ostentatious Evangelical fervor, is willing to sit quietly in the schoolroom and study preparing natives to go forth and preach. We understand and sympathize with the "fiery zealot," but the native thinks him a strange being and does not understand two sentences of his Anglicized Bantu, or, worse still, Batuized English with an American accent! Gradually, however, conditions have changed, and missionaries have within the last ten years come to realize that the advantage of training the native to go forth as the preacher, is overwhelming.—

The Gospel is carried further afield, is presented by men with a full knowledge of native life and customs, is spoken with a complete mastery of the native tongue; the results have already been truly astonishing.

The progress of Christianity in heathen lands is too often measured by the bare statistics of missionary reports. However satisfactory this "stock-taking" may be in civilized countries, where every one knows more or less the elements of the Christian faith, it is grotesquely unsatisfactory to apply such tests to pagan countries. The missionaries can not include those thousands of men and women whom they know are converts to Christianity, but whose intricate social ties preclude them from open church-membership. There comes, too, a time in all mission fields when the collective mind of the nation begins to move toward a new faith. This aspect, intangible at first, often imperceptible even to the individual missionary, but clear to the onlooker, has already arrived in the Kongo Basin.

During the last ten years, the early native converts have been trained and sent forth to teach and preach, but while the Leopoldian regime held sway in the Kongo itself, little headway could be made by the native teachers beyond that of seed-planting on ground rendered receptive by the knowledge that behind the native Evangelists was the sympathetic missionary, more reliable in actual and potential trouble than even native relatives. With the uprising of public opinion and the consequent gradual disappearance of violent oppression, the situation has changed; the native

Evangelist is welcomed as the bringer of good tidings, a foretaste of which they have already received in the lightening of their greivous burdens, through—so the natives believe—the influence of the white messenger of the Cross. The message, therefore, is now listened to with insatiable

from these centers there now radiates a whole series of outstations where ten years ago a white man dared not travel, and where even to-day, it is not particularly safe for any but the missionary and his messenger. Away up the distant Kasai the American Presbyterians, with only two stations,



A BAPTIST MISSION TRAINING CLASS ON THE KONGO

eagerness everywhere, and the general mental attitude at least is definitely and finally set toward the Christian faith.

Ten years ago, to my personal knowledge, human flesh could be purchased for consumption on the banks of the Bussira river. To-day, on that tributary alone, over 2,000 members of the Christian Church are in the villages, and every week over 100 Evangelists are traveling from town to town preaching the Gospel. At mission centers like Bolobo, Bolengi, Jikau, and Yalamba, one sees churches crowded to overflowing, and

have something like 10,000 members of the Church and nearly 100 Evangelists; not only so, but native churches are everywhere springing into existence at a pace which is distinctly embarrassing to the already overworked missionaries. Very similar conditions exist down south in Angola and away north in the Gold Coast territories. In Angola the Methodist Episcopal Society has, within the last twelve months, increased its actual membership fifty per cent., while in the Gold Coast, the Basel Mission records a membership of something like 30,000, who pay, so we were in-

formed, one-fourth of the entire cost of the Mission.

It is clearly the duty of the Home Churches to organize a forward movement. Now is the day of opportunity while the native is receptive and the doors wide open to the entrance of Christianity. To delay may be to witness in ten years' time the Mohammedan faith firmly established throughout West Central Africa. The Missionary Committee should pour into Central Africa men and women capable of directing the increasing army of native Christians. The Gold Coast and Nigerian Churches should be linked with Uganda by way of German Kameruns and the great Ubangi river. That great tributary of the Kongo, rising on the Anglo-Egyptian border and passing through French and German territory, must be regarded as the frontier of Christianity, across which Mohammedanism must never be allowed to pass. To-day it is without a single Protestant missionary,—a grave error of Christian statesmanship, in rectifying which no time must be lost.

The chief criticism to which missions in West Africa have been exposed, by sincere tho very candid people, is that they have concentrated on a spiritual and literary training of the natives to the exclusion of more practical education. Within comparatively recent years, however, the Church Missionary Society in Nigeria, the Basel Mission in the Gold Coast, the Presbyterians in Calabar and the Primitive Methodists in the Gulf of Guinea have all undertaken extensive industrial training, and the British Government has stimulated this movement by withdrawing general subsidies to missionary effort and sub-

stituting a grant per capita for the finished product," i. e., a native trained by the mission to a scheduled standard of literary and industrial knowledge and practise.

The need for such missions in the Kongo basin is a thousandfold greater than in any other part of West Central Africa. Throughout the territory the natural economic resources have been almost exhausted and the ever increasing Christian community has no economic future before it. There is land in plenty, land be it remembered, highly suited to the production of palm oil, cocoa, henequen, and possibly copra, but there is no one to lead the natives to cultivate that land. The natives,—Christian and Pagan,—regard Bula Matadi (the Government officials) with great aversion; the merchants in the Kongo are too few to attempt the task of agricultural education. The missionaries alone are capable of leading the people to till the soil and in the messengers of Christianity the natives have unbounded confidence. If, therefore, the "astounding influence"—which even the Belgians admit the missionaries possess over the native mind—could be utilized to turn that devastated land into a garden, it would be fruitful of permanent stability to the colony and render possible at a future date a self-supporting, self-propagating Christian Church.

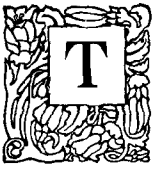
A grave danger of secession confronts Christian missionary propaganda in almost every colony in West Africa, due to polygamy. With the growth of knowledge and material prosperity, the natives are showing an increasing tendency to manage their own affairs in church matters, and particularly in regard to the in-

terpretation of Christian practise. The whole social fabric of West Africa rests on a polygamous basis, which is beyond question incompatible with present day Christianity, but a considerable section of the natives argue that their tribes socially are still in the patriarchal age, and that generations must elapse before a monagamous standard can be evolved, at the same time they proceed to demand that the transition stage shall be abridged with a permissive but restricted practise of polygamy. In one colony this movement has gone the inevitable length and founded a separate Church, which numbers, it is computed, nearly 14,000 members. This movement already threatens disaster to the missions in one colony for if the Minister remonstrates with any member of his flock upon alleged polygamy, the next he probably hears is that the member in question has, with several of his friends, seceded and joined the African Church. This African Church—distinct from the Ethiopian in several respects—is above all things vigorously propagandist, and with its permissive polygamy appeals to the instincts of the native everywhere, with the result that conversion to the tenets of its faith is fairly easy, even for the pagan, and its doors are always thrown widely open to seceders. That the movement will spread southward is certain and that it will cross the Kongo to Uganda is quite probable. The first wave across Central Africa will, in all probability, be a religious one without any very high standard of life and conduct, but this will undoubtedly be followed by an ethical wave which, it is hoped, will give to Central Africa a stable Christian Church.

The political future of the Kongo is uncertain. Belgium has succeeded in putting an end to the atrocity regime, but that is all. The Kongo basin requires trained colonial statesmen to guide its future, it needs a personnel with experience in colonial administration, it needs what all tropical and sub-tropical colonies demand as a basis for future prosperity—an annual grant-in-aid, and not less than one to two millions sterling must be found if the administration of the Kongo is to be maintained. France has the men, the money and the conception, which, together, may yet remove the traces of Leopoldianism in French Kongo. Belgium has neither colonial conception nor men, and tho she has the money, it is extremely doubtful whether the nation will consent to pour it into the Kongo at the rate of 1,000,000 pounds per annum for something like twenty years. Belgium, however, will no doubt retain control of the territory for a few years and during that time missionary societies should press forward. France possessing the right of pre-emption will, if she succeeds to the territory, pursue her usual antagonistic policy towards missions and render extension extremely difficult. If, however, missionary enterprise is widely spread over the Kongo, a plea for a guaranteed position could not be refused in any conference which may be held for discussing the future of the Kongo area. The central political factor for Missionary Committees to bear in mind is, that at present the Belgian Government and the native tribes are more friendly toward Christian missionary propaganda than in any other political division of West Central Africa.

THE HOME CHURCH AND FOREIGN MISSIONS *

BY ROBERT E. SPEER, NEW YORK.



THE problem of the relation of the home Church to foreign mission work consists in the unsealing of the principles of the missionary spirit, in giving to Christians the convictions and experiences which will teach them clearly that what he has he must share with others.

Every disciple must know what he believes, and must have experience of what the world needs. If a man does not know what he believes he can not state it to himself or define it to his brother. When he knows that he has something that is life to him, something that every other man must have, then he will desire to share that something with the world. A religion that is uncommunicable is untenable, and any religion that a man can keep to himself, is not worth keeping.

Our first problem is, to open in the life of every Christian, convictions regarding Christ, and an experience of Christ, so true, so first-hand, so deep in his own life, that he will be constrained to share his possession with the whole world.

Our second problem is not only to recover such consciousness of the good we possess that we are bound to share it with others, but also to bring about such an awakening of conscience among Christians at home as to prevent the spread over the world of those evils that war against our God. There is not a missionary field in the world to which we have not sent out more evil to war against the good, than good to war against the evil.

For every representative of the Christian Gospel that we have sent to the foreign field, we have sent ten of the other kind to frustrate and confute the Christian message.

Christian men must awake to their duty in this regard. The Christian business house that sends a dissolute man to represent it in China is disloyal to the Christian faith. The nominal Christian government that sends men to represent it in any non-Christian land who deny in their words or lives or example, or in their conduct, the Christian principles of the land that sent them, is not faithful to its Christian duty. Who can blame the Jew because he will not listen to the Gospel; or the Mohammedan, remembering the Crusades and the evils that have been poured out by nominal Christians the last few generations? In his place every man would feel the same repugnance toward Christians that the Jew and Mohammedan feel.

It is not only our duty to share our good with the world, but it is our duty also to make amends for all the evils we have done and for the good we have neglected to do.

In the third place, the whole missionary propaganda needs to be brightened in our conception of it. We must go on in a technical way, doing all we have been doing, the professional trend being to plant Christian institutions in this land. But a far broader propaganda must be carried on in other lands. In a South African paper I read an article in which the writer contended for a new type of

*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."*

volunteer movement, which would lead men in every class of the diplomatic service, in business, in every line, to press out over the world with the Christian purpose and aim dominating their lives. That is the way Mohammedanism has spread throughout the world. We hear of Mohammedanism having spread by the sword, but there were many years in which it never had a sword by which to spread. Every Mohammedan took the Koran and his religion with him, as his nearest companion and best possession to share with every man.

The great Volunteer Missionary Movement of the twentieth century needs not only men who will go out as the rising hope of a great army of men at home and abroad, but who will go out with the missionary principles dominating their lives, and the missionary purpose primary with them. There is no reason why it should not be so, as it was with Livingstone and Martin and Carey. When the Ashantee expedition went out from England everybody knew that many of the men would never come back. The whole expedition was made up of volunteers. From Windsor they sent out an order and the Colonel of the Scots Guards said to the men: "Any man who wants to volunteer for this almost fatal service will step out three paces." When he had finished speaking, he turned away and when he looked back, there was the line unbroken in front of him, just as it was before. He looked up and down the line, shame and indignation mingling to think that none of them had stepped out of the line. He was just about to speak to them with scorn, when one officer said to him, "Colonel, the whole line stepped forward."

We are never going to win the world to Christ until the whole line steps forward. It may be that we shall have to try without the whole line, as we have been doing. John Morley said that the whole history of success is the history of the minority. But it is not the will of God that this work should be done that way. Every one can have his share if only the whole Christian line will step forward.

In the fourth place, the charge has been made repeatedly and openly that the Christian religion is not what it professes to be. It can neither be propagated through the world nor retained as a personal possession, if its assurances are regarded everywhere as erroneous. If they are well-founded, then we have a force as real as the forces of the tide or gravitation. We should use that force, as we are using the great forces of God's universe, to accomplish our missionary end, and we should not attempt a task which, without that force, we never can accomplish. It is because the task is so gigantic that we are driven back to release the resources that are only in God. Without the use of those energies the work can not be done, but with them it can be done, even in our generation.

We need get back again to the simplicity of the childlike Daniel, and the men who were with Christ and heard Him tell them that they could remove mountains if they had faith. We could do that which is impossible now if we exercised that faith, and planted Christ as the Living Power that He is in the world.

In the fifth place, there is the absolute necessity of a *unified campaign* if we are ever to achieve these ends. If we are to do this work success-

fully we must go in one great campaign with one great plan of action, with one Christian common end in view. Nothing but this will ever accomplish it. One man may chase a thousand, and two men may chase ten thousand, but the two would never have come together if there had not been ten thousand against them. It is only when the Christian Church realizes that she has a task so big that the very weight will crush her together, blending into one another by the very heat of pressure, melting together the most divergent Christian views, that we can be fused into one. We can never accomplish the work behind the breastwork, comparing rations, talking over mild experiences. We will only do it as we stand before the fort, realizing that the least division among us means absolute defeat. Once we recognize that unity is necessary before this task will be accomplished, we shall move like a mighty army.

Last of all, we must have before us a great vision—something more than a clean city, something more than a purified United States and Canada—we must have before us a vision as shown before the eyes of

Him who launched this missionary enterprise in the first place, of the whole world knit together again into one. There is no power but Christ's power that will ever do it. I challenge you to find in history a single power that has succeeded in unifying even one nation except the fusing, unifying influence of a common religious loyalty. Much less will anything unify diverse races, alien peoples of many lands. Only one thing, will ever weld this world into one again—the one thing that can break down all barriers that separate man from man, or races from races, or nation from nation—only one force, and that is the force of which the missionary enterprise is the custodian and trustee.

Before us is the vision of the Christian Church, realizing her privilege, "Laying aside every weight and the sin that doth so easily beset us," looking away with a single eye to the Captain of her salvation and the one author of her faith, and going out in the purity of that faith and devotion to give the world the power that only will bring the whole family into that life in which there is neither circumcision, nor uncircumcision, but where Christ is all and in all.



TRAVELING IN CHINA

FACTS AND FICTION ABOUT MISSIONARY LIFE

BY CHARLES T. RIGGS, CONSTANTINOPLE, TURKEY



OME view the missionary life as monotonous, full of privations and danger, unhealthy and hopeless. It is surprising how easy it is to characterize and even stigmatize, at a safe distance, something of which one has no first-hand knowledge.

1. The life of the missionary is *full of the unexpected*. One starts out sometimes with the idea that he is to learn a foreign language, and then preach and teach. His first experience may be, as he goes from New York over sea and land to his post in Asia Minor, the mastering of the intricacies of various monetary systems; for he must render an accurate and detailed statement to his board of all his traveling expenses, reducing to American money the fractional currency of half a dozen countries in bewildering rapid succession—to say nothing of disposing in some economical way of non-usable remnants of foreign moneys.

On his arrival at his station, if this preliminary training has not softened his brain, he may very likely be prest into service to put up and start to work a gasoline engine, just procured for the industrial work of some educational institution, and whose intricate mechanism has baffled all local mechanics. Or he may be called upon to plunge into the midst of famine relief work, or the distribution of clothing and supplies to sufferers from war or massacre. Or he may be requested to relieve the station treasurer of his duties along the financial line, since bookkeeping does

not require a knowledge of the native language of the place. He has probably never taken a lesson in double-entry bookkeeping in his college course, but must now learn it by practical experience with liras, medjidihs, piastres and paras.

As the keeping of accounts for a large station, including a hospital and three or four educational institutions, besides twenty to fifty outstations, is not supposed to take up all the time he can not give to language study, and also since he must have a house to live in, and no native-built house is clean or sanitary, he must now become his own architect and builder—and this in a place where they sell lumber by weight, and stone by the wagon load, and there are no plumbers or other modern conveniences.

One must, in fact, be ready to turn his hand to any and every occupation. No wonder that every ounce of ingenuity or mechanical skill in his brain is brought into play and developed. So Cyrus Hamlin became successively baker, laundryman, builder, rat-trap maker, and practical demonstrator of the telegraph to the Sultan.

2. There is no doubt that it *involves privations*. No patriotic citizen of the United States but feels the enforced absence from his country, the loss of the ballot, and the necessity of waiting, perhaps a month, before he can hear who was elected President. Then, too, no matter how charmed may be the circle of which he is now a member, he of necessity feels the limitations of that small circle. Gone are the ministerial meet-

ings of Blue Monday, gone the inspiring church gatherings and educational meetings, and the friendly atmosphere of the Y. M. C. A. rooms, the associations of alumni gatherings and all that. He is, indeed, fortunate if the small circle of Americans with whom he is so closely associated are all of the possible variety; for the impossible ones do not all stay at home. Besides all this, he is in the midst of depressing surroundings. Not only is there no sound of railroad whistle within 300 miles, but the weight of the poverty, degradation, ignorance and filth of the people is greater than he had realized. And there is no relief from this monotony of depression. One may quickly become a pessimist, or worse, by looking merely at this view of the case.

But do these privations characterize missionary's life only? Certainly they are no exclusive possession of his. The increasing number who are engaged in the diplomatic and consular service of our country experience all this, just as keenly, and with the added burden of the artificiality of diplomatic life. At all events, the missionary can be himself, and need not ape the social peculiarities of other nations. In times of danger through hostile uprising, as in Peking and Tabriz, ambassadors and consuls experience the same danger as the missionaries, and meet them with equal fortitude. The newspaper man endures equal privations, and often runs greater risks. In the capture of Constantinople by the Constitutionalists on April 24th last, the only American wounded was a war correspondent. Privations and dangers do not deter the representatives of mercantile houses from entering

promising doors. Nor do scientists and explorers stay at home because of what they must suffer.

3. The missionary must *expect to be misunderstood*. This apparently inheres in any great undertaking. A recent book by Rev. J. L. Barton, D.D., "The Missionary and His Critics," treats this topic very fully. The writer once overheard an American tourist complaining of the founder of Robert College for having started an institution that had given the American Government so much trouble, and necessitated such frequent diplomatic interference. He would have searched in vain through the official records for a single case of such governmental interference. Perhaps the favorable testimony of such men as the King of Bulgaria and Euver Bey, the hero of the Turkish revolution, might not have convinced him of his mistake.

4. The life of the foreign missionary is a *healthy life*. Vital statistics of the various boards will confirm this. Occasionally an otherwise trustworthy person asserts the contrary. At a recent annual gathering of one of the great foreign boards, a speaker, himself not a missionary, whose oratory ran away with his facts, in speaking to outgoing missionaries, said: "We know that only a few of you will ever return. Of necessity your career will be very brief." But figures do not bear this out. Take, for example, the records of the American Board. Facts are not at hand with reference to those who have passed to their reward. But of the 600 now under appointment, the average term of service has already been 16 years and 11 months. Seven of them have served 50 years or over. Forty others

have served 40 years or over. Sixty-nine others have served 30 years or over, making a total of more than 100 who have already been on the field more than a human generation. These figures by themselves do not prove the case. Probably the records of those whose work is ended would prove more. But at all events they go to show that the missionary work is not necessarily unhealthy. Or take the showing by fields. The place supposedly the most unhealthy is Africa, with India a close second. In the above list, the Africa missionary has on the average served 14 years and eight months, and the India missionary averages 15 years and five months.

5. The life of the foreign worker is a *happy life*. The wife of a New York physician, a good Christian woman, while traveling abroad a few years since, met a missionary at his station, and after many inquiries as to his work, said, "Well, you have our sympathy!" "Thank you," said he, "we don't need it." Many people express surprize at the eagerness of a missionary on furlough to get back to the field. The truth is, the harvest time has begun in nearly all fields. There was a time of seed sowing, with no visible results. But the worker of to-day sees the good being done, enjoys the results of other's labors as well as his own, and is happy. Many a slum worker in Chicago, many a pioneer on a Western prairie, is more in need of sympathy. The happiness of seeing individuals and communities transfigured and transformed by "the Light that never was on sea or land" is the portion of most foreign workers. It is the joy of service.

Closely linked with this is the joy of being a coworker with the Master. It is His work, and His servants have His presence, His assurances, His blessing, His happiness. Jesus was the happiest man that ever lived; and the happiness of constant participation in life-energy with such a spirit is limitless. One element in this joy is the certainty of ultimate success—of ultimate victory. How can one be pessimistic or downhearted in view of this? The song of victory is already, by faith, in the mouths of the followers of the Lamb. The Lord God Omnipotent reigneth, and we shall reign with Him. Nowhere is this fact a more blessed comfort than to a worker in the midst of dark and unfavorable surroundings. Like a beacon in the night comes the thought that, in spite of apparent defeats and inexplicable setbacks,

"Right is Right, since God is God,
And right the day MUST win."

6. The missionary feels that he is in an *inspiring succession*. If there is any virtue in apostolic succession, that virtue is his. Such medieval heroes as Cyril and Methodius of Thessalonica, working in the ninth century in Bulgaria, Moravia and Bohemia; and Francis Xavier, in the sixteenth, in India, Ceylon and Japan; and those of later times, such as Carey, Duff, Judson, Martyn, Livingstone, Goodell, Morrison, Gilmour, the Chalmerses, the Mackays, Hamlin, the Chamberlains, Hudson Taylor, Bishop Thoburn, Hiram Bingham, and a host of other mighties—who would not follow in their train? The mere recital of their names reminds one of the eleventh of the Hebrews; and their biographies read like romances. Just to be in the

ranks with such a battalion of Christian soldiers is an inspiration.

7. The missionary's life is one *with a world-wide interest*. It is bound up with the awakening of nations. Modern ideas and civilization owe much of their progress in oriental lands to his work. And kings and emperors have not been slow in acknowledging their appreciation of his efforts. Probably no man would accuse kings and emperors of partiality to foreign missionaries, and yet, within recent years a number of Americans have been publicly decorated for great services rendered in many lands. Rev. Dr. De Forest, of Japan, received the Order of the Rising Sun, because of his noble work in the Y. M. C. A. in the Japanese army during the late war. Rev. Dr. W. A. P. Martin was chosen president of the Chinese Imperial University. Rev. Dr. George Washburn was made commander of the Order of St. Alexander, and a grand officer of the National Bulgarian Order of Civil Merit, because of his work through Robert College for Bulgaria. Rev. Dr. J. P. Jones and Rev. Dr. Henry Forman have each received the Kaiser-i-Hind medal for their work in connection with famine relief in India. The conspicuous part played by the missionaries in preparing the peoples of Turkey for constitutional government has been deservedly emphasized of late. And the last Ecumenical Conference of Missions, held in 1900 in New York, accomplished a unique feat in bringing together on its platform ex-President Harrison, President McKinley and Governor Roosevelt, to bear their testimony as public of-

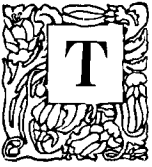
ficials to the world-wide influence and civic importance of missions.

8. Finally, the work of the missionary is the *most audacious work* in the world. Think of the daring of Raymund Lull, of John G. Paton, of Keith Falconer, of Bishop Hannington, facing unsympathetic and uncivilized millions, in full assurance that, without sword and without money, their mere message would transform whole communities. Think of the fearlessness of Mary Reed in India, and of Father Damien in Molokai, braving loathsome and deadly disease, counting not their lives dear unto themselves if only they might bear a message of cheer to the most hopeless outcasts in the world. Surely they inherited the boldness of Peter and John, because they had been with Jesus, nay, the audacity of the very plan of salvation itself is amazing. Eleven men to go into all the world and make disciples of all nations! A few thousands to go out into a hostile world and give a new life, a new motive, to a thousand millions of followers of the evil one! When one stops to think of the foolhardiness of it all, from any human standpoint, the cry of the heart is, "Lord, increase our faith!" And the glad reply of an increased faith is, "I can do all things through Christ that strengtheneth me." So the great mission boards of our churches can go on with their work with a sublime faith that the needed funds will be forthcoming from churches and individuals; with exactly the same kind of faith as that shown by Hudson Taylor and George Müller and Barnardo—a faith founded upon the Rock of Ages.

THE INCREDIBLE FACTS OF MODERN MISSIONS *

BY ARTHUR T. PIERSON.

"For I work in your days, a work upon which ye shall in no wise believe, tho a man declare it unto you." Acts xiii, 41.



HE very fact that this was a quotation from the ancient prophets proves that it represents a permanent fact in human history. It is true of every age of

the world that God works a work in those days which, tho authentically and adequately witnessed, men treat not as fact but as fiction; and I am going to speak now on the incredible facts of our own day.

Why are they treated as incredible? First, because so few having eyes see, and having ears hear, and having understanding understand. There is very little true observation. Men do not see what is going on. And, again, we do not reflect upon what we do see; for the deepest impressions which come through the visual organ or organs of perception result only from reflection. Meditation gives insight. And, yet again, we do not connect events. To understand the link you must understand the chain. If you confine your attention to the link without considering the companion links, and without tracing back the links to the staple from which they hang, and forward to that upon which they are finally suspended, you fail to get the connection of events.

God is working a work in our days that is as supernatural as any ever accomplished from the foundation of the world. It assumes a different form, has a different aspect and different methods of manifestation, and must be recognized by different faculties of observation, but it is proceeding in amazing forms and with marvellous rapidity.

First of all, look back for a moment and remember why Paul said these things in Antioch in Pisidia. The greatest succession of events that had ever taken place had been crowded

into the few preceding years. There is much said in these days in objection to the virgin birth of our Lord Jesus Christ. I am not now going to defend it, tho I confess myself fool enough to believe it, through and through. But it is amazing that people who discuss the virgin birth seem to have no conception of the fact that the doctrine has not simply reference to the personality of our Lord Jesus Christ, but that it is also the key to His entire history and to that of the Christian Church from beginning to end.

What was the virgin birth of Christ? It was partly natural; it was partly supernatural; the human and the divine constituted the miracle of the virgin birth. That is the key to the entire career of our Lord Jesus Christ. Out of the carpenter's shop of Nazareth, as out of another womb, came the Creator of all worlds and creatures; out of the natural baptism of water in the Jordan came the anointed Messiah, with the Holy Spirit descending upon Him in form like a dove; out of the human experience of temptation in the desert, common in a sense to all humanity, came the divine conquest of Satan himself and the permanent judgment upon the adversary of God and men; out of the mouth of a Man came the words of eternal life; from under the hands of a Man came the healing touch that brought not only health to the sick, but life to the dead in three remarkable miracles of resuscitation; out of the experience of the Cross and through the atoning blood came the victory over all the powers of earth and hell; out of the ascension of a Man came the descension of the Holy Spirit. Do you not see how that virgin birth of Jesus Christ interprets His whole career? At one end of it a virgin womb; at the other, a virgin tomb, in which never man had been laid. How the

* Delivered at the Northfield General Conference. Reprinted from the *Record of Christian Work*.

two correspond! As out of the virgin womb came the Son of God, out of that virgin tomb came the Son of God rebegotten from the dead. In both cases an event took place which never had taken place before in human history; once a birth, and then a rebirth out of death, no more to die, incapable henceforth of the experience of mortality.

Paul, standing before the people in Antioch in Pisidia, was talking to them about the marvels that had just taken place in this history of Jesus, from the virgin birth to the miraculous resurrection, and he said, speaking in the name of God, "I work a work in your days which ye shall in no wise believe, tho a man declare it unto you"—a witness of His resurrection, perfectly competent to declare that miracle, which, once being accepted, carries all other miracles with it, for the resurrection was the most stupendous event that ever took place on the earth. It was in a sense all miracles put together; blind eyes received sight; deaf ears received hearing; a dumb tongue received speech; palsied limbs received power to walk! Paul was telling those incredulous people how God was working a tremendous work right in their day, and that it was adequately testified to, and yet practically not believed.

Now turn to our own day. Let me introduce the consideration of the incredible facts of missions, by looking for a moment at some foundation principles of the Word of God. The Bible represents that nothing is transacted without God being behind it. Noah, in about forty words, forecasts the whole future of the families of Ham, Shem and Japheth (Gen. ix. 25-27). He outlines their history, and gives the chief characteristics of those peoples. Of the Hamitic races the dominant characteristic is servility; of the Semitic, nomadic conservatism; and of the Japhetic, commercial enlargement and enterprise. It is so even to-day. The most conservative and nomadic races of the world are the Semitic the most enterprising are

the Japhetic and the most servile are the Hamitic. Japhet is represented as going to Shem for his knowledge of the Lord God, for his religious faith; and it is remarkable that there has not been one great religion that has not come from the Semitic races, or been mainly espoused by them. Even the Christian religion had its birth among Semitic people. So Brahmanism and Buddhism, Judaism and Mohammedanism—all the great religions are Semitic in their origin or principal body of adherents. Noah thus outlined the whole history of these races, and we see that the providence of God is behind all national history.

If you study the map of the world, you will see that nations have dropt out of history because they have been antagonistic to, or negligent of, God's Word. One of the most startling events that ever occurred in our day was in the year 1870. The Vatican Council had hardly declared that decree of infallibility which set a man on the throne of God, before the temporal power of the Pope came to an end, never to be restored. If you want to see God's hand in human history just read the story of 1870 and what took place in the Eternal City.

What do these and kindred facts mean but that God has given pre-eminence in the world to those nations that see to it that His Word is unhindered in its translation, publication and diffusion? The scepter in the political sphere is held to-day by the Protestant nations. These are some of the things going on right before us, and yet how few of us ever put them together as a part of the providential plan and purpose of the Most High.

Notice the rapidity of *material progress*. Has it ever occurred to you that inventions do not come from human study merely, or by increased intelligence and illumination simply on the part of human minds, but that God draws aside the veil that hides the secrets of nature from the senses of men only when He gets His Church

ready for His work? For a thousand years there was no progress in the race. The Church had become merely a name and a form. Now when did the era of modern invention really begin? In 1453, with the downfall of Constantinople and the dispersion of Greek scholars into southern Europe as a preparation for the translation of the Holy Scriptures into modern tongues and dialects. In connection with the downfall of that capital at the Golden Horn, and the dispersion of these Greek scholars, came four of the greatest inventions and discoveries of the ages; the mariner's compass, the printing press with movable type, steam as a motive power, and paper.

Look at the bearing of these upon the reformed faith. Just at that time the Church was emerging out of the Dark Ages; reformers were reviving again the great doctrine of justification by faith. Wycliffe and Knox, Luther and Melancthon, Calvin and Savonarola were appearing on the stage of history as leaders in an apostolic revival of doctrine, and a new epoch began in the Church. Just then God unveiled secrets hidden hitherto; the mariner's compass to guide ships over unknown seas; the printing press to multiply copies of the Word of God; steam, not only to drive ships over seas and carriages over land, but to be yoked with the printing press for the multiplication of copies of the Word; and paper to supply cheap material, without which such multiplication would have been almost impossible, so as to bring them within reach of the average man. Tell me, as you look at these things, is not history *His-story*? Was He not back of this preparation for the translation of His Gospel, for its world-wide transmission, publication and dissemination, for the indefinite multiplication of copies of the Scriptures at such price as is easily within the reach of all? Go to the British and Foreign Bible Society in London, or to the American Bible Society in New York, and for the average price of about two trolley fares you may buy a copy

of the New Testament in any one of the more than five hundred languages in which it is published. Look at these amazing facts, and think how few of us here have ever put these things together and seen them in their relation to each other and to the plan of God! We say, How wonderful is human progress! But we forget that God arrests human progress until He gets His Church ready to do His work.

The next great era of invention and discovery did not dawn upon the human race until, in the little parlor of Widow Beebee Wallis, at Kettering, England, those few Baptist disciples met and organized the first foreign missionary society. In that year, 1792, there began a new period of discovery, the like of which had never been before, and led Mr. Gladstone to say that ten years of the nineteenth century represented more progress for the human race than all the centuries that had preceded, and he was not a man to think or speak carelessly upon a matter of this nature. That statement of Mr. Gladstone led me to look into this subject more carefully. I found that about two hundred and fifty of the greatest inventions known to man have all come since 1837, the year in which I was born, and one can speak intelligently of the time of his own habitation on this planet if he has been watching the course of events. I will not stop to mention all of these wonderful discoveries, but only remind you that before the Victorian era opened there was not a steam vessel on the sea nor a steam carriage on the land; not a telegraph in operation; no such thing as a daguerreotype or photograph, a sewing machine or a typewriter, a phonograph or a telephone; no antiseptics or anesthetics known, and, of course, no wireless telegraph. These are only a few of the hundreds of inventions and discoveries which belong to this wonderful modern era which happens to coincide with the reign of Queen Victoria.

God has been doing a work in our

day more marvelous than ever He wrought in the days of the Hebrews when they came forth from Egypt and entered into the land of promise. Those were material miracles, in the physical sphere; but these are in the intellectual, religious, spiritual realms, and such are always far more wonderful than those that have to do with material things.

See what God is doing! In some respects He has permitted the human race to touch the limits of possibility. For example, take the telegraph. In the nature of the case, the communication of news can never be quicker than instantaneous. Take again wireless telegraphy. In the nature of the case, nothing can ever be more simple of transmission than that which needs no machinery but only the waves of ether to carry it. Moreover, if man, by means of an instrument can see a thousand times further than with his naked eye, or hear a thousand times further than with his unaided ear, or move a hundred times faster than he could walk, or lift a hundred or a thousand times as much as with his own arm, do you not see that man becomes to all intents and purposes gigantic? The giant of old that had seven-league boots and made strides of twenty-one miles at every step was a faint foreshadowing of the gigantic stature and powers of the human race to-day. Yet I venture to say that the great majority of people never stop to think of these things and to put these facts together. It means that God is calling His Church to a new work with Him, commensurate with her new opportunities, facilities and privileges. It means that God is trying His people to see whether, with all these multiplied opportunities of reaching the world, she is going to be apostate to her great trust.

In these days the bulk of people are attributing what belongs to God, to man. They say: "How wonderful the human mind! See what research and genius achieve!" Most of us forget that God has drawn aside the veil from that which has been hidden all

these centuries because He wants to supply His Church with wheeled chariots that move rapidly, yoked to steeds of His own invention, and which nature has locked in silence and secrecy until His time came, and the Church aroused herself to the great work of evangelizing the world.

The ancients used to boast their seven wonders of the world! We have seven wonders in our day, all cosmopolitan; that is to say, they have to do with the whole race of man; they are all novel, peculiar to the age in which we live; and they are all supernatural, inexplicable without Almighty God. We ought to look with a sense of trembling responsibility lest all this be perverted to the uses of the devil. The greatest fear I have is that we shall so get our eyes off God as to construe all this material progress as the result of human invention and research, and turn it all to the purposes of greed, commercial enterprise, and what we call consolidation and concentration, entirely forgetting God!

What are these seven wonders? *World-wide exploration*: Since Carey offered to go to India, the world has been explored, and, as an Irishman might say, there is nothing in the world undiscovered. There is reason to believe that we now know whatever is on this planet. *World-wide communication*: We have bored through the mountains and crossed the seas until there are now practically no obstacles between nations. And there comes, in consequence, *world-wide assimilation*. We get to know one another and to have prejudices removed that were founded in ignorance. The Chinese are coming to know that there is something worth cultivating in the acquaintance of "foreign devils." Coming into contact with other peoples, the wrong impressions previously held are dissipated. And so in another generation there will come *world-wide fraternization*. Joseph Cook said that in the last century the great achievement was world-wide neighborhood; in the twentieth, it

would be world-wide brotherhood. And then there is *world-wide education*: Education is going all over the continents, in countries whose darkness has been so deep as to be practical midnight for centuries. *World-wide emancipation*: No respectable nation on the earth holds slaves. Where slave traffic is, it is carried on privately and secretly, in an underhanded fashion, not as an open system. England freed her slaves in 1838, then Russia her serfs, and America in the late conflict of the Civil War struck the fetters from 4,000,000 of bondmen. So the great nations stand to-day without any recognized system of slavery. *World-wide federation*: Association is the great word in our day. If a new trade were invented and only two people understood it, they would draw up an agreement before noon to-morrow regulating the conditions under which they would carry it on. These constitute the movements of the human race in our day! All cosmopolitan, novel and supernatural; all for a world-wide purpose; and inexplicable without the divine factor.

Most wonderful of all modern facts are the revivals of religion that have taken place all over the world. A little more than fifty years ago the members of Ludhiana mission in India issued a call for a week of prayer in January, which has ever since been observed. Personally I regret that it was not permanently kept as a week of intercession for *foreign* missions. The dividing the week up among many objects has taken away something of its uniqueness and peculiar charm, for, when that call was issued, it was with reference to a week of prayer for the evangelization of the world, and ought to have been kept sacred to its original intent. But, notwithstanding the diversion from its original purpose, and diffusion over a wider field, God acknowledged that effort on the part of His people a half century ago as they united in prayer to extend the bounds of Christendom and secure the evangelization of the race! And there never was a half century that com-

pared in progress with that which has just closed. There have been, at the least calculation, two hundred revivals in religion in those fifty years, and fifty of these among the most remarkable the world has ever known.

I need only call your attention to the revival in Madagascar, where Ranaivalona II. put the Bible on her court table and married her own prime minister, both becoming professed Christians and undertaking to build up the Empire on the basis of Holy Scripture.

In Hilo and Puna, on the Hawaiian Islands, there was in the early part of the last century a revival so remarkable that a three years' camp meeting was held. The people came from all parts, bringing their occupations and utensils with them, and settled down, ready to meet for worship at any time of day or night; and the rude primitive Church was so tightly packed that people could not stir; if necessary to carry any one out it was over the heads of others. When Titus Coan began to preach, the sobbing, groaning and crying made it necessary for him to stop, stand still and see the salvation of God.

Then there was that wonderful revival among the Telugus in 1878, when 2,222 people were baptized in one day, and within eleven months 10,000, by Mr. Jewett and Dr. Clough, a revival that is yet going on, so that the largest Church in the world is found, not in an evangelical community at home, but among the Telugus in India, where about 60,000 converts belong to the one Church. These are some of the things that God has been doing in our day and we treat them as incredible facts.

The revival now going on in Korea is, I believe, one of the greatest that has taken place since the day of Pentecost. I have heard Korean missionaries give accounts of it and nothing has ever come to my knowledge that compares in magnitude and in marvels with what is taking place in Korea. Little bands of converts, coming together for a prayer-meeting and pre-

sided over by one of their own number, being unable to offer gifts of money, volunteer personal labor, until in the course of an hour, several years of time in the aggregate have been pledged by those simple Korean converts for voluntary, unpaid service in carrying the Gospel to their fellow countrymen. We, sitting here enjoying the good things of the feast in Northfield, do not begin to know such consecration to the work of evangelization as these recently gathered converts have demonstrated. There is a primitive apostolic Church in Korea to-day, which may possibly, within the next ten years, lead the way among all the Oriental nations in evangelistic activity.

Again let me emphasize the fact that God is working a great work in our day. We must watch and recognize His working, and rise to our own responsibility. If the Church fails Him in these days, He will cast it aside and raise up another people to do His will, as He did with the Israelites at Kadesh-barnea, that was so near the land of promise that it is not quite certain whether it was not inside the border. In a few hours they could have entered and taken possession; but because they were afraid to face the giant sons of Anak, and were so unbelieving and hardhearted that they were even going to stone Caleb for encouraging them to go forward, God turned them back into the desert for thirty-nine years till they all left their carcasses in the wilderness. If the Church of God in this generation does not arise to the work of the world's evangelization, He will cast us aside and raise up another generation to do His will.

Let me add a word of admonition and warning. I have already said that one great danger is that we shall attribute to man what really belongs to God; another risk is that we shall not heed God's signals. For instance, God in these days is calling out all His reserves. In all decisive battles of the world, whenever the general-in-chief has summoned all his reserves

to the field of action the crisis of the battle has come. So, when God, the great General-in-chief in the missionary field, calls all His reserves into action, we may know that the end of the ages is nigh. For centuries the only active parties in the churches were adult men and women; young men and women then had little or nothing to do in active service for God. In 1844, in the city of London, the first Young Men's Christian Association of the world's history was formed under George Williams' leadership,—the beginning of organized work for young men. Then followed organized work for young women in the Young Women's Christian Association, and, later, various young people's societies. Now there are no reserves left, except the babies, and they are being trained in enthusiasm for missions by Christian mothers from the cradle up. Do you not see how God's signals indicate that the decisive battle of the ages is at hand? He is calling out all His reserves, and it is doubly alarming if at such a time we lose sight of God!

Federation is one of the great signs of our day. Great Christian bodies are disposed to sink their differences and magnify their agreements and come together, lose sight of their previous animosities and form themselves into great united organizations, and even denominations. There is no little danger that we shall so magnify federation as to lose sight of vital truth. If any such great truth is sacrificed for the sake of outward union it will be a curse. We must not remove the ancient landmarks which the fathers have set up and bathed in martyrs' blood, for the sake of a mere external unity. I was once asked to go to a Church to bring it into harmony. I said that I had supposed it was united. "Yes," was the reply, "it is united—frozen solid." It is possible to have a unity that is a unity of frost and not of fire. It is likewise possible to have a unity that is superficial and artificial and secured at the cost of doctrine that is vital

and principle that is essential. Never sacrifice essentials for the sake of externals. Let us have federation, but only on the part of disciples who agree on the great foundations, like the inspiration of the Scriptures, the deity of Jesus Christ, His miraculous birth, and resurrection; but, for God's sake, let us not seek external bonds of federation at the expense of the vital truths of the Christian faith.

Let us not turn all this magnificent human progress in the mere direction of commercial enterprise. The Grand Central Station in New York, on which was spent \$500,000 for rebuilding a few years ago, is now being pulled down as tho it were a child's toy, and millions will be expended on the new station and its approaches. Fifty years ago men would have hesitated to spend a million, where now they do not hesitate to spend a hundred million. I am told also that the Pennsylvania Railroad will spend \$180,000,000 before they get through with present outlay, and that it will cost \$2,000,000 a year to keep the New York station running.

Where is our enthusiasm for God? The Student Volunteers have put upon their printed matter a motto which I had the honor to suggest to them twenty-five years ago: "The Evangelization of the World in This Generation." Some people look at that as a wild dream. But if we read the Book of Esther we find that three times during the period covered by that book imperial proclamations were sent out that reached every individual in that great kingdom which extended about 3,000 miles east and west and

1,500 miles north and south. And yet with a world that is only about ten times as big in territory we have been all these centuries and have not yet reached every soul once with the proclamation of the Gospel. I can not read the Book of Esther without feeling ashamed of the Church of Christ. About 20,000 laborers from the whole Church and \$20,000,000 to support them. And yet single believers, in evangelical churches own so much money that, if piled up in silver dollars one on top of another, the pile would reach miles upward in the atmosphere! Where is our enthusiasm for God?

Thousands and millions of people have not yet seen a missionary nor heard the first proclamation of the Gospel. This assembly room has in it as many as equal one-eighth of the missionary forces in the world that the Christian Church sends into heathen and papal countries. We do not know what consecration is or what giving is. I want to see the day when people beget and bear and rear children for the mission field; when they restrict their expenses for the sake of having more to give; when believers limit their indulgence, forgo fine houses, collections of art and of books, and all forms of needless outlay for temporal things, for the sake of the spiritual welfare of a lost race.

I beseech you, take this matter into new consideration before Almighty God and do not sleep until you have communed with the Wonder Worker of our day, and have solemnly asked Him, "Lord, what wilt thou have me to do?"



WHAT THE MISSIONARY COMMITTEE CAN DO *

BY J. CAMPBELL WHITE

General Secretary of the Laymen's Missionary Movement



ONE of the greatest needs in the church life of our day is the development and wise use of volunteer workers. If the 200,000 churches of North America are to be enlisted deeply and permanently in missionary activity, a very large force of such workers will be required.

Thus far one of the finest opportunities that has appeared for splendid volunteer service is as members of missionary committees. There are three kinds of these committees, which are needed to work cooperatively, in order to reach out to the last church and the last member of each church. These three kinds of committees are:

1. The Missionary Committee in each local church;

2. The denominational Missionary Committee of each district composing a group of churches, whether that district is known as Presbytery, Classis, Association, District or Diocese.

3. The City or County Committee of the Laymen's Missionary Movement.

At the present moment there must be at least a quarter of a million men who are members of one or other of these three kinds of committees. There is work enough to keep a whole million men busy, if this work is to be done thoroughly among the churches of the United States and Canada. The following condensed outline of the duties of these committees has been prepared with great care, in consultation with the leaders of many different denominations and is commended to church-members generally for their thoughtful consideration:

The Committee in the Local Church

1. "Take stock" at least annually, and keep permanent records, so that the growth of missionary interest and contributions can be measured from

year to year. Statistical blanks may be obtained on application.

2. Study your Church as a factor in the world-wide propagation of the Gospel, and plan to lead it out to its highest efficiency.

3. Adopt and carry through a comprehensive plan of missionary education for the entire Church. This should include—

- (a) Regular missionary meetings conducted by members of the Church probably monthly.

- (b) The wide use of missionary pamphlets and books, and the taking of subscriptions for missionary magazines. Every missionary committee member should be a subscriber to *Men and Missions* as well as to the missionary magazine of his own Church.

- (c) The organization of Mission Study Classes or Discussion Groups at some favorable period each year.

- (d) An intensive period of missionary instruction through all Church organizations once a year, continuing for at least one month preceding the organized personal canvass for subscriptions to missions.

4. Adopt and carry through a comprehensive plan of missionary finance for the whole Church. This will involve—

- (a) The official adoption of the weekly missionary offering together with such public instruction upon its advantages as will lead the members generally to use this plan.

- (b) Supplementing the regular weekly offering to missions by special thank-offerings, preferably at the Christmas and Easter seasons.

- (c) The organization and conduct of an annual personal canvass of the entire congregation for a weekly subscription to missions, not resting satisfied until all of the members and many adherents have become systematic contributors.

- (d) Promoting in every way possi-

* From *The Christian Missionary*.

ble the adoption of higher standards of Christian stewardship. Bible classes, literature, addresses, testimony and prayer will all have a place in such a plan.

(e) Promoting among churches and Christians generally the practise of giving at least as much to missionary work at home and abroad as they give for the support of the local Church.

(f) Keeping the church-members from supposing that their "apportionment" is the measure of their duty. In many cases it is only a fraction of what should be given.

5. Stimulate prayer for missions and missionaries on the part of the whole membership. This may be done by—

(a) Emphasis upon the place and importance of prayer as the most powerful method of work.

(b) The circulation of helpful literature on this subject.

(c) The circulation and use of prayer calendars.

(d) Public prayer for missions in the church services, mid-week prayer-meetings, Sunday-school, and all other church meetings.

(e) The enlistment of people to pray habitually for some specific missionary.

6. Help to discover the recruits needed for missionary service, at home and abroad.

7. Promote habits of daily Bible study and prayer on the part of all Christians, that there may be the spiritual health and vigor essential for world-wide Christian conquest.

8. Stimulate personal evangelism, as an essential part of Christ's world-program.

9. Hold meetings of the committee regularly once each month to plan and pray for the largest measure of efficiency. At the beginning of each year a written policy for the coming year, embodying as many of the above lines of work as practicable, should be carefully worked out and adopted by the committee.

The Denominational District Committee

1. Hold regular meetings of the committee to keep in touch with what is being done and to plan and pray for larger success.

2. Get a missionary committee appointed in every Church, and keep a correct list of their names and addresses.

3. Lead these committees to adopt such a program of work as outlined above, and cooperate with them heartily in carrying it out.

4. Hold occasional conferences of the members of the missionary committee of the churches of the district, to share experiences and plan for larger things.

5. Subdivide the Church of the district among the members of the district committee for continuous cultivation and frequent report.

6. Assist each church in the district, that desires it, in holding some special meetings for the benefit of its own members. A late afternoon and an evening session, taking supper together, give opportunity for a most profitable discussion.

7. Keep accurate, permanent statistical records of all the churches in the district, showing the progress from year to year, in their missionary efforts and contributions. Secure report blanks from the Laymen's Missionary Movement.

8. Seek to get every missionary committee member in your district to become a regular subscriber to *Men and Missions*, as well as to his own denominational missionary magazine. No committee member can attain his highest efficiency without this invaluable assistance.

9. Keep in close touch with the missionary work in other denominations that you may both give and receive as much help as possible. This can be best accomplished through the city or county committees of the Laymen's Missionary Movement.

EDITORIALS

A LETTER FROM KOREA

Seoul, Korea, July 3, 1912.

ONE never knows when a letter will be opened by the Japanese, and we have felt that, up to the present time, it would only make them harder on the poor prisoners and more suspicious of us than they are, to make public many of the things that have happened. . . .

In the spring the Japanese began making arrests of our school boys here in Seoul. Nearly all the graduates, who were strong Christian boys, were arrested from around in the country where they were teaching. They were charged with some indefinite plots against the government. Several of those arrested and tried were banished, some were sentenced for a period of years in prison at hard labor, and a few were released, but all, I think, testified to having been beaten and tortured in various ways to make them testify. Many of them were perfectly innocent, though a few may have been leaders of secret societies that may have had some plans of freeing Korea some day from Japan. All that we have ever heard of the plans of these societies—which were mainly composed of school boys—was that they enthusiastically urged everyone to study and prepare themselves in years to come to be ready to control their own government when they should be free. Of course, no *Christian* Korean ever had any thought of murder or assassination in mind. One of our graduates, by the way, was beaten *to death* in prison at this time. Another, whom we believe implicitly, was hung up by the thumbs until he was unconscious, seven different times. This is the system of this beautiful and civilized country. People, during the past year, have been brought up to Seoul

from all over Korea “as witnesses,” so they were told. As soon as they reached Seoul, however, they were thrown into prison, where they lived on the cold stone floors, never any heat. Twice a day a bucket of poor rice and beans was brought in by a guard, and a handful of it thrown at each prisoner. They were not allowed to speak to each other, and in this way they passed several weeks. Finally they were taken before the Gendarmery Court, one at a time. The procedure there was that a series of questions were asked about plots to assassinate the Governor-General, or plots against the government. If the boys and men said they did not know, or denied the accusations, they were tortured in various and barbarous ways. Sometimes, after they became delirious, they would assent to everything. Then, after a few weeks they were sent up to the Procurator. There they were asked the same questions. If they denied the charges here they were sent back to the Gendarmes, where they were tortured till they again assented. This boy I spoke of went through this for seven times. At last they told him they would kill him if he came back again, so he gave his testimony to the procurator falsely, and so went on up to the regular court, where he was tried before a judge and found innocent, and released. Isn't that awful? Perfectly innocent men who were only taken up as *witnesses*. Well, the big trial is on now—began last week. There have been four days of it. There are about 50 men from Syen Chun, a good many from Pyeng Yang, and some from Seoul—137 in all. All but a very few are Christians, and most of those are leaders in the church.

Excitement is high. Up to the present, 50 men have been examined. All have stood together as knowing

nothing of any plot to murder the Governor-General, or of any of the charges brought against them. Every man has said he only assented to the charges before because of the torture, and many of them try to tell about this torture but are shut off by the judge.

There is no doubt but that it is an attack on the church and against the missionaries. Over and over again the prisoners are asked such questions as, "Did you not confer with the missionaries about the plot to kill the Governor-General?" "Did not the missionaries give you pistols and tell you to kill so-and-so?" All the missionaries' names in Syen Chun and Pyeng Yang are being involved.

We are very much afraid that even tho all the testimony is against the charges, yet the Japanese will bring in hired witnesses later, and accept only their testimony, and condemn the Christians as liars, etc. There is no doubt at all but that the whole plot is made up, and there is not a single Christian of the 50 already examined who is guilty of anything against the government. But we all comfort ourselves by the thought that God rules, and He will not allow his church to suffer. It all has some good purpose in it, and will result in good. Our hearts ache for the dear Korean prisoners, for all they have suffered. It is perfectly wonderful how they have come through it. Many who were weak Christians have been strengthened, and all are more consecrated than ever before.

Before the trial began, nine of the prisoners were exiled—without trial—tho the Japanese lawyers confess that that is against the law. The report is out that they were maimed and crippled by the tortures, so they did not dare bring them up before the public.

Here is a list of the men who have been arrested in the present conspiracy case: 5 Presbyterian ministers, pastors of churches; 6 elders; 9 helpers, in charge of smaller churches; 8 deacons; beside these, 42 baptized

Christians; 13 catechumens; 3 new believers; total, 85 Presbyterians. Also, 6 Southern Methodists, including Baron Yui Chi Ho, one of the finest Korean leaders in the country—a strong Christian; 3 other believers—no one seems to know just where they belong; 1 Roman Catholic; 2 Congregationalists; 7 unknown; 22 heathen—that is, they are not Christians.

The associated press man here is no good. He is under the Japanese. In fact, nothing goes out but the authorities have fixt it up to suit themselves. So you doubtless will see many conflicting reports. Just remember one thing: The Korean Christians in this thing are true, brave men, and we believe them as we do ourselves. Pray for them, for the Church, and for the Japanese. All this only proves how pitifully the Japanese need the Gospel. Poor people!

HOW GOOD MEN HINDER CHRIST

Pastors Take Notice

OUR Lord stated two propositions in regard to working in the Great Campaign. First, "He that is not against us is for us" and second, "He that gathereth not with me, scattereth." The first militates against a narrow sectarian spirit that would disfellowship those who work in the name and power of Christ but are not connected with a certain organization. The second warns against those who, under the guise of friendship and broad liberality, actually sow discord and tares or pull up the growing grain, when they pretend to be sowing and cultivating good seed.

There are various ways in which good men hinder Christ and His work—they misrepresent Him, or discourage His workers, or pull back instead of forward in the traces or they encourage those who are sowing tares under the label "wheat." This last hindrance has recently been experienced in the visit of Abdul Beha to America as it was experienced in the

coming of Swami Vivekananda and others. Without waiting to examine the purity of their characters, the sincerity of their professed beliefs or the fruit of their teachings, Christians invite propagandists to their homes and even Christian Ministers presume to open their pulpits for these opponents of Christ to proclaim their smooth sounding but insidious doctrines. A recent letter from an honored missionary explains some of the evils of this false liberality. Rev. Robert M. Labaree of Persia writes under date of July 30, 1912.

"I can not tell you how troubled I have been to find in enlightened America so many people interested in, and I might almost say fascinated with, Abdul Beha and his teaching, and to learn that clergymen of as much poise and of as high standing as Dr. C—— have been lending him their pulpits. I wish that I had some way of convincing these good people that Behaism as preached in America is very different from the Behaism of Persia; that in the East it is essentially Mohammedan in its emphasis on the externals of religion as well as in its standards of morals; and that its talk on love and universal peace and the Fatherhood of God and brotherhood of man is largely assumed for Western consumption. The Abdul Beha is an Oriental and like most Orientals, he has the chameleon's power of changing his color to suit his environment.

"But the thing to which I would most like to call the attention of men like Dr. C—— and R—— C——, is the harm that they are doing in thus entertaining and advertising these wolves in sheeps' clothing. I am sure that they are hurting people here at home where there is now all too much of religious unrest. For example, I

happened to dine the other Sunday at a house where there was a young lady of unusually good intelligence. The question of Abbas Effendi and his teaching came up, and she insisted that there must be something to him, or such sane men as Dr. C—— would never have let him speak in their churches. Of course, she had much more reason to trust Dr. C——'s saneness than mine, and so anything that I could say was unavailing to prove to her that Behaism has nothing whatever to offer to Christianity.

"But I am sure that the chief harm of such mistaken hospitality is the effect that it has on the mission field. The Behaists of Persia are everywhere proclaiming that there are a million followers of the Beha in America and that they are increasing in numbers continually. Last year after Abdul Beha's visit to England and the cordial reception he met with by such men as Canon Wilberforce and Reginald Campell, the Behaists in our region immediately began to tell of it and point to it as proof that the West was all ready to accept the new faith. It seemed to me that we missionaries were receiving a stab in our backs by those who ought to have been the first to hold up our hands."

Now, we would earnestly suggest to Christians at home, however enlightened and broad they may believe themselves to be, that they consider well and ask the missionaries before they give credence or countenance to men and women from the Orient or to any other teachers and disciples of new religions. It is particularly true that men, to whom has been given the sacred trust of a listening congregation and the vantage ground of a Christian pupil, examine those who come, claiming to be shepherds of the flock, lest they prove to be hirelings or robbers.

WORLD-WIDE MISSIONARY NEWS

JAPAN AND KOREA

The New Emperor of Japan

THE result of the death of Emperor Mutsuhito of Japan is awaited with interest. He was a progressive ruler and introduced all the modern reforms in education, government, military organization, etc. His son, Yoshihito who now becomes Emperor, is an intelligent man of high moral character and the first Japanese ruler to be a monogamist. Emperor Yoshihito, who is only thirty-three years old, has chosen for the motto of his reign *Taisei* (Great Righteousness). May God give him wisdom and lead him to faith in the King of kings and Lord of lords.

The Power of Buddhism in Japan

SOME people are inclined to think that Japan is becoming enlightened and that Buddhism is losing its power. The following description of a great Buddhist feast at Kyoto proves clearly that the power of the dark system is not broken: A million pilgrims, it is said, came to that city for its celebration, and a special railway depot had to be built for their accommodation. A thousand miles away in Northern Japan the railway authorities stopt selling tickets to women, because the cars were dangerously overcrowded. Ten thousand people paid over \$25 to wear blue robes at this festival; 2,000 paid over \$50; 1,000 over \$100; 100 paid \$250, and 120 gave \$5,000 each for the privilege of donning green robes. The chief abbot wore a \$1,500 gown which was worn only once. Two thousand priests danced all night around the figure of the founder of the sect. Many pilgrims were crushed to death in the crowds, probably purposely sacrificing themselves, since they were immediately canonized as gods.

Many-sidedness of Things Japanese

JAPAN is a country of violent contrasts. Any statement in regard to the religious life of Japan is at present possible, provided it be not a general one. The fact is that every stage of religious development is possible, from fetishism to atheism. The present religious condition of Japan presents before our eyes an epitome of the religious development of the human race. Fetishism, Shintoism, Buddhism (with its manifold divisions), Unitarianism, Deism, Pantheism, Naturalism, Atheism, Agnosticism, Spiritualism, Socialism and Anarchy, all religions and movements are represented here, a grim spectacle of a nation's spiritual struggles. Japan is probably not the greatest mission field in the world, but it stands to-day the most prosperous country, the most influential, and greatest leader among the non-Christian nations of the world, a nation with its consciousness of unity and solidarity highly developed, and withal, possessing a definite national hope and purpose.—*Bishop Lea*.

Manifold Christian Progress

“ON March 10, 1872, the first Christian church in Japan was organized, with eleven members, by Rev. James Bellagh, in Yokohama. From the first there was a large proportion of students among the Christians, and they were enthusiastic in promoting Christianity. In 1907 the Protestant Christians of Japan numbered 57,830, members of various churches. These Christians have been generous, self-sacrificing, and from among them have come strong native leaders.

“From the beginning medical work has had a great place in Christian missionary life. It has advanced the cause of Christ greatly; it has stimulated the Japanese to study and practise medical work. Medical science,

government hospitals have advanced with surprising rapidity in Japan. Work among the lepers has been, more recently, widely and greatly carried on.

"Philanthropic work has taken many forms. Famine in the islands has been met by large contributions from the people of the East, and Japan sent \$200,000 to America at the time of the San Francisco earthquake and fire. Orphanages, asylums, homes, industrial schools and other humanitarian institutions have been promoted by Christians. 'About one-half of all regular organized benevolent institutions of the land' are in the hands of the Christians, who compose about one two hundred and fiftieth part of the entire population."

Transforming a Prison

THE recent death of Rev. N. Sakamoto, at Sapporo, in Northern Japan, calls fresh attention to a remarkable figure in the Christian history of that empire. In the troublous times, when Japan was changing her government, he was made a political prisoner. His sympathies were drawn upon in behalf of other prisoners, and when he came under missionary influence, he accepted Christianity, and decided to devote his life to spreading that faith. The way had been prepared for his coming by a Christian governor of the prison, Governor Kuroki. Here were confined prisoners on long-term sentences, many of them for life, regarded as the worst criminals of Japan; they had been brought together from other prisons in all parts of the empire, and represented the lowest dregs of Japanese life. In this forbidding prison, Sakamoto so wrought, that the men went about their tasks with a new spirit, bearing their punishment and performing their labors with faithfulness, and even with enthusiasm, their faces transfigured with joy when they saw their beloved teacher.

Under the administration of this man, hundreds of criminals and scores of warders became Christians. The

sight of one of those prison services, with Mr. Sakamoto preaching, against the background of a Buddhist shrine, guarded by two priests, the official chaplains of the prison, and with the criminals in their red kimonos listening intently and even sobbing aloud for mercy, was one never to be forgotten. —*Missionary Herald*.

A Buddhist Priest Baptized

A MONG those recently baptized at Shimo-Shibuya, a suburb of Tokyo, was a Buddhist priest and his family. He belonged to one of the largest temples in Kyoto, and all his relatives are of priestly families. When he announced his decision to become a Christian, they expostulated strongly, and at first he wavered. Then his little child became very ill, but in answer to the prayers of some of the Christians was wonderfully healed, and this thoroughly confirmed his faith, and he wrote to his people announcing his final decision. They wrote in reply, excommunicating him from temple and family. After the service one morning he related his religious experiences, confessed how he had wavered and spoke of his repentance and his present firm decision. Then he produced the letter he had received the day before from the head of his clan, excommunicating him, and read it to the congregation who heard it with much joy and thanksgiving. Of course, he loses all financial support from the temple. —*Rev. W. P. Buncombe*.

Is Japan a Persecutor?

A CABLE message from Korea announces that the trial of the Korean Christians accused of conspiracy against the Japanese Government is now in progress. Counsel and the presence of a certain number of missionaries at the trial was granted to the accused. Seven Korean Christians were banished without trial, and fifty testified that they had been subjected to torture during their imprisonment, and denied the charge of conspiracy. Another cable message

stated that, in all, 103 persons were held on charges. Nearly all of them are professing Christians. Count Terauchi, the Governor-General, has declared that it is the desire of the government to cooperate heartily with the missionaries in their work, and no suspicion of any complicity of foreknowledge on the part of missionaries is held by the government. Count Terauchi is reported to have said: "I and my successor will always live up to the promises and the program laid down when Japan first assumed the control and government of Korea. The instructions of the Emperor are that religion and politics must be kept apart. In other words the State and Church form two different branches. Both, however, tend to the same goal, which is the betterment of the people, and both must cooperate."

The Prayer-life in Korea

IN an article on mission-work in Korea, in the *International Review of Missions*, Dr. Heber Jones writes: "The Korean Church is distinguished for the power of its prayer-life. The individual Christian has not yet become weary of the privilege of prayer, and has a supreme faith in its value as a primary method of work in extending the Church. Family-prayer is a feature in the Christian homes, and the native Church would be inclined to discipline a man who failed to maintain its privilege for the members of his household. It is not an unusual thing to find men giving themselves to prayer lasting throughout the night. The official members in local churches spend much time in prayer over their problems. The attendance at the mid-week prayer services is remarkable, for it is not difficult to gather a Korean congregation together for prayer. It is the custom in many churches for the entire congregation, when under deep feeling, to break out spontaneously in audible prayer. These scenes are never attended with disorder, and indicate, not so much an ebullition of emotion, as a deep and solemn expression of the desire of the heart."

What One Christian Endured

DR. JONES tells the story of a Korean searcher after truth who came from a distance, spent three days and nights conferring with him about Christ, and was finally baptized. On reaching home he confessed his new faith without reserve. The clan of which he was the head listened to his story with intense indignation. In view of this opposition he offered to resign his position and property to any one they should elect in his stead, but as he was the only heir and in the necessary line of ancestor worship, this was rejected. There was more discussion and rising anger, until one of the most bitter struck him in the face. At this the fury of the clan broke loose upon him. He was beaten to the ground, stamped upon and left terribly injured. When Dr. Jones heard of it he hurried to his relief and found him suffering from internal hemorrhages. Being asked about his experience the sick man said: "This is the way my Lord went. I am glad He has honored me by allowing me to follow Him." When told by the doctors that he might not live long he exclaimed: "Then what is left of life shall be given my Lord." He got a cartful of books, returned to the district where he had been so bitterly handled and spent three years in colportage work. At the end of that time he was taken with a sudden hemorrhage and fell asleep in Jesus. *Eleven churches had been founded by him in the brief ministry of three years!*

Leprosy in Korea

LEPROSY is practically unknown in Northern Korea. Rarely cases are found north of Seoul. But in the southern provinces some 30,000 lepers are thought to live. In the Chulla and the Kyeng Sang provinces many lepers are begging along the roadside, while frequently sufferers from the terrible disease are living in the same house or even the same room with the other members of the family, or are in the midst of the worshipers in Christian

churches, utterly unconscious of the threatening danger of contamination. Thus, the number of lepers in Korea is rapidly increasing, especially among the poor and middle classes. The most common practise of those who discover that the disease has taken hold of them, is to burn out with a red-hot iron, or with some powerful caustic, all spots on the body which have lost sensation. The wounds thus created are seldom treated properly, become inflamed, commence to fester, and frequently the blood poison reaches the bone or destroys life altogether. Medical missionaries report that lepers in Korea often chop off fingers and toes in trying to rid themselves of the disease, which they wrongly think is limited to the spots where sensation is lacking.

The Mission to Lepers in India and the East, always ready to come to the aid of the missionaries of other societies in their labor of love among lepers, has entered the field in Southern Korea, and is doing a blest work. The Asylum at Fusan, to our knowledge the only institution of its kind in Korea, has been founded. The method of treatment is that of isolation, while at the same time an effort is made to lift up the poor sufferer and to teach the people the dangers of contagion. Ever since the asylum was opened, a constant stream of applicants for admission has been coming to the doors of the missionary in charge, and it has been crowded with pitiful cases of suffering. The asylum has done much good, not only to the minds and bodies of its inmates, but also to the natives in the surrounding villages, to whom it has given a practical example of Christian philanthropy.

Other asylums are urgently needed and an especially touching appeal comes from Kwangju. There the missionary in charge has equipped two small rooms from funds collected in his own mission station. In these rooms seven pitiable cases of leprosy are now being cared for, but 100 beds could easily be filled. A home for the

untainted children is also much needed, these children at present being adopted by families in outside homes. But the Mission to Lepers in India and the East is lacking the necessary funds to open any new work at present.

How Korean Students Give

THE Korean students in Tokyo were lately given an opportunity to contribute toward a building for their student association. A number of large subscriptions had been secured beforehand, but before any of these could be announced a poor student, who earns his living by cooking for a number of other students attending an Industrial School at night, arose and said that he wanted to help. His subscription of yen 4.50 made a great impression as the students knew how very poor the man was and what a sacrifice it meant. Subscriptions then began to come in thick and fast so that the secretaries could with difficulty record them. The subscriber of the smallest amount, yen 1.50, was acknowledged as having "given more than they all," like the poor widow. He was at one time a lieutenant in the Korean army, a graduate of the Military School in Seoul. After resigning his commission he came to Tokyo, being supported at first by a friend. When this support was cut off, he began to sell milk, which occupation he still follows. At midnight he arises and buys milk for morning delivery, which he starts at 4 A. M. The afternoon he spends studying in his room, while in the evening he attends night-school. Thus he manages to earn from 10 to 12 yen per month, out of which he has to meet all his expenditures for food, clothing, school fees, etc. Knowing this, one does not wonder at the remark of the Korean secretary, when the subscription was announced, "This is the largest yet."

Of the 233 men present at the meeting, 167 subscribed, their subscriptions amounting to yen 1,365. The majority of these men are very poor, yet all gave most liberally.

CHINA

New Men at the Front

"I HAVE just attended a very interesting ceremony," writes the Rev. S. Evans Meech, of Peking—"the foundation-stone laying of the new Y. M. C. A. building by the new Premier, T'ang Shao-yi. The other speakers were the new men of China. Our pastor, Ch'eng Ching-yi, spoke. The chairman was a young man, a teacher in the Methodist School. The secretary is a Chinese scholar of the American Board, educated in America. Another speaker, who came to represent the President, Yuan Shih Kai, spoke in fluent English, and is the son of a member of the English Episcopal Mission, educated in England; last year he married again and Mr. Ch'eng was asked to conduct the service at his house, all the guests kneeling in prayer. Again another, who is an Under Secretary of State, an out-and-out Christian, was educated at Yale. The new Minister of Education was also one of the speakers. Perhaps the best address was by Dr. C. T. Wang, president of the Shanghai Y. M. C. A., educated also at Yale, and now Under Secretary of the Board of Commerce and Agriculture; he too is an out-and-out Christian man. He pointed to the Bible as the only true foundation of individual and national life."—*London Chronicle*.

A Chinese Woman Deacon

PROBABLY for the first time in the history of the Church of Christ in China, a woman has been appointed deacon of a Congregational Church. We take the statement from the *Chronicle* of the L. M. S.:—"Miss Lem, who is a medical doctor, is now one of the deacons of the London Missionary Society Chinese church in Canton. Among the other deacons is Mr. Chung Wing Koung, whom the republican government have just appointed director of education for the whole province, being loaned to the government by the Canton Christian

College, of which he is head-master in the Chinese department."

Training School Opened Near Shanghai

A SCHOOL for the training of catechists in the district of Shanghai was dedicated on Easter Day by Bishop Graves of the Protestant Episcopal Church. It has a most satisfactory group of buildings and begins with a large number of students. If the history of the training school at Han-kow, founded a number of years ago, is repeated in the Shanghai district, the accommodations will soon be overcrowded by Chinese who desire to teach their own people.

School for the Children of Missionaries in China

PERHAPS the greatest hardship of the missionaries' life is the separation of parents and children, when the latter have reached the age at which they must go to school. Many societies have tried to make this time of separation easier for both parents and children by providing special homes for the children in the homeland. But even the best boarding-school is not able to take the place of the parental home, and the only right solution of the problem seems to us the establishment of good schools for the missionaries' children in the fields. Therefore we greeted with joy and satisfaction the decision of the Conference of Federated Missions in Japan to open a school for foreign children in Tokyo (see *MISSIONARY REVIEW*, June 1912, p. 403), and we record with gladness the step taken in China. The Missionary Board of the Protestant Episcopal Church inaugurated a movement looking toward the establishment of a school for the children of missionaries in China. The Presbyterian Board of Foreign Missions at once joined in the effort, and the establishment of the school at Kuling, in the province of Kiangsi, seems assured. It is believed that other missionary boards will join in this effort to prevent that tragedy of

missionary life—the separation of parents and children for long periods.

A Significant Sign of the Times

THIS phrase may well be applied to the bulk of the contents of the June issue of the *Chinese Recorder*; for there are among the headings of the editorials: "The Mission in China," "Chinese Churches and the Missions," "Authority of Chinese Christians," "Wider Spheres of Mission Work," and these are some of the contributed articles: "The Function of Missions in Modern China," "The Basis of Missionary Authority," "Independence of Chinese Christians," "The Part of the Chinese Church in Mission Administration;" all these from the pens of prominent missionaries. We have here a plain indication of the fact that the Chinese Church may very likely set up for itself on no distant day.

Emergency Action for China

THE General Assembly in Louisville in May resolved that, "in view of the extraordinary emergency now confronting the Church in China, an effort be made to reinforce the China missions within the next three years by the appointment of 100 new missionaries, irrespective of wives, and the securing of special gifts in excess of the regular budget to cover the cost of maintenance, including the new property, and the enlargement of the work which this reinforcement will involve." Assuming that 33 of the 100 missionaries will be single women, that 67 will be men, of whom about 60 will be married, this would make 160 missionaries. The average annual cost, through a series of years, including salaries, language teachers, furloughs, other necessary allowances and a part of the enlarged cost of the native work which such reinforcements would involve, will be at least \$1,000 each. If one-third of these 160 missionaries are on the field the first year, two-thirds the second year and the full number the third year,

\$320,000 will be required for the three years. Allowing one residence for two unmarried missionaries and one for each family, 80 residences would be required. The average cost, including land, grading, wall, heating, and screening, is \$4,000, or \$320,000 for the eighty residences.

By-products of the Famine

THE burdens which Chinese famines impose on the missionaries are not slight ones. One could wish that at these times of crisis competent business men might be found to volunteer their assistance for some months. What a help two or three such would have been to Mr. McCrea, who describes his labors two years ago in the Year Book of Chinese Missions:

"As treasurer of our missionary committee, I received nearly half a million dollars in silver. The correspondence connected with my office was very heavy and took nearly all my time. In addition to this money, the *Christian Herald* sent our committee a cargo of 80,000 fifty-pound bags of flour." And the Shanghai relief committee received nearly \$1,000,000, which they mostly converted into food in Shanghai and sent up to the missionaries on the famine field for distribution. It is estimated that, altho probably 1,000,000 died, foreign relief saved nearly 1,000,000 others from starvation. Famines leave orphans and these have to be cared for. The *Christian Herald* has been, since 1908, procuring funds for support of orphans left destitute by the series of lean years. Two thousand children are now being cared for and educated in 26 orphanage schools scattered over China.

INDIA

Bibles by the Million

THE *Bible in Bengal* has several interesting paragraphs concerning the work of the Bible Society in India. We read: "Quite recently application was made on the part of a whole village in Chota Nagpur for entrance into the Christian commun-

ity. The application is said to have its origin in the finding by the roadside of a page of the Gospel according to St. John in the vernacular. This was read to the villagers by the chief man of the village with the result that they all agreed to become Christians. As a proof of the reality of their convictions, and the sincerity of their desire, they at once started to build a small chapel and a house for a catechist."—Since the reorganization of the various Indian and Ceylon Auxiliaries in 1906, the circulation of the Scriptures has risen very appreciably, while the expenditure has remained very much what it was six years ago. In 1911 the total circulation effected by the B. F. B. S. agencies in India, Burma, and Ceylon numbered 1,009,008 copies as compared with 570,620 copies distributed in 1901. This is the first time that the Scriptures sold through the Bible Society's depots in these three countries have exceeded 1,000,000 copies in the year. The figures, large, as they are, take no account of the Scriptures sold by the Baptist Missionary Societies in their own fields, or of the Scriptures privately imported, or sent out by societies and business firms in Europe and America.—*Indian Witness*.

India Convention of Disciples' Missionaries

THE annual convention of the India missionaries of the Disciples of Christ was held in Jubbulpore, a town in the Central Provinces, from March 7 to 12. Over fifty missionaries were in attendance and the meetings were marked by a spirit of harmony and earnestness. The general theme discussed was "Evangelism," and the addresses were encouraging and inspired the hearers to be yet more persistent and insistent in preaching Christ and Him crucified. The reports showed that the past year has been a year of great intensive progress in the work of both societies, the Foreign Christian Missionary Society and the Christian Woman's

Board of Missions, that the two societies have been more closely unified and their work been better organized, and that, if possible, the efforts of the missionaries to meet the overwhelming exigencies of the hour have been more definite, more consecrated, and more intelligent.

Hinduism Aroused to Action

A MISSIONARY in Allahabad tells in the *C. M. S. Gazette* of a conference of leading Hindus, to consider what steps should be taken to prevent people going over to Islam or to Christianity. This conference was the first of its kind in Indian or in Hindu history. It was called a "Ghuddi" (purification) conference; and its object was to consider the admission of non-Hindus and of the outcastes to Hinduism, and the readmission of repentant converts. The most amazing thing is the new-born desire to lift the outcastes, numbering 60,000,000 in India, lest they should be driven into the fold of Christianity or Islam.

The first two resolutions adopted by this conference are: "That in the opinion of this conference it is necessary and desirable: (1) That the deprent classes throughout India be raised socially, spiritually, mentally and morally, and that steps be taken for the achievement of this end.

"(2) To admit to the fold of Hinduism those who desire it, after the performance of prayas-chitta (penance, including the eating and drinking of the five products of the cow), and Homa."

Women Doctors in India

THERE are 150,000,000 of women in India, and the majority of these, by reason of their moral and religious teaching, can not attend a hospital staffed by men. The high-caste purdah or veiled woman would rather endure real suffering and face certain death, while all Indian women, whatever their caste, instinctively shrink from men doctors. When one reflects upon the mass of maternity work, and the vast number of cases of women's

diseases which follow on unattended child-birth, it is not difficult to realize that the present provision of medical relief for Indian women is absolutely inadequate. There is urgent need for a continual and large supply of medically-trained women for our Indian Empire. There is work for many thousands of women doctors in India, and there are approximately only 400 of them at the present time.—Dr. Chesson in the *Zenana*.

From Heathen to Christian

BISHOP WARNE, of the Methodist Episcopal Church, says that he has recently received word from India that during one month 348 heathen altars were torn down, 6,000 non-Christians turned to Christ and received baptism, and more than 10,000 profest conversion.

The Plague in Siam

REV. HOWARD CAMPBELL writes that malignant malaria continues and spreads with no sign of abatement. "The number of deaths from both malaria and smallpox is tremendous. The cemeteries are entirely inadequate, and in places, precious rice land is transformed into cemeteries. Among missionary servants four deaths occurred recently. The people are becoming Christians almost daily. This rate could be greatly accelerated if we had a few more dollars to send a few more with medicine and the Gospel message. We have many more good, effective native medical evangelists who ought to be employed. Of the 1,300 who have become Christians, more than 700 are in the district of which I have oversight. So I speak from a definite knowledge of the situation. With more funds the number can be multiplied many times, and these Christians are very steadfast."

MOSLEM LANDS

A Remarkable Dinner

A FEW months ago the Greek Patriarch of Antioch visited Beirut, and during his visit he gave a dinner to which he invited the heads

of all the sects in the city, Greek Catholics, Orthodox, Roman Catholics, Armenians, Maronites, Syrians, Protestants, Moslems, Druses, and Jews. It seems that all, except the Jewish rabbi, came. No wine was served, out of deference to the Moslem representatives (it was stated). The spirit of the invitation to "get together," sank all differences so far as possible, and a respect for each other's opinion, prevailed at the gathering, which must be called "remarkable" indeed.

Difficulties in Kurdistan

SOME time ago (MISSIONARY REVIEW, June 1912, p. 470), we mentioned that American Lutherans have commenced work among the Kurds in Sautschbulak, Persia. The missionaries, one an ordained minister, the other a physician, sent out by the Inter-Synodical Evangelical Lutheran Orient-Mission, reached Sautschbulak in the fall of 1911. At first they were eagerly welcomed and the ministrations of the physician were highly esteemed. Then the Russian troops entered Persia, and the coming of the American missionaries and the occupation of their country by the soldiers of the Czar were somehow connected by the Kurds and much excitement and opposition ensued. Finally, Pastor Fossum, the missionary, hung a little bell in front of their abode, that its sounds might call the children to the missionary school throughout the week and invite the Christians to the service of God on the Lord's Day. Fanatical Mohammedans declared at once that the ringing of this bell was an insult to Islam, because it was intended to invite also the followers of the prophet to a Christian service. Pastor Fossum paid no attention to this declaration and the bell was regularly rung, when one morning an open outbreak occurred. About 100 sons of the prophet, i. e., pupils of a training-school for Mohammedan priests, banded together and marched against the home of the missionaries, which they threatened to destroy. The missionaries,

forewarned by friends, appealed to the Persian Governor and to the Turkish Consul for protection, and some soldiers were sent to the home just before the mob arrived. It had increased to more than 200 fierce-looking, wild men, who marched behind a Mohammedan flag to the beating of a big drum. The mob was well armed with sticks, and guns, and revolvers. The house was quickly surrounded, but the presence of the soldiers kept them back from an immediate attack. Then the Turkish Consul ordered them to move on, and when they did not obey, he and his few soldiers drove away the mob, using their sticks freely. Since then peace has prevailed, and the bell continues to ring one-half hour before the services on the Lord's Day. The work is hindered somewhat by the fact that the Kurdish language is very little established orthographically, and absolutely undeveloped along pulpit and ecclesiastical lines. No Christian hymns and no catechism have been translated into Kurdish, so that the missionaries must at once develop the language for the purposes of translation.

Some wealthy Kurds in the villages around Sautschbulak seem to be very desirous to have missionary schools established and have donated pieces of ground or even buildings for schools and dispensaries, and in the city itself a young Kurd has presented the Mission with a piece of ground, about half an acre, in the western part. The Sunday-school, the Young Men's Class, and the Primary School, in Sautschbulak, are doing encouraging work, and a native pastor has been secured for evangelistic work.

AMERICA—UNITED STATES

Presbyterian Work Among Foreigners

REV. WILLIAM P. SHRIVER, of the Home Board, makes the following summary of Presbyterian work among foreigners: "The most extended local work is carried on in the Presbytery of New York, with sixteen centers employing a foreign

language, including thirteen organized churches, with a membership of over 1,300, and 2,250 in the Sabbath-schools. This foreign constituency contributed approaching \$9,000 toward maintenance last year. The work in New York is especially developed among the Italian communities, eight churches being included. New York has also the largest Bohemian Sabbath-school in the country, with an enrolment of over 800. The Presbytery of Pittsburgh has an especially well-developed work among the Slavic peoples, reporting eleven churches and missions, with a membership of 390, and 660 in the Sabbath-schools. Philadelphia has the leading Italian Presbyterian church in the country, reporting a membership of 490 with 400 in the Sabbath-schools. Chicago has nine centers, employing a foreign language, including four Italian, two Bohemian, French, Chinese and Persian, under a most efficient Church Extension Committee."

To Make Citizens of Immigrants

ONE of the chief difficulties in making useful citizens of our foreign population has been their unfamiliarity with our language. If they learn enough English to get work and do their needful marketing, many of them are content and indeed don't know how to go further. Preaching, public speaking, the directions of police or transportation officers is all gibberish to them, and when the officials resort to gestures of force their bewilderment is only increased. The Y. M. C. A. have seen a chance right here to serve both the immigrant and the nation. In Worcester, Mass., through the influence of the Y. M. C. A. secretary, a class of 43 Lithuanians are studying English, and classes for Italians and Greeks are forming. A manufacturing company in Cleveland found among its foreign employees 360 men and 56 women who wanted to learn English. The firm found 9 young men on its office staff to do the teaching under the supervision of

the educational secretary of the Y. M. C. A.

The Host of Foreign-born

THE latest statistics show that there are 93,359 Japanese in the United States, 56,760 of this number being in California. There are 2,514 Japanese Christians in this State, or a little over four per cent. San Francisco has 6,988 Japanese residents; and of these 640 are members of Christian churches. Almost the same figures might be used for Seattle and Los Angeles, showing that nearly ten per cent. of the Japanese in the large cities have accepted our religion. This is not a bad showing, when we remember that in Japan only one-half of one per cent. of the population are connected with Christian churches. About one-half of the work for these people on the Pacific slope is under the care of the Methodist denomination, one-fourth is Presbyterian, and the remaining fourth is Congregational, Episcopal, Baptist, etc.

The Mission Year in the Churches

THE Presbyterian Board of Foreign Missions closes its seventy-fifth year of work with receipts for the year of \$1,950,000, exclusive of \$750,000 withdrawn last year and used from the Kennedy legacies. This year's legacies are \$70,000 in excess of last year. Presbyterian women this year increased their gifts to foreign missions from \$400,000 to \$600,000. The Presbyterian Board of Home Missions received during the year ending March 31st, \$1,800,000. This large sum is due partly to a legacy income of \$300,000. The board's budget has been raised \$100,000 for next year. The Baptist Home Society has increased its receipts very little, and indeed has fallen \$40,000 into debt because of large necessary expenditures. The Methodists are preparing their regular quadrennial report for the General Conference at Minneapolis, and find that during the past four years the foreign work has received \$5,658,281.

A Shining Example

GRACE EPISCOPAL CHURCH, New York City, had an income last year of \$242,000; and of this large sum \$56,000 were expended for the maintenance of the church itself, and all the rest went to help other people on the East Side to better the equipment of many charities in the city, or to aid missions in the West and in foreign fields.

Substantial Aid for Foreign Missionaries

BOTH the Young Men's Christian Association and the Young Women's Christian Association have enlarged their foreign departments, and promise increasing prominence and efficiency in foreign mission work. The Y. M. C. A. reports an increase of \$2,000,000 for its foreign work, making possible 60 new buildings in the foreign fields. It added 30 to its foreign force of secretaries, making in all 140 secretaries in 17 countries. The Y. W. C. A. has sent three new secretaries to China from the United States.

Activity of Mormon Missionaries

IN a recent address Rev. John D. Nutting, the well-known missionary to the Mormons, declared that 800 Mormon missionaries are working in this country, and 1,200 in other lands, about 1,000 new missionaries being sent out yearly, and each missionary working for two years. Two or three converts, on the average, are made by each missionary yearly—four or five thousand converts annually throughout the world. These Mormon missionaries do not preach Mormonism as it really is.

Presbyterian Church South

THE executive committee of foreign missions reports to the General Assembly this year that there are 231 foreign missionaries. Of these 74 are ordained men; 10 men (not physicians) are unordained; there are 18 physicians; there are 60 single women missionaries, and 86 wives of missionaries. In addition to this force of missionaries there are 786 native

helpers. Communicants are reported as follows: in Africa, 8,386; in Brazil, 3,683; in China, 1,921; in Cuba, 506; in Japan, 2,143; in Korea, 7,155; in Mexico, 927; total communicants, 24,721. During the last year there were added on profession of faith in Christ, in Africa, 615; in Brazil, 340; in China, 198; in Cuba, 53; in Japan, 259; in Korea, 1,900; in Mexico, 78; total on confession, 3,443.

Recent Wrongs to American Indians

A NUMBER of instances where the rights of Indians are being ignored by white men have come to light recently. The Pimas have been reduced to a distressing condition through the loss of water for irrigation. White settlers drew off the water from the Gila River, and the Indians were left without crops and hope, in misery. The Navahoes, who number 30,000 in Arizona and New Mexico, are threatened by the covetousness of white men who are looking with longing eyes upon some of their lands, especially the timbered lands, and are trying to get possession of them by trickery. The Chipewas, already extensively deprived of their lands by colossal frauds and sadly reduced by the ravages of tuberculosis and trachoma, deserve the pity and the aid of all good citizens. Truly the white man in America does not seem very just toward the aborigines of the country!

The Eskimos of Labrador

IT is suggested by Dr. S. K. Hut-ton, who spent several years in Labrador, that the progenitors of the Eskimos of that region came from Siberia, and that they are physically allied to the Mongols of Asia. So far as is known, they are the aboriginal owners of the Labrador coast, and their territory extends inland more than a hundred miles. Two hundred years ago they occupied the whole length of the coast from north to south, about 600 miles, and their numbers were greater. Now they are

confined to that part which lies between Makovik and Killinek, between latitude 55 degrees and 60 degrees 30 minutes north. In that area there are now fewer than 1,300 people, practically all that remain of the Labrador branch of the Innuite race. They are all professing Christians, and live such orderly, quiet, and regular lives, that there is no policeman or even a resident justice of the peace in their country.

Two Centuries of Eskimo Missions

WHAT has been accomplished toward civilizing and Christianizing these benighted creatures? The wild clans of two centuries ago have become a respected, civilized, homogeneous people. They are better fed, clothed, and housed by far than when the missionaries visited them. They have been instructed in many of the crafts and have been furnished with better tools and appliances for hunting, fishing, boat building, and house building. And more, many of them are educated, while a large proportion of the Eskimos of Greenland, Labrador, and Alaska have become Christianized and are prosperous. In contrast with their early history, they are described as being peaceable, cheerful, truthful, and honest. They have proved almost indispensable assistants to Arctic explorers.

SPANISH AMERICA

Gospel Work in Hayti

THE most prosperous work in Hayti is that of Mr. L'Herrisson, a Baptist pastor at Jacmel. He has established many little schools in the mountains where the people are learning to read in the Bible. Mr. L'Herrisson's conversion was as striking as that of those we have instanced. He was an artist by profession but driven out of Hayti because of participation in revolutionary movements. Thinking to attempt a portrait of Christ after the manner of the Old Masters, he secured a Bible—a Book which, up to that time, he had never seen—and started to study the person-

ality of his Subject. "I never completed the picture," he says, "the reading of that Bible was the means of my conversion and then the Subject was too sacred to be put on canvas." So he is reproducing Christ in converted personalities.

Tons of Bibles for South America

SEVEN tons of Bibles, and none of them printed in English, was the shipment record of the American Bible Society recently. They went from the Bible House in Astor Place and were destined for South America. They were in Spanish and Portuguese, with some in the Indian and other dialects. The Bible Society is getting ready for work among the sailors who will pass through the Panama Canal. It is said that 1,500 new ships are building in Europe for the canal traffic. The society is already at work in Panama and the zone, but will enlarge its work to cover the ships and their men as soon as the canal opens. Through the canal it also plans to do larger Bible work on the west coast. The society has now completed the translation of books of the New Testament for the 1,500,000 Quechua Indians of Peru and Bolivia.—*Lutheran Observer*.

Presbyterianism Making Gains

REV. W. C. PORTER writes to the *Christian Observer*: "In spite of the difficulties our work has had to contend with, I think Brazil has nothing to be ashamed of. Our General Assembly, which is composed of 8 Presbyteries and 2 Synods, reports about 12,000 church-members. We have at present 57 ministers of the Gospel, some having been translated to the Church triumphant. The theological seminary at Campinas has its own buildings and is out of debt. Realizing, as we do, the limited means at our command, all the Presbyteries are making an extreme effort to extend the work and, at the same time, support the pastors. Last year more than one Presbytery more than doubled its contributions. An extensive

work of church erection has been carried, and most of the older congregations have their houses of worship. Several churches, at Natal and Ceara, are entirely self-supporting. In 1910 our Church sent its first missionary to Portugal. Last year our seminary, which has 3 professors, reported 12 young men in training for the ministry."

What a Testament Did for a Soldier

A BIBLE colporteur in Argentina tells of a soldier into whose hands there came, by chance, a copy of the New Testament. Reading it he was converted, and became very active in leading others to Christ. One of these friends was later taken to a hospital and happened, during his convalescence, to be studying his Testament with great interest, when it was suddenly snatched from him by a clerically minded attendant and thrown out of the window. As it fell it struck a passing soldier on his shoulder. He stooped and picked it from the pavement, started reading it, became interested, took it to his home and ultimately became a useful Christian as a consequence.

EUROPE—GREAT BRITAIN

Salvation Army to Date

ABOUT 1,000 letters are received every day at the headquarters of the Salvation Army. Some are personal, but most are war despatches from all parts of the Army's far-flung battle line. It is not generally realized that the Army is an important foreign missionary society as well as a preaching corps and a powerful force in social service at home. In "Letters to the Centre," the annual report of the work other than the social work, this world-wide aspect appears in strong relief. Thus we find, in a glance over the pages, letters describing an Army colonel's preaching tour into the heart of Korea; announcing that 10,000 leaflets have been distributed among Japanese "white slaves," pointing out the Army's homes as a way of escape—leaflets

which the slave owners are frantically buying up at a high price; describing an officer's cheerfully lonely life among Alaska Indians; announcing the dedication of a converted devil-dancer's child in a converted heathen temple in India; recording the saving of 105 fishing boats in the North Sea during the year by the Army life-boat, "Catharine Booth," and others from South America, Java, Holland, New York, etc.

Prosperity Returning

FOR some years the Church Missionary Society, representing the evangelicals in the Established church, and 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 again to an even \$2,000,000, the largest in the famous society's history. A debt of only about \$40,000 remains over from the years of depression.

Church of England Men's Society and Missions

THE Church of England Men's Society has 4,000 branches with 100,000 members in various parts of the British Empire. Some of these branches are supporting candidates for the ministry in training colleges. Many others are taking up the systematic study of missions and are helping to increase the general interest in missions. Captain T. F. Watson, who has been instrumental in starting the forward movement, has now become the General Secretary of the National Laymen's Missionary Movement in England (see *MISSIONARY REVIEW*, 1912, May, p. 323).

THE CONTINENT

McAll Mission Anniversary

TWO deeply interesting meetings were held in Paris on Sunday, June 30, in connection with the McAll Mission, the one to inaugurate a new building generously provided by the American McAll Association; and the

other the annual meeting of the Mission, to celebrate its fortieth anniversary. The new building is situated in the Rue Pierre Levée, close to the great artery of Eastern Paris, the Avenue de la République, and contains two halls for general meetings, classrooms, rooms for boys' and girls' guilds, playground, gymnasium, roof-garden, and rooms for the evangelist—the total cost, with the freehold site, being £20,000. A large number from America were present, with many from England and Scotland, as well as representatives from all the Protestant churches. A pleasing feature in these meetings was the beautiful singing by the mission choir.

German Seamen's Mission

THE German Seamen's Mission has work in 186 harbors. Fifty-three of these are chief stations with 21 pastors, 45 house-fathers or deacons, and 21 assistants. There are 28 Seamen's Homes (10 in Germany) which lodge 12,000 men 95,000 nights. Thirty-four thousand visits to ships were made in the past year, one-third of them to sick sailors. Fifty-five thousand seamen have found employment through its labor bureau, and 900,000 marks were entrusted to the mission banks by seamen for safe-keeping or transmission home.

Advance in Finland

THE Y. M. C. A. in Finland has had a wonderful experience. The *Monthly News Circular* tells how a well-known preacher, Albert Lunde, of Christiania, delivered religious addresses and lectures in the Helsingfors Y. M. C. A. during three weeks in February and March. "The result exceeded all expectation. The churches, the largest of which seats 5,000 persons, were always crowded. Every second evening a meeting for men was held in the association premises, which was regularly attended by from 600 to 700 men. A strong religious movement arose; a great many people of all ranks, both young and old, underwent a religious awakening,

renounced the life of sin and confest Christ. The association received a considerable increase of new members and a new stream of life permeates it. Bible study especially has received a new impulse."

Missionary Union for Southeast Europe

THE Missionary Union for South East Europe to whose work among the members of the great Slavic family we referred some time ago (see *MISSIONARY REVIEW*, 1911, March, p. 162), has published a statement concerning its workers and its work which clearly reveals the steady progress of its efforts. The Missionary Training School at Hausdorf, in Silesia, is the center of the work of the union. Its workers are divided in a peculiar manner into two classes, viz.: those who stand in a close relation and those who stand in a loose relation to the union. The former are actually employed by the union and their salaries are paid by it either entirely or in part. The union is responsible for their work and has the right to move or to remove them. The latter are graduates of the Missionary Training School and consecrated by the union to the work, but for whom the union has no direct responsibility. Of these two classes the union now employs 35 (28 men and 7 women) in Southeastern Europe.

Besides these there are 10 laborers (9 men and 1 woman) who work in close cooperation with the union, but are not in any way under its control. Of these 45 laborers, 16 are in Russia, 7 in Galicia, 1 in Austrian Silesia, 2 in Bohemia and Moravia, 5 in Hungary, 1 in Slavonia, 2 in Bosnia, 2 in Rumania, and 9 in Eastern Germany. The languages used by these workers are German, Slovak, Czech, Ruthenian, Magyar, Lettish, and Yiddish. The union is planning to do a more extensive work among the Gypsies, as soon as a suitable worker can be secured. It is already publishing a special paper for work among Gypsies, called "*Der Zigeunerfreund*," beside its own quarterly organ.

National Missionary Conference in Sweden

IT is proposed to hold a great Swedish National Missionary Conference in September 1912. All missionary societies of the country are to be invited to send delegates numbering 75 per cent. of their missionaries, so that more than 200 official delegates would be in attendance. The questions to be discust will be chiefly technical, while at the public meetings addresses similar to those at the Edinburgh World Missionary Conference will be delivered. Great public gatherings are being planned for the purpose of stirring up the general missionary zeal, and an exposition of missionary books, photographs, curios, etc., is to be held. Thus the conference will aid the cause of missions in Sweden, it is expected, and aid in the closer cooperation of all missionary societies of the land.

The Jew-Hate in South Russia

A CORRESPONDENT, writing from St. Petersburg, relates in the *Daily Chronicle* an incident in connection with the expulsion of Jews from South Russia. From one village a respectable Jewish merchant was expelled, in spite of the fact that all the peasants interceded on his behalf, declaring him to be a useful member of the community. When the wife appealed to the governor, beseeching him to revoke his order, the governor gave the following answer: "Please don't cry! Jewish tears only gladden my heart. It will not help." The woman implored him to rescind the order of expulsion on account of the illness of her children. To this supplication the governor replied: "What do your children concern me? You can bury them all, but don't disturb me. And now, out with you, or you will be removed by force."

Real Gains in Turkey

IN Turkey it is not yet four years since the constitution was proclaimed, and almost everybody has been disappointed, because almost

everybody expected too much offhand. Still, there is freedom of thought, tho there was none under the Hamidian regime. There is freedom of speech, as witness the innumerable political and other clubs. I listened the other evening to an address more than three hours' long given by one of the candidates for Parliament, in which the questions of the day were discusst from the standpoint of the Young Turks. A big placard announcing "No Smoking," and a crowded audience sitting, not on the floor, but on the benches of a Turkish school, were signs of progress. There is freedom of the press. If this is not complete, yet where five per cent. becomes 55, and for wise men 95, there need be no complaint. There is freedom of travel, and only those who have been tied with a short tether can fully realize how much this means. It may be carried to excess, as where a village of 100 houses near the border is said to have lost 100 young men who have crossed into Russia in order to escape military service. There is equality of military service for Christians as for Mohammedans.

AFRICA

Things Possible in the Dark Continent!

IN Africa there is a church with 800 members, that less than five years ago had never heard of Christ, but which to-day is supporting 123 missionaries to other African tribes. One other church with 300 members, to whom less than three years ago the name of Jesus had never been spoken, is supporting 51 missionaries!!!

Moslems Touched by Medical Missions

MR. W. T. FAIRMAN, writing in *North Africa*, on attracting Moslems to an interest in the Gospel message, says: "It would appear from the Gospel narratives that the greater crowds which our Lord gathered around Him to listen to His sublime teaching were gathered by reason of the gracious works of healing He wrought in their midst. This has been our experience. By our simple

medical work we have, in spite of antagonism and prejudice, come into contact with a larger number of Moslem men and women, and more regularly, than we have ever succeeded in doing before. The pill and the draught, the lotion and the ointment, the eye-drop and the bandage, the careful treatment, the friendly advice and the kindly word have been, and are, far more potent as attracting agents than any others we know. These things are easily appreciated by them, and because so appreciated they win for us among those who gather an increasingly attentive hearing to our message, and in the villages from whence they come an increasingly cordial welcome."

Netherlands Society in Egypt

AMONG the Protestant societies at work in Egypt, perhaps the least known is the Netherlands Society for the Propagation of the Gospel in Egypt. Its work, commenced in 1886, is somewhat circumscribed on account of its small income of less than \$3,000 (in 1911), but it is prosperous. Its two stations are Calioub and Barrage, both a few miles north of Cairo, the former on the eastern, the latter on the western side of the Nile. In both places prosperous missionary schools are being kept, but in Calioub the Copts and in Barrage the Mohammedans, both recognizing the valuable work of the Protestant schools, are now opening schools of their own. Free dispensary work is being undertaken, while the evangelistic work, tho meeting with many difficulties and disappointments, continues to bring forth fruit. The society is on very friendly terms with the American United Presbyterians.

Hearers by the Thousand

THIS item and the three which follow it are from the pen of W. C. Johnston, of Elat, West Africa, in the *Herald and Presbyterian*:

"I told the people a week or two ago that last Sabbath I would preach to the men, and that I would be dis-

appointed if there were not about 300 men out. We had soon filled the reserved seats and we began moving the women back, until by the time Sabbath-school was over there were over 800 men seated in front of the church. This did not count the young men or boys. But the great part of them were old or middle-aged men. I asked at the close of the service that those who were government headmen would hold up their hands, and there were over 50 hands went up. I had all the leading men of the community out. But women are such curious creatures. I had said nothing about their coming to church that day. But, what do you think? there were over 2,000 of them there. With the young men and boys the audience was 4,436 at the time I began preaching, and the people were still coming. There were over 4,500 out last Sabbath. This was not a congregation gathered from all over the country, but was a local congregation. This was new to me, for the big audiences have heretofore been made up, to a large extent, from women from a distance.

A Great Man Present

"I HAD the biggest man in this country on the front seat. He is head and shoulders above any other man, in wealth and influence. In fact, he is the Andrew Carnegie of the Bulu country. He is a self-made man. His father left him nothing, and I suppose he is worth to-day \$30,000 or \$40,000, and probably much more. That is a great deal in this country, where food and labor are so cheap. He has 178 wives and some 70 children. One of his wives is in the girls' school here at Elat. She ran off and came to school. He sent to me to send her home. I sent word back to him not to be uneasy about her, that she was all right, and that I would go over and see him about it some day. I went over one afternoon, and we talked about everything else and he did not mention his wife who was in school, and I didn't, either. But he was very friendly and gave me a sheep when I left, which

is something rather unusual nowadays, as the Bulu have lost their old-time hospitality."

Problems in School Work

"THE girls' school has been something of a problem here, as the girls are all, or nearly all, married while they are quite young, and it is hard to find girls the right age to come to school, who are free to come. The husbands do not want them to come, which is very natural on their part. The outcome of the matter has been that women have run off from their husbands and come to school. There are 43 girls in the girls' house attending school, and 30 of them are married. Three of them have babies in arms, and one of them has two grandchildren with her in the dormitory. But the grandmother is, perhaps, the most industrious pupil among the girls. It is not ideal. But I am looking for better things next term. I have refused to accept a good many of the runaways that come asking to be taken into the school, but of those that I have accepted, I have not had to turn any over to their husbands when they came for them. I have had to do a great deal of talking sometimes to get the husband persuaded that he had best leave the wife in school, and one or two have gone away in rather bad humor, but I have won out each time. The boys' school is quite large. Only 190 in the boarding-school, but there are a great many boarding with their friends and attending school. There are 873 in the boys' school. Counting the school for evangelists, in which there are 44 young men, and the apprentices in the industrial classes, there are under instruction here at Elat more than 1,000 pupils."

Inquirers by the Hundred

"THERE is a religious influence among the Bulu that has been continuous now for a couple of years. Since I came to Elat about six weeks ago, I have enrolled more than 500 inquirers. That is, of those who have come to me saying they want to be

Christians, more than 500 have been willing to straighten out their past offenses to such an extent that we believed them in earnest, and have placed them on the roll as catechumens. The very great majority of these have been women. But, while the men are harder to reach, and have much to sacrifice in becoming Christians, I believe they are coming."

Cheering News from the Kongo

IT will be remembered that the missionaries of the Presbyterian Church, South, in the Kongo, were somewhat anxious because the Church seemed to fail to send out reinforcements to them.* One of their number, Rev. Motte Martin, was sent home with a special appeal for more workers, while all the Christians on the Kongo pledged themselves to observe days of fasting and prayer to obtain the blessing of God. The prayers of these believers were answered in the remarkable scene at the Chattanooga Laymen's Convention in February, when 29 volunteers signified their willingness to give their lives to mission work in Africa.

The first definite report since the missionaries of the Kongo Mission heard of the answer to their prayers has come in the form of "An Open Letter to the Church." Already the missionaries are making extensive preparations for enlarging the work. A site for a new station at Lusambo has been selected, and arrangements for its purchase have been made, tho the Roman Catholics have been trying to block the step. Lusambo is a strategic point with a large native population friendly to the missionaries. The work in general is in a most encouraging condition.

A Bishop's Strenuous Tour

BISHOP LAMBRETH, of the Methodist Episcopal Church, South, sent this cablegram to the *Nashville Advocate* on June 20th:

"Just out of Africa. Traveled 5,000 miles in Kongo, 1,800 on foot. Visited

50 chiefs, several cannibal tribes, 200 villages. Treated 400 patients; met Belgian authorities in Bruxelles; fine mission concession granted, several acres free, among Batetalas, a great tribe of warriors from Lualaba region, on backbone of continent, explored by David Livingstone. Chief urges our coming and anxiously awaits decision. God has led us. Gilbert and I have pioneered the way, who will follow?"

SOUTH AFRICA

Professor Beach in South Africa

LETTERS from Prof. Harlan P. Beach, who sailed in January for a seven months' missionary tour of Africa, bring news that he has already reached Salisbury, in Rhodesia, and has started on his way toward Capetown. His visit to Uganda he describes as "inspiring." The people have the reputation of being the politest in the Dark Continent, and Professor Beach regards them as the most attractive Africans that he has seen. He had an interesting interview with young King Daudi, an earnest Christian, who succeeds his murderous father and grandfather. At the palace the king showed Professor Beach an aeroplane driven by a battery, which was largely the work of his own hands. The incident is typical of the rapid changes which have taken place in that region into which Stanley penetrated only 35 years ago, and where now the Uganda Church numbers more than 100,000 members.—*Congregationalist*.

Not Talk But the Book

WE once had a kitchen-boy who seemed a hopeless barbarian and dunce. We tried to teach him for many months; and he learned the alphabet, but it was impossible for him to put two letters together to make a syllable or word. We never dreamed that Chebe was getting near to the Kingdom. After we left the country Chebe was employed by another missionary, whose wife discovered him one day seated on the

*See *MISSIONARY REVIEW*, 1912, February, p. 147.

ground, looking very disconsolate. "What is the matter?" she asked. "I am very sad, missis," he said, "because I can not read." "Why do you want to read?" "I want to read to my people about Jesus." "But why can not you tell them about Him?" she asked. "I have; but they will not listen to *me*, but they would do so if I read the words from the Book."

Revival in Madagascar

THE Norwegian Missionary Society has had a prosperous work among the Hovas and Sakalavas of Madagascar since 1866 (resp. 1874) and on the southern coast since 1888. Its missionaries have also tried to reach the people of the interior, especially the forest dwellers, the Tanala, but with indifferent success. Now comes the report that a great revival has broken out among the Tanala. The churches are packed and crowds of inquirers are asking for baptism. In one village 171 became catechumens, among them the village chief. Led by him, they destroyed the great wooden altar, upon which they and their father and forefathers had sacrificed to idols. They made a great bonfire of it and threw into it their idols and their magical apparatus. While the fire burned they sang hymns of thanksgiving. Similar scenes have been enacted in many villages.

MISCELLANEOUS

Narrowness and Indifference

IT must be admitted that there is an amazing supineness, if not indifference, in many circles professedly Christian; a narrow outlook which causes people to give lavishly to some local effort, often unnecessary, and to ignore the claims of that great world enterprise which Christ entrusted to His followers. This lack of a sense of proportion is largely the cause of the poor, and in some cases miserable, response, made to the missionary appeal. There is in this devotion

to purely local work and ignoring of the claims of the great world outside, the same selfishness which is often found in family life, where every expedient, lawful or otherwise, is often adopted to prevent the family wealth going outside the immediate circle of blood relations. It is unnecessary to say that this spirit is the very antithesis of Christianity. And until it is exorcised it must be ill with the churches that yield themselves to it."
—*Indian Methodist Times*.

OBITUARY

Griffith John, of China

ONE of the makers of New China, a veteran missionary of half a century of service in "The Middle Kingdom," passed away in London on July 25. Dr. John was one of the first missionaries to go into the interior of China. He went out in 1855 and five years later left Shanghai and traveled up the Yangtze valley to Nanking and then to Han-kow where he labored for nearly 50 years. The story of his life and work has already been given in the MISSIONARY REVIEW.

Dr. John was born in Wales in 1831 and began to preach in Congregational churches at the age of 14. He was 24 when commissioned for his missionary life work by the London Missionary Society. In 1906, as noted, he gave up his work at Han-kow on account of his advanced age and thereafter lived for two years at Yonkers, N. Y., where a son of his still resides. Dr. John's second wife was an American lady. The aged missionary returned to China for a few years, but a few months ago was obliged to go to London. In statesmanlike understanding of the mission problem in China and in aggressive and constructive generalship, Dr. John unquestionably must stand in the first rank of the greatest men whom the church has sent into the Orient. To these large qualities he added the charm of a singularly meek and lovable personal spirit.

BOOKS ON MISSIONS AND MISSION LANDS

CHINA'S NEW DAY. By Isaac Taylor Headland, D.D. 12mo, 263 pp. Paper, 30 cents; cloth, 50 cents. Central Committee on United Study of Missions, West Medford, Mass., 1912.

China has astonished the world, and it is no wonder that many authors have undertaken to describe the causes and process of her transformation. Dr. Headland is well acquainted with China and knows how to give his knowledge to American readers. In this recent "study book" he describes China's break with the past, the Chinese woman, the educational revolution, the Chinese Church, medical work and the printed page.

The chapter on the Chinese woman is particularly interesting, and illustrates the wonderful development of China in the past twenty years. The Chinese woman is pictured, not as a slave or an ignoramus, but as an intelligent and important factor in Chinese life. The time has passed when these women only exerted an influence at home. To-day they are becoming teachers, doctors and leaders in literature and art. Interest and information combine with brevity to make Dr. Headland's story of special value.

LIVRE D'OR DE LA MISSION DU LESSONTO. Souvenir du Jubilé Célébré en 1908. Paris. Maison des Missions Évangéliques, 1912. pp. 693. 4s. With 262 fine illustrations and one map. The Paris Missionary Society, 102 Boulevard Arago, Paris, 1912.

This remarkably fine book is published in commemoration of the 75th anniversary of its prosperous work among the Basutos (see *MISSIONARY REVIEW*, 1909, p. 229, and 1911, p. 886). The introduction has been written by the lamented Alfred Boegner, whom death claimed only a few short months ago, in the midst of his blest activity as director of the society. The book contains five different treatises: (1) The Origin of the

Mission to the Basutos, by Frank Puaux; (2) The Basutos of Former Years, by H. Dieterlen and F. Kohler; (3) History of the Mission, by E. Jacollet; (4) The Basutos of To-day, by H. Dieterlen and F. Kohler; (5) The Jubilee of 1908, by J. Bianquis. All the articles are well written and most interesting, recording with great care and with splendid accuracy the triumphs of the Gospel among the heathen Basutos since the first missionaries, Arbousset, Casalis and Gosselin, had their first interview at Thaba-Bossiou with the famous chief Moshesh, who had asked the Paris Missionary Society to send some "men of peace" to him and to his people. One can not help thinking that the title of the book, *The Golden Book of the Mission to the Basutos*, has been well chosen, as he follows the French missionaries in their work of faith and love from the founding of the first station, Morija, to the present day, where more than 300 teachers are employed in the missionary day-schools at 224 stations and out-stations. Truly, the whole book is a record of the golden miracles of God's grace which has dispelled the darkness of heathenism in Basutoland until more than one-fourth of its total population are connected with the work of the Paris Missionary Society. We hope that the splendid book will be speedily translated into English.

JOHN G. PATON. Late Years and Farewell. By A. K. Langridge and Frank H. L. Paton. Illustrated. 8vo, 286 pp. \$1.25, net. Hodder & Stoughton, 1912.

The fascinating story and heroic personality of the apostle to the New Hebrides has given many their first deep interest in missions. His autobiography would have been incomplete without these last chapters. They do not recount the adventures of the earlier years, but they show

the ripened saint who never lost his heroism and they tell of the labors of his later years and the final Home Call.

THE MESSIAH OF THE TALMUDS. Targums and Rabbinical Writers. Pamphlet, 4to. By Joseph M. Tydings, M.D., Louisville, Ky.

In thirty-one charts, Mr. Tydings quotes the messianic prophecies of the Old Testament, the comments of rabbinical writers, and the fulfillment in Christ. It is an interesting and profitable study, but the rabbinical comments throw little light on the prophecies and are of little value except to those who are seeking to lead Jews to faith in Christ.

CHARACTER BUILDING IN CHINA: THE LIFE STORY OF JULIA MATEER. 12mo, 184 pp. \$1.00, *net.* Fleming H. Revell Co., 1912.

Mrs. Julia Brown Mateer was one of the noble women of the missionary nobility. Her thirty-five years of service in China was a blessing to the missionaries and to the Chinese. The story of her life can not fail to inspire young women with an admiration for her own character and for the work that she accomplished in building the character of others. There are many touches of human interest and many great thoughts inspired by this life of an unostentatious worker in Teng Chow.

THE CHILDREN OF PERSIA. By Mrs. Napier Malcolm. Illustrated. 12mo, 96 pp. 60 cents, *net.* Fleming H. Revell Co., 1912.

This is misnamed as it is not a description of child life in Persia, but a description of Persia for children. As such it is full of instruction and entertainment. Persian babies are pictured, their clothes, games, condiments, prayers, school work, etc. There is a missionary flavor which does not detract from the attractiveness of the story. One can not read it without feeling the great need of Persia for the Gospel of Christ.

THE MADAGASCAR MISSION: A TEN YEARS' REVIEW, 1900 to 1911. 8vo, 187 pp. L. M. S. Press, Antananarivo, Madagascar, 1911.

Madagascar has had a wonderful

missionary history under Pagan and Christian rulers. Now under French dominion the Protestant missions are much hampered, but the work continues. The story is of great interest, but in this volume we have only outstanding facts.

The present outlook for mission work is better than at any time before since French occupation began.

TEMPTATION. By Philip E. Howard. 16mo, 92 pp. 25 cents. Sunday School Times Co., Philadelphia, 1911.

These practical little talks or editorials are on some perils and how to avoid them or to overcome them. They are practical and spiritual, and are good for any one to read.

TALKS ON DAVID LIVINGSTONE. By Mr. T. R. W. Laut. 6d, *net.* Church Missionary Society, London, 1911.

This junior study book is well adopted to its purpose and is accompanied by "an African modeling outfit" (1s. 6d.); a "brown paper map of Africa" (3d.); a "bust of David Livingstone" (1s.), and two "sheet pictures" in art brown (2d.). Those who would interest juniors in mission lands can not do better than send for a set of these study books on Africa, China, India, etc.

PHOTOGRAPHIC EXPOSURE RECORD. Burroughs, Wellcome & Co. 50 cents. New York, 1911.

This is a valuable little help to missionaries and others who take their own photographs.

NEW BOOKS

SUNDAY-SCHOOL TEACHER TRAINING. H. M. Hamill. (Revised Edition) 12mo, 110 pp. 50 cents. Sunday-school Times, Phila., 1912.

THE LURE OF THE STAR. By Maccowan Greenlee, 12mo, 300 pp. \$1.50. MacDaniel Pub. Co., Washington. D. C., 1912.

THE BIBLE THAT WAS LOST AND IS FOUND. By John Bigelow. 8vo. 120 pp. The New Church Board of Publication. New York, 1912.

THE CALL OF THE NEW SOUTH. Addresses at the Southern Sociological Congress, Nashville, Tenn., 1912. Edited by James E. McCulloch.